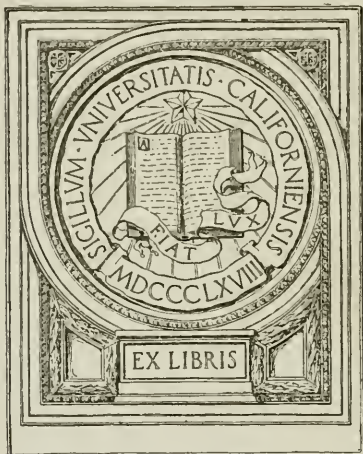


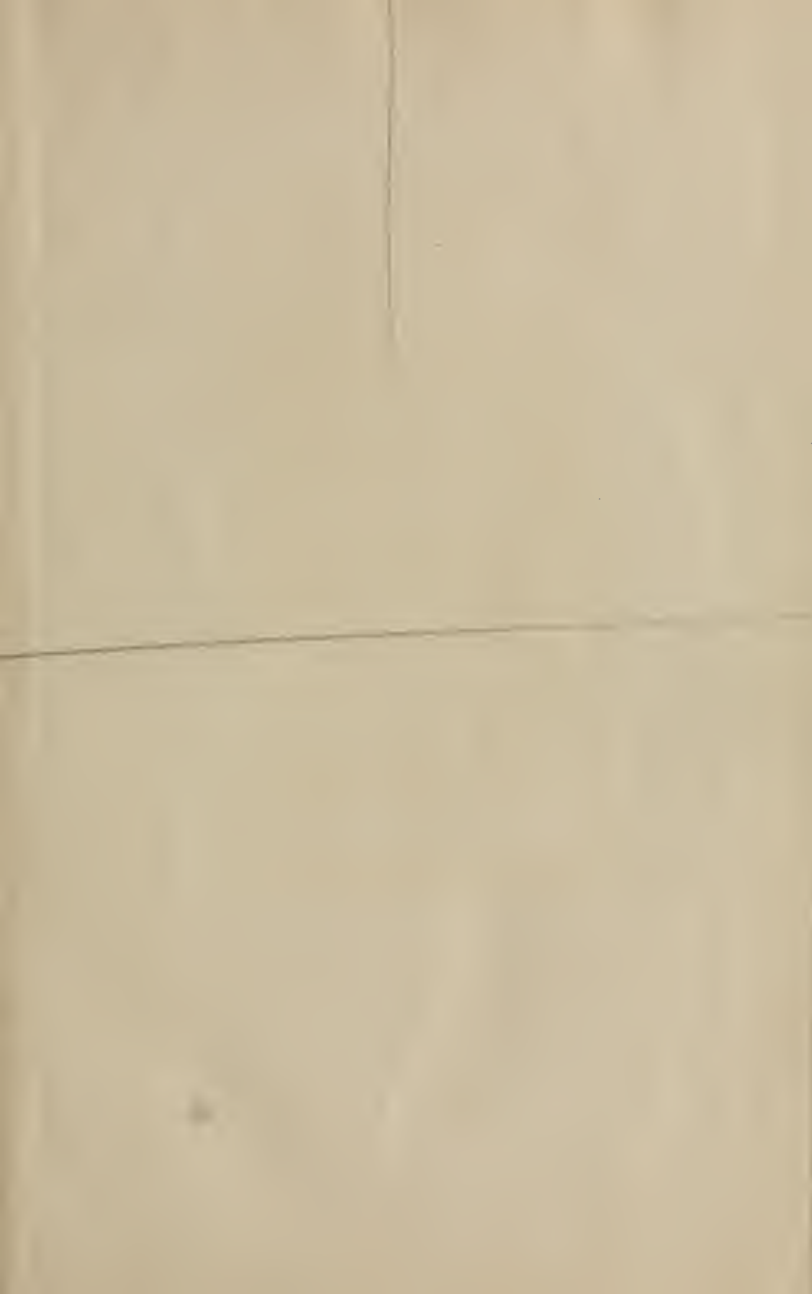


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# THE RECLUSE

A FOURTEENTH CENTURY VERSION

OF

THE ANCREN RIWLE  
*in*

CRITICALLY EDITED BY

JOEL PÅHLSSON

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BY DUE PERMISSION OF THE PHILOSOPHICAL FACULTY OF LUND TO  
BE PUBLICLY DISCUSSED IN ENGLISH IN LECTURE HALL VI,  
SEPTEMBER 21ST, 1918, AT 4 O'CLOCK P. M. FOR THE  
DEGREE OF DOCTOR OF PHILOSOPHY



LUND 1918

PRINTED BY HÅKAN OHLSSON



# THE RECLUSE

A FOURTEENTH CENTURY VERSION

OF

THE ANCREN RIWLE

CRITICALLY EDITED BY

JOEL PÅHLSSON



LUND 1918

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DEDICATED  
TO  
ANNA C. PAUES

420774







to slele and to blisse. our loue frendes zuey good kepe  
 herto for þis is a myghty pat dore mychel harme  
 and penur a man grette mede.

**P**apule meus qui te beatificauit illi te deprecant  
 Who is goddes word porous ysaie. Vho þat þis  
 þu tofore þu and seþ þat is þe moche þat þe  
 þape and to goddys hale wepe þu borne in þis wyl.  
 þe þe þen þine trowþe seþ oure lord.

**I**n deus diffundit omnia corpe qui hominibus placere  
 confusi sunt. qm de spūe eos. Vbi þe lord  
 þate þe bonas for þy plesiden to men. þy lo  
 conformed god þay fowten hem

**E**t vobis cu omibz homibz benediximus. v.  
 þ. h. 22. Myghted be þe þat alle our blis  
 for porous þat blissinge þy maken þu ful ppha  
 tas as þe fader wepe. on þis mane þe moten  
 vnderstonde þis. Vho þat loue þe more i blis  
 seþ for þi catel for þy hopen to hime in godde  
 of þe þe more porous þe losengeþe þan zif þy  
 catel þe þe sope. and zif þy harten þi catel þy  
 madden lital for of þi soule or of þi body. þe  
 þen þine trowþe. and þat blissinge þat þu  
 talast of hem. þynges þe to degen i putteþ  
 þe in to a pyde porous a wel lare þat þu lareþ  
 of þi seluen for þat þu are so prayed. and  
 to bodily harme bope. for þy bigilen þe of þi  
 catel. for porous þe prayinge þu must be  
 þe gladliche of þi godde. i þat þu loseþ for þy  
 þen ynoues and ful pphas. and zif þu lareþ  
 þat þy ben vnder. þu shall be þe pned þe  
 þu susteynest hem in þe oþne þat is in

ymay sondynge. aduersite is myshyng. And þis  
pita is lykynge þat lyk<sup>ne</sup> to synne. þis / þis  
for þis point. for þe is lykynge þat man fan-  
gen mychel mede fore. as lykynge in god &  
þat þat fallow to hym. þe ymay sondynge is also  
folde fleshtich & gostlich. fleshtich as off  
lecherie & glorie on glorie. Gostlich  
as pride. on de. Wyppye couetise. þise kan þe  
ymay sondynge þe reuene haues synnes  
and þe foule byndes. fleshtich sondynge  
may ben euened to þe wounde. And gostlich  
sondynge þat is more. dede of þe þe þe  
may ben claped byest. wounde. as þe penche  
gyetay fleshtich temptacions for þat þe sale  
hem. and þe of þe þe þe haue hem þe ne  
sale hem noth. & ben þe gyete and gyflich  
in godde asen. and ben for þe mychel to dede  
þe more. for þe of þat man fallen Wille or halle  
leche & salue. as þe gostlich luytes ne þe  
þen as nougth sope and þe þe ne soche  
no salue of orhyt. & dalken to þe þe ap  
men left. þene. þe Wille onme onme onme  
man. þe ut am vncinande. / gūte þe þe  
þe o þe / chille as þe þe. þe & on þe me  
ne is a man cinande. / chille as þe þe  
þe þe to Wille onme onme. / þe no þe  
leche any Wille onme onme þe moste haue  
þe þe þe. þe moste haue Wille & lone  
to lene it & þe zine Wille in þe  
on alle ne þe nae onme it. and þe  
þe þe þe. þe þe. þe.



## PREFACE.

The late version of the *Ancren Riwe*, published now for the first time, is found on pp. 371 a—449 a of MS. Pepys 2498 in the library of Magdalene College, Cambridge. It was not until 1902 that the real contents of the volume were discovered and made known by Miss A. C. PAVES of Newnham College, Cambridge, who in that year gave a short account of the MS. in vol. XXX of the *Englische Studien* together with two brief extracts from the 'Recluse' as specimens. In the summer of 1905 I obtained my first introduction to the MS. through her kind assistance when I copied the text of the 'Recluse' and revised it in part. In 1907, 1908 and 1910 I undertook further revisions of my transcript, on the two latter occasions making my corrections on the actual proof-sheets.

In the catalogue of the Pepysian collection in the collector's own handwriting the MS. has been entered as follows: *Wickliffe's Sermon<sup>ns</sup> on y<sup>e</sup> Epistles, Gospels, & Psalms—MSS. 1552<sup>1</sup>. 2498*. As mentioned above, a description of the MS. was given by Miss PAVES, *Engl. Stud.* XXX. 344—346<sup>2</sup>, and further in her A four-

<sup>1</sup> 1552 crossed over.

<sup>2</sup> An account of the contents of the MS. is given there. The various pieces contained in the volume begin and end as follows:

1. MS. p. 1 a—43 a:

begins: Of þe godhede of oure lordes suete jhesu crist god  
almiȝth\*

Oure suete lord Jhesu crist vpe his godhede he was tofore all  
creatures.

\* *almiȝth*: a small hole in the leaf has effaced the last letter.

teenth century English Biblical Version, Upsala diss., Cambridge 1902; again by W. H. HULME, *The Middle-English Harrowing of*

ends: And þe holy gost hem wissed & tauȝtte and confermed her Sarmonn þorouȝ miracles þat jesus dude for hem,,  
Here enden þe Gospels anhundreþ and sex. oute nomen þe passioun of Jesu crist

Do so þat god be þi frende,\*

2. p. 45 a—212 b.\*\*

begins: **M**Any Men þere ben þat han wil to heren rede Romaunce & geste þat is more þan ydelschipp

ends: God sende vs his grace so to despenden his ȝift þat we moten comen to his blisse Amen,  
Of þe holy omelies now j wil blynne:  
God bringe vs to þat blisse! þere loye is euere jnne,

3. p. 212 b—226 b.

begins: Here bigynnen good techinges of wise men wiþ þe ten hestes afterward. distinctelich expounded,

**S**alamon seiþ in alle þi werkes þenke on þe ende & þou schalt neuere don synne.

ends: god vs þider brynge for his grete merci AMEN.

“Þe comanndementȝ expounded! here enden j ȝou seiẽ,  
vnto þe blis of heuene! god vs wisse þe weie,

4. p. 226 b—263 b.

begins: “Þapocalips on englissh! makeþ here gynnyng

After þis synful lyf! god graunt vs good wonyng

**S**Eint Poule seiþ þapostle þat alle þo þat willen priuelich lenen in Jesu crist

ends: and duellen wiþ hym wiþouten ende Amen, —

Þe Apocalips on englisch! here now makeþ ende,  
Vnto þe blis of heuen! god graunte vs grace to wende,

5. p. 263 b—370 a.

begins: Of þe sautere on englich! here is þe gynnyng.

Wiþ þe latyn bifore! & Gregories expounyng

**B**Eatus vir qui non abiit in consilio impiorum

ends: Þis is þe bileue catholyk þe whiche bot ȝif vche man it bileue stedfastlich and strongelich he ne may nouȝt be sauẽd. —

Ter quinquagenos cantat dauid ordine psalmos,  
Versus bis mille.sex centum.sex canit ille,

\* Here — frende: the letters in this passage, which are ornamented with red strokes, differ from the rest of the MS. in form and size.

\*\* At the top of the page in a hand from the XVth century (comp. p. X): *Mirror, or glasse to Looke in;*

Hell and Gospel of Nicodemus E.E.T.S., Extra Series 100, p. xxxiv—xxxvi. For the sake of convenience I here reproduce

6. p. 371 a--449 a.

begins: **R**Ecti diligunt te, Jn canticis canticorum . sponsa  
ad sponsum.

ends: þat god ȝif it be his snete wille haue mercy on hem for his dere  
moder loue Amen,

"Dis good book Recluse! here now makeþ ende.

Vn to þe blis of heuen! god graunte vs grace to wende.

7. p. 449 a--459 b.

begins: "Of oure lefdy marie! bigynneþ now here þe pleynt  
þat of þe passion of hirson sche telde with hert feynt

Ovre swete lefdy seint marie goddes moder of henene

ends: þat lyueþ and regneþ wiþ outhen ende Amen

þe passionn as oure lefdy seiþ! of .Jesu endeþ here,

Jn to þe blisse of heuen! vs bringe it all in fere.

8. p. 459 b--463 b.

*Nicodemus Gospel;*

begins: **P**E gode man & þe noble Prince Nichodemus.

ends: seiþ a Pater noster and an Ave maria,

Of þe vprist of Crist: as Nichodemus gau telle,

Here now make ich ende: god schilde vs all from helle

p. 463 b--464 (prayers).

1. begins: **S**Wete fader of heuene haue merci on me synful wreche  
ends: & make me on of þi seruaunt; ȝif it be þi swete wille Amen,
2. begins: **S**Wete lorde .Jesu crist goddes son of heuen J biseche þe in-  
wardlich mercy  
ends: and sende me grace þe forto loue & serue ouer al þing Amen
3. begins: **S**Wete lorde .Jesu crist fader & son & holy gost als wislich  
as þou madest al þe werlde of nouȝth.  
ends: ygraced lord merced worschiped and heized mote þou be of  
þe grace þat þou me hast ysent and sendest Amen,
4. begins: **L**Efdi seint marie als wis as þou art moder of mercy, & may-  
den & wyf  
ends: biseche hym þat he wil haue pite and mercy on me .ȝif it be  
his swete will Amen,
5. begins: **A**lle halewen j biseche ȝou for .Jesu cristes loue  
ends: biseche hym þat he wil haue pite & mercy on me ȝif it be  
his wille Amen.

Explicit.

part of their statements and add a few supplementary remarks as to the general character of the MS. and my method of treating the text. In order to give some idea of the appearance of this interesting volume I have appended a photographic reproduction of the upper part of p. 406 of the MS.

Judging from the writing as well as from a note on p. 370 of the volume — given below p. xi — Miss Paues (*op. cit.* p. LVIII) considers the MS. as belonging 'to about the year 1400'. As stated by Hulme, the MS. is a large folio on vellum, consisting of 232 leaves (fol. 22 only a half-sheet) — besides two paper fly-leaves at the commencement and two at the end of the volume — arranged in quires of eight leaves each, as is shown by catch-words, which occur with perfect regularity on every sixteenth page, except at the end of the third and the twenty-third quires, which contain 14 and 11 leaves respectively. The MS. is numbered by pages in a recent handwriting, evidently by Daniel Waterland (Fellow of Magdalene College, 1683—1740); the first leaf of every quire also bears its number in pencil. The size of the page is now  $13\frac{4}{16} \times 9\frac{10}{16}$  inches, but in the re-binding the margins of many of the leaves have more or less been cut off. The written matter is in two columns, measuring  $11\frac{1}{2} \times 4$  inches each, each column containing 54 lines, and separated by a free space of  $\frac{1}{2}$  inch. The pages are ruled and the columns marked off in pale violet ink, in some places very distinct, in others hardly visible. The handwriting, dating apparently from the close of the XIVth century, is clear, fairly large, the same throughout, though with slight variations in the size and form of the letters. The ink is generally a deep black at times shading off into brown. In several places where the parchment is comparatively thin, the ink has run through the leaf. Occasionally the writing is somewhat faint, often it seems, owing to the nature and preparation of the parchment; everywhere, however, it is quite legible. Headings, Latin quotations and now and then English words and phrases are in red ink (indicated in my print by spaced out letters). In the same colour are inserted marginal notes of varying size giving the names of the supposed authors of the quotations.



The MS. is ornamented in the following way:

1. The beginning of each separate work (except the last two) in the volume is marked by large capitals elaborated with great care and taste, varying in size from  $2\frac{13}{16} \times 2\frac{7}{16}$  to  $1\frac{1}{16} \times 1\frac{1}{16}$  inches (12 to 6 MS.-lines deep). The letter itself is in blue and red with the interior profusely adorned with patterns of leaves and twisted designs in red, or red and violet on a background lined in red. The initials of 'Iapocalips' p. 226 b. and 'pe sautere' p. 263 b. are, however, altogether different, being delicately traced in black, the former ornamented with heads of a man and a dragon, the latter embellished with a dragon-design. These seem to have been left unfinished, as the paint has never been filled in.

2. Sections and subdivisions of each separate work are marked with smaller initials, which are generally 2—4, very often 3 MS.-lines deep, but in the 'Recluse' and the two texts following their depth is only 2 lines. These initials are in blue with the interior adorned in much the same fashion as the larger ones, and framed in by red strokes (indicated in my print by extra large capitals).

3. Shorter paragraphs are opened by small unornamented initials also in blue, about the height of one line. In the text they act as introductions to Latin quotations. (Indicated by fat letters).

4. Black capitals, or even ordinary small letters at the beginning of words are occasionally ornamented with red strokes (instances of these in the 'Recluse' are noticed in the foot-notes).

The capitals and paragraph-marks (¶), generally in blue or in blue and red alternately ('Techinges of wise men'), have been inserted after the text was written. This is proved by the fact that in case of the rubrics small guide-letters in black or red are still clearly distinguishable in the margin, while the position of a paragraph-mark is indicated by double slanting lines, which may still be traced under the red or blue colour. In the latter part of the 'Techinges of wise men', in 'Iapocalips' and 'pe sautere', pp. 221—370, the space left for these rubrics has not always been utilized as was originally intended, roughly drawn capitals in black or red, one in violet, probably by a later hand, occupying the place of the more elaborately drawn characters, some-

times even these have not been inserted, leaving blank spaces. In 'Je sautere' a large initial (7—5 lines deep) was intended to be placed at the beginning of the following psalms (numbered according to the MS.): 26, 38, 52, 68, 80, 97, 109<sup>1</sup>. The large rubrics, a description of which is given above (p. vii), are sometimes followed by a character of fair size and careful ornamentation.

The catch-words are generally framed in by rough ornamental borders ending in a naive representation of a man's head.

The corrections which occur: erasures, marks of transposition, deletions and insertions, are all, as far as I can ascertain, the work of the original scribe, though occasionally the ink is somewhat faint. Generally a caret (^) marks the place of an insertion, sometimes, however, the stroke of some long letter, for instance p, answers this purpose.

In addition to the above-mentioned marginal notes (p. vi) and other insertions in the original handwriting, the MS. shows a great many entries, made at later times by various hands and in various shades of ink. Thus the inside of the cover bears the classmark N<sup>o</sup> 2498. in red ink in Pepys's hand with the number 13 in small black characters a little to the left. On the recto of the first fly-leaf occur the following numbers:

1376. B.

1369 B. 1552.

in comparatively recent handwriting (16—18th century); the two first of these have been crossed out with black, the latter with red ink. The verso of the leaf has the following note by Waterland, given by Hulme, p. xxxv: *These Sermons are not Wickliff's. Neither Matter, nor Style, nor Manner are at all like his: neither was the Author any Wicklerite. Indeed, the Language Seems to be older than Wickliff.* On the recto of the second fly-leaf, which is now loose, occurs a table of contents, also in Waterland's hand and quoted by Hulme, p. xxxv. For the sake of completeness I reproduce it here:

---

<sup>1</sup> Dominus illuminatio mea, Dixi custodiam vias, Dixi insipiens in corde, Saluum me fac, Exultate Deo, Cantate Domino, Dixit Dominus domine.

*The Contents.*

1. *The History of the Life of Christ, with a comment thereupon.* p. 1.
  2. *The Mirrour. being a Comment* <sup>or Sermons</sup> <sub>^</sub> *upon the Gospels, throughout the year.* p. 45.
  3. *Sayings of wise men.* 212.
  4. *The ten Commandments.* 217.
  5. *A Comment upon the Apocalypse.* 227.
  6. *The Psalter in English, with Gregory's Comment.* 263.
  7. *The Canticle, Confitebor tibi &c.* 361.
  8. *The Song moses.* p. 362.
  9. *The Canticle of Isaiah.* 364.
  10. *The Song of Zachary.* 368.
  11. *The Magnificat* — 368
  12. *The nunc dimittis.* 368.
  13. *The Athanasian Creed.* 369.
  14. *The Canticle upon the Mass.* 371. 373.
- Several Old Rules.* 371 &c.

To the verso of the same leaf is pasted a 'portrait' book-plate of Pepys's — designed by G. Kneller and engraved by R. R. White — with the inscription:

SAM. PEPYS. CAR. ET. IAC. ANGL. REGIB. A. SECRETIS. ADMIRALIE.

and the motto: MENS CUJUSQUE IS EST QUISQUE, resembling the one noted and reproduced by W. S. HARDY, Book-plates, pp. 216—218. Another 'little plate' with the initials s.p., encircled by anchors and ropes and bearing the above-mentioned inscription, is pasted on to the last page of the volume, of which half of the second column has been left blank. On the first fly-leaf at the end occur the following supplementary notes on the contents:

*Priests, their duty and privileges* p. 103. 104.

*Baptism, its ceremonies.* 117.

*Testament-making* p. 122. —

*Obedience of wives.* 127. *bucom.* —

*Sacramental Body and Blood of Xt,* p. 168.

*Purgatory.* p. 213.

*Canonical Hours.* 376.

In numerous places in the text occur *marginalia*, consisting of hands — some of which are doubtless the work of the original scribe — and other marks to attract the attention of the reader, glosses and notes of various contents; often the word or passage in the text referred to is also underlined. The frequent occurrence of one hand calls for special notice; it dates, as M. Paul Meyer tells me, from about 1600, and Miss Paues considers it to be Stephan Batman's (*op. cit.* p. LVII). Very often he uses an artificial mode of writing, evidently an attempt to imitate the early English characters (printed in my text by spaced out *italics*). We may notice the following entries in this hand. On page 44, which has originally been left blank (as already stated, fol. 22 is only a half-sheet of one column, with the ending of 'pe gospels' on p. 43):

Bprrrrrr 3e3ee avamen

and then:

*Let reason Rule the, y<sup>t</sup> this booke  
shall reede:*

*Miche good matter shalt thou finde  
in deede*

*Thoughe some bee ill, doo not the  
reste dispi3e*

*Consider of the tyme, else thou  
art not wize*

P. 370 b. — left blank by the original scribe, with 'pe sautere' ending on col. a — has the following notes:

: *3if ever thys booke, don take his flight.  
on Stephan batman let it lizhte:*

*3it came to passe, and yt is true  
I will not change yt, for no nere*

*A learned pastor, this booke did make  
and in those daies. taken for great sapiens  
The vere dooth vrge a Christian too quake  
the sight of souch blinde ignorance.*

*Who wolde not but wayle souch a blindnes  
that hathe benne the curse of myche wretchednes.*

*The first part is veri good  
 though a worde or two doo varie  
 The second is not sound  
 smaule truthe dooth carie  
 Yet as the one, without the other thou cannot bee  
 Else falshod with truthe mixed thou cannot see,*

*To answer the ennemy thou maiste be boulde  
 When theiir owen penns sych erroiures haue tolde,  
 Tearv not this book. but kepe it in store  
 thou maiest else misse for knoweng of more.*

*The age of this book. by conferring with  
 an other copy, was wretten when  
 k henry the .4. had busines agayste  
 the welshmen. An<sup>o</sup> 1401.*

Shorter notes in this hand are often found throughout the volume and when they occur in the text of the 'Recluse', their presence has been indicated at the foot of the page.

The codex is bound in brown leather. On the front-cover is imprinted one of Pepys's smaller book-plates (p. ix), which shows his connection with the Admiralty, while a different plate, including the motto quoted above, acts as ornament to the other cover; the back of the volume is labelled:

WICKLEEF'S  
 SERMON'S  
 .. : MS : ..  
 ' . . '

There remain only a few words to be said as to my method of treating the text of the MS. As is easily perceived, the scribe worked in a perfectly mechanical manner, and accordingly the results are sometimes most ridiculous. His careless blunders not only in the Latin quotations but even in the English text itself frequently present nonsense to the reader. There was therefore in my opinion only one way open to the editor — that of giving

the text exactly as it stands in the MS., and this seems to me to be clearly the best method to employ in a work of this kind. Consequently my object has been to give an exact reproduction of the MS., retaining even the most palpable errors of the scribe without emendation. The punctuation of the MS. is also adhered to. I have generally expanded the signs of abbreviation (denoting the letters added in *italics*), but when an expansion has seemed extremely uncertain, if not altogether impossible, owing to the corruption of a word or passage, I thought it necessary to keep the mark of contraction as nearly as my typographical resources would allow. In the MS.-readings: jhu, jhc, xps etc. the apparent h, c, x and p are rendered by e, s, ch and r; initial ff by F; 7 I reproduce as &, 7c as &c; the barred f and h are kept.

Frequently letters at the end of a word — in some cases in the middle as well — have tags or tails, which I have carefully noted in my copy. As these, however, often occur in places where they can have no meaning at all, and as moreover I could find no means of indicating them in the text of my edition, they have been altogether disregarded.

I may finally draw attention to the fact that my interpretation of certain symbols may not always seem consistent. It has often been difficult to decide whether certain initial letters are intended for capitals or not, particularly in the case of j, J and w, W. These characters are very much alike in form if used as capitals or as small letters; often my decision has been influenced by the size, in some cases by the context, and I only wish to point out that the type *j* represents an intermediate form which passes into either the capital or the small letter. The MS. contains different forms of the same character, for instance, there are two types of A, B, N; e, r, s, v, 3 and four of D; partly from typographical reasons they have all in my transcription been rendered uniformly. There is besides, as is usual, a close resemblance, often leading to confusion between c:t, e:o, n:u. The supposed intention of the scribe has in all cases been my guide. Some few doubtful cases I have remarked in the foot-notes. MS.: penance, temptacioñs etc. I expand: penance, temptaciouns.

In common with the corrections, the erasures have been subjected to a minute examination and I have made a record of them even when they only serve as corrections or emendations of miswritten or in other ways faulty letters. In several places, however, I have not been able to make sure whether there is an actual erasure or merely a flaw in or injury to the parchment<sup>1</sup>.

As usual, separate words have very often been run together and, on the other hand, the component parts of one word have been sundered; such irregularities are everywhere retained in this edition. In some cases, however, where a word has been cut in half at the end of a line or when two words have been run together and subsequently separated by a short, often very faint, perpendicular stroke — probably by the original scribe — no notice has been taken.

Whenever a marginal note has been injured by the knife of the binder, the sign    has marked the place of injury.

\*       \*

\*

In conclusion it is my desire to acknowledge with gratitude the kindness of all those who have rendered assistance in the preparation of this edition. I am highly under obligation to the Master and Fellows of Magdalene College for permission to publish the text and for granting easy access to the MS. To the Librarian and Staff of University Library, Cambridge I am greatly indebted for various acts of kindness and courtesy; my thanks are especially due to Mr. A. Rogers for much help and many useful suggestions in the course of my work on the MS. From my former teachers E. A. Kock and E. Ekwall, Professors

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<sup>1</sup> I especially draw the attention to a large erasure, noted on p. 194. I have latterly consulted Miss Paues on the question and she writes to me, 'I do not think it is an actual erasure; the place feels rougher to the touch when compared with the rest of the parchment; the scribe may have used the pumice-stone. The colour of the nine lines is also darker than the rest of the page. The vellum in that portion is also thinner, as can be seen by holding up the leaf to the light.'

of the University of Lund, I have on many occasions received valuable hints and criticism. Finally I beg to tender my sincere thanks to Miss Paues who has, ever since she suggested this work to me, followed it with unfailing interest and generously given me encouragement and assistance whenever I have applied to her.

THE EDITOR.

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# THE RECLUSE



**R**ecti<sup>1</sup> diligunt te, In canticis canticorum.  
 sponsa ad sponsum. Est rectum gramaticum<sup>2</sup>.  
 rectum geometrioum. rectum theologium, &  
 sunt difference totidem regularum. De recto theo-  
 logio sermo nobis est cuius regule due sunt: una 5  
 circa cordis direccionem, Altera versatur circa ex-  
 teriorem rectificacionem, Recti diligunt te, Lorde<sup>3</sup>  
 seip goddes spouse to her derworþe spouse. þe riȝth louen þe.  
 Hij ben riȝth þat lyuen after riȝth reule. Many dyuers reules.<sup>4</sup>  
 þere ben. ac two þere ben among alle þat ich wil now speken 10  
 of at þis tyme þorouȝ þe grace of god & of his dere moder  
 marie. þat on reuleþ þe hert and makeþ it euene wiþ oute  
 knooſt and doþe of þouȝth inwiþ and bywraieþ þe. & seip to þe.  
 here þou synnest oþer wise ne may it nouȝth ben. þis reule  
 is euere inwiþ þe & reuleþ þe hert as it auȝth to done, Hec 15  
 est caritas illa quam describit apostolus de corde  
 puro. & consciencia bona. & fide non ficta<sup>5</sup>. ¶ þis  
 reule is<sup>6</sup> charite of schire hert and clene inwiþ and trewe byleue,  
 Misericordiam tuam scientibus te per fidem non  
 fictam. iustam viam id est vite rectitudinem. hijs 20

<sup>1</sup> p. 371 a. At the top of the page in a XVIth century hand, as noted above: *The Canticle vpon the Masse, worth the keping, to answer their witfull blindnes. & somewhat straining.*

<sup>2</sup> gramaticum: between *a* and *m* traces of erasure.

<sup>3</sup> Capitals and several small letters at the beginning of words on this page slightly ornamented in red.

<sup>4</sup> The stop in red ink.

<sup>5</sup> ficta: between *i* and *c* (on erasure?) traces of erasure.

<sup>6</sup> reule is: on *l* and *s* traces of erasure.

qui recti sunt corde qui omnes voluntates suas dirigunt ad regulam diuine voluntatis. Jsti dicuntur noui atthonomasite. Vnde Psalmista. Benefac domine bonis & rectis corde. Jsti dicuntur vt glorientur  
 5 testimonia. videlicet bone consciencie. Gloriamini omnes recti corde Quos silicet rectificauit regula illa supprema, rectificans omnes. de qua Augustinus dicit. Nichil petendum nisi regula<sup>1</sup> magisterij<sup>2</sup>. & Apostolus<sup>3</sup>. omnes in eadem regula permanamus.  
 10 &c. // ¶ þat oper is al wip outh & reuleþ þe body þat techethou men schullen heren hem. wip<sup>4</sup> outh howe, eten. dryken. wirchen. liggen and fasten. bidden & stodien,

Hec est exercicio corporis que iuxta Apostolum modicum<sup>5</sup> valet hec est regula recti Mechamiti  
 15 quod sub geometrio recto continetur. ¶ þis reule nys nouyth bot forto seruen þat oper. for þat oper is as lefdy of house. and þis reule is as þiften forto seruen hir to wille and forto reulen þe hert wipinne. Now to onelich men & wymmen & to alle oper þat desiren forto seruen god what þat is 3oure reule  
 20 3e schulleþ riȝth wel witen. boþe þe jinner & þe vtter for hir sake. as vche man & vche womman may best seruen þe jinner. for alle men & wymmen moten holde o reule wipinne,

Quantum ad puritatem cordis circa quod versatur tota religio, ¶ þat is. alle men owen to holden on clenness of  
 25 hert & on þorte: þat is to louen god ouer al þinge. & þine euene cristen as þi seluen. þat is wille hem come to blisse wip þe and<sup>6</sup> helpe hem bodilich ȝif þou may and gostlich. and bidde fast for hem. & teche hem ȝif þou canst better þan hij. Ac ȝif it be a wicked man oþer a womman of lyf holde þe out of his compaignye bot ȝif  
 30 it be forto amenden hym. & elles he takeþ synne of hym. as seint Poule seiþ and setteþ an ensample and seiþ. riȝth as a gret fat ful of doghȝe takeþ souryng of a lytel gobett: riȝth so doostou of hym. And ȝif it be a man þat þou moste lyue by hym and erne þi susten-

<sup>1</sup> *regula*: *ul* touched up in black ink; *l* on erasure.

<sup>2</sup> *magisterij*: the first *i* over an expuncted *e*.

<sup>3</sup> *Apostolus*: *A*, *p*, *o*, *s* touched up in black ink; *o* on erasure.

<sup>4</sup> *wip*: *w* probably on erasure.

<sup>5</sup> *modicum*: over *ic* traces of erasure.

<sup>6</sup> p. 371 b.

aunce of hymi: bidde fast for hym þat god amende hym ȝif it be his  
 wille . and keepe þine hert clene & schire inwip & wip oute . clene &  
 white fram synne . And ȝif þine hert wipnymeþ þe of any synne:  
 go & amende it wip schryft . For noþing ne makeþ þe hert wronge  
 bot synne one . Forto riȝhten hir & maken hir smeho . þat longeþ 5  
 to vche ordre & to vche religioun . þe goode & all þe strengþe .  
 þis reule nys nouȝth of mannes fyndels . Ac it is of goddes  
 hestes . & perfore it most þe better ben ykept . & wip þe more  
 bisynesse . And perfor it is euere jnwip & reuleþ þe hert and  
 seiþ to þe . here þou synnest it ne may be non opere, 10  
 Quantum silicet ad obseruancias corporales . &c,  
 ¶ þat is bodilich keepynges after þe vtter reule & þis is  
 mannes fyndels . & for nouȝth nys it ymade bot forto seruen þe  
 jinner to maken hire to suffren hardeschipes . wakyng . fastyng .  
 wirehyng . & oper penaunces to done . Ac many ne may nouȝth 15  
 suffren harde als wel as many . And perfore þis vtter reule mote  
 be chaunged after vche mannes manere as he may serue god best .  
 For summe bep stronge & summe bep vnstronge of complexioun  
 & of body boþe . and mowen paye god ful wel . summe wip lesse  
 penaunce þan summe mowen . Summe is clerk oþer clergesse . 20  
 and perfore hij moten þe more wirchen þan þe lewed & siggen .  
 Summe ben olde & nouȝth lonelich . And summe ben ȝonge & louelich .  
 & moten haue þe better warde . & þe better & þe bisilier ben aboute  
 forto kepen hem seluen . And forþi schal vchone holde þe vtter reule  
 after schriftes rede of gostlich men & wyse . And þe seruauntes þat 25  
 knowen þe manere<sup>1</sup> of hem & witen her strengþe . þeiȝ hij schullen  
 seruen hem hij mowen þe vtter reule chaungen after wisdom . Ac by  
 my red noman schal make none avow to do noþing bot do als wel  
 as he may . For ȝif he make avow and breke it: he synnes dedlich .  
 And perfore do þat he may as he hadde made avow . And þeiȝ 30  
 he ne do it nouȝth . he ne synnes nouȝth dedlich Bot ȝif he wil  
 make Professioun to lyue onelich lyf . to þre þinges he moste  
 make auow . To done obedience to his bisshope . And to chastite .  
 And to helde þe stede stille pere his bisschop hym doþe þat he  
 ne schal neuere þenne bot for nede one .<sup>2</sup> For who so bihoteþ 35  
 god a þing . he it wil asken as biheste . And ȝif it be nouȝth

<sup>1</sup> manere: under the n an accidental curl.

<sup>2</sup> p. 372 a.

bihoten! hij mowen do at her lykyng of mete. & drynk. &  
 werynge. bedes bidden so many as hym lyst. oíper on þis wyse.  
 þise ben alle in free wille. Ac charite þat is loue and lowenesse.  
 lete litel of oure seluen, trowelich helden þe ten hestes. schrift  
 5 & penaunce. þis is þe moste penaunce þat man may do. forsake  
 synne. For þere ben many þat done penaunce þat ne forsaken  
 nouȝth her synne. Ac þat no stondeþ in no stede forto haue any  
 mede in þe blis of heuene. Do penaunce and oþer goode werkes.  
 þat god haþ comaunded boþe in þe olde lawȝe & in þe newe.  
 10 And þerfore wehe man it mote holden for þise reulen þe hert.  
 And of her reulyng is almest al<sup>1</sup> þat j wil wryte. Bot in þe  
 formest of þis boke & in þe last endyng. In þe first deel ichil  
 wryte ȝoure seruise to onelich men & wymmen & to alle þat it  
 wil vsen and may goode it is. ȝif any man askep of what ordre  
 15 ȝe ben as many foles willen? Ansuereþ on þis manere & seiþ  
 þat ȝe ben of seint james ordre þat for his holynesse<sup>1</sup> was cleped  
 goddes broþer. And þan askep hym of what ordre he is. & where  
 he fyndeþ<sup>2</sup> ordre in holy wrytt & riȝth Religioun. Ac seint jame  
 seiþ and makeþ ofte þis ensauple. þe<sup>3</sup> gnatte foloweþ þe flesche.  
 20 þat is<sup>4</sup> to saye<sup>4</sup>. Many maken mychel strengþe þere leste is seint  
 jame seiþ, Religio munda & immaculata apud deum  
 patrem hec est: Visitare Pupillos & uiduas in tribu-  
 lacione, ¶ þis is. riȝth religioun & wiþoute wemme is þat. þat  
 can helpen faderles children & widewen. Hij ben faderles childer  
 25 þat han forlorne þe fader of heuene for synne And hij ben  
 widewen þat hane forlorne her spouse Jesu crist þorouȝ dedlich  
 synne. Also þan he þat can fede þise wiþ holy lore<sup>1</sup> and þorou  
 holy techyng bryng hem<sup>5</sup> aȝein to her fader and to her<sup>6</sup>  
 spouse. þis<sup>4</sup> is þe heiȝest Religioun þat is. And þus descryueþ  
 30 seint jame Ordre and riȝth Religioun. And þe laste deel to onelich  
 men & wymmen. & to alle oþere þat willeþ kepen hem clene out  
 of synne & fram þe werlde For seint Austyn seiþ A gaderyng

<sup>1</sup> *al*, *holynesse*, *lore*: traces of erasure on *l*.

<sup>2</sup> *fyndeþ*: *e* indistinct; the letters squeezed together, the word being the last in the line.

<sup>3</sup> After *þe*: *gnat* crossed out and expuncted.

<sup>4</sup> *is*, *saye*, *þis*: on *s* traces of erasure.

<sup>5</sup> *hem*: on *h* traces of erasure.

<sup>6</sup> *her*: traces of erasure on *e*.

of wicked folk þat he clepeþ þe werlde .þat god<sup>1</sup> biddeþ vs forsake . Ac nouȝth þe goodes of þe werlde . For none ne may wel lyuen and seruen god bot ȝif hij han her sustenance And better is to ernen it þan to bidden it . bot ȝif<sup>2</sup> were a Prechoure & preched goddes woord fram toun to toun so þat<sup>3</sup> ne myȝth<sup>5</sup> nouȝth for stody ernen it And ȝutt Peter & Poule erneden her mete wiþ her hondes and preched fram cite to cite . For Poule seiþ . þat he ne ete neuere mannes mete bot ȝif it were his vnþonkes . Ac J nott ȝif þere be any man þat wil haue heiȝer lyf in þe<sup>8</sup> blisse of heuene þan hij han . þan it is slik he take an<sup>10</sup> heiȝer lyf in þe blisse of heue þan hij han had . Ac euer be vche man þat he ne bigile nouȝth seluen as he may ful liȝthlich forto desire so holy lyf . Ac biseeke he god þat he sette hym þere þat it is best for hym . & kepe hym þan from meridiane þe deuel þat wil schewe hym to hym as a goode Aungel . & so bigileþ he<sup>15</sup> many . And Poule clepeþ hym Aungel of liȝth . þere ben two manere of wymmen þat ben trewe prelates and prechoures . þise two hane þe heiȝest dale in heuene . And ȝef he be proude . conceitouse oþer lecherous and loseniour . als longe as he vseþ any of þise synnes . he is a fals prophete and heretike and<sup>20</sup> ypocrite . & on of anteeristes prophetes and his prechoure seint John þe ewangelist it seiþ in þe Apocalips . And þerfor vche man þat wil queme god kepe hym from swich þat oþer dale is to alle men þat kepeþ hem hem clene out of synne & þus seiut jame distinkteþ ordre noþer white ne blak Ac ofte he seiþ in þis<sup>25</sup> booke þe gnat sweloweþ þe flec . Poule þe first onelich man . nouȝth Poule þe Apostle . Aresine . Makeryne . Sare . Sinclitice and many oþer wiþ her grete matten þat hij layen jone & hard hayren . neren nouȝth þise of goode ordre . Many wenen þat þe ordre sitteþ in þe couel oþer in þe kirtel . nay it nys nouȝth so . Ac<sup>30</sup> hij mowen boþe wel weren And goddes spouse sitteþ by hym seluen and syngþ . *Nigra sum set formosa* . ¶ Jch am blak and fair . Foul wiþ outhen & vnworþi to þe werlde . briȝth & schene wiþinne . And þus ansuereþ to þe askers and seiþ þat ȝe ben blake þorouȝ þe grace of god & of seint james ordre þat he wrott last .<sup>35</sup>

<sup>1</sup> MS.: *godde* with *de* expuncted.

<sup>2</sup> Between *ȝif* and *were* a word consisting of two or three letters erased. Similarly between *þat* and *ne*, l. 5.

<sup>3</sup> p. 372 b.

- Inmaculatum so custodire ab hoc seculo, ¶ pat  
 is he pat kepeþ hym clene & vvwemmed fram þe filþe of þis  
 werlde pat is riȝth ordre Ac þere many ben to gedre & ben cloþed  
 in o cloþing in tokne þat hij schulden be of on will & on loue .  
 5 & vche wil as oper wil<sup>1</sup> And þus it is in couent . Looke now pat  
 hij ne leiȝe nouȝth And ȝif pat hij ne bep nouȝth so . it nys bot  
 treccherie & gyle . Hem were better to kepen swyne oīper<sup>2</sup> gees .  
 Michee þe prophete askep what is ordre and ansuereþ hym self  
 þerto & seiþ þus ,  
 10 Indicabo tibi o homo quid sit bonum . & quid deus  
 requireret a te vtique facere iudicium & iusticiam  
 & solícite ambulare cum domino deo tuo . ¶ Ichil seiþ  
 þe he seiþ what god askep of þee man do wele & deme þat euere  
 þi seluen be þe werst . & folowȝe god in loue & in drede . And  
 15 þere þis is . þere is riȝth ordre & riȝth religioun & elles it nys non  
 ordre<sup>3</sup> ne no Religioun seint matheu seiþ .  
 Ve<sup>4</sup> vobis Scribe . Pharisei . Ypocrite . qui mundatis  
 quod deforis est calicis & par aspidis . iustus autem  
 pleni omni spurcicia similes sepulchris dealbatis .  
 20 ¶ Seint matheu seiþ in þe godspel . Acursed be ȝe ypocrites  
 þat maken fair wipouten and ben þornes wipinne . for ȝe ben liche  
 þe beriels þat is whited wip outen and roten þing wipinne . Al  
 þat euere goode religious doþe oīper wereþ it is goode for it is  
 bot a stole to tymber wip þe jūnere reule þat reuleþ þe hert .<sup>5</sup>  
 25 Now ich to deele þis booke on . viij . distynceiouns þat ich  
 clepe parties and vchone spekeþ by hym self of sunderlich  
 þinges . & vchone falleþ after oper . & þe latter ytied euere to þe  
 first þe first deel spekeþ of ȝoure seruise . þat oper is hou ȝe  
 schull wip fyue wittes witen wel ȝoure hert<sup>6</sup> þat ordre & riȝth  
 30 Religioun & soule lyf liþe jūne . And in þise parties bep chapters  
 fyue after þe fyue wittes þat witeþ þe hert as wakemen þat ben

<sup>1</sup> *wil*: *w* probably on erasure.

<sup>2</sup> *oīper* on erasure.

<sup>3</sup> p. 373 a. At the top of the page in the above-mentioned XVth century hand: *An olde supersticius rule which requireth wisely too be readd, of the Masse . & purgatorie .*

<sup>4</sup> In the margin: *Matheus*.

<sup>5</sup> In the XVth century hand: *Weray trim, to qualifye a Papist*.

<sup>6</sup> *hert*: *e* and *r* separated by erasure.



trewe. þe þridde deel is of al manere filþes. And þe fierþe deel  
 of fleschlich fondynges and gostlich boþe and confort azeins  
 hem & salue. þe fift deel is of schrift. þe sexte of Penaunce.  
 þe seuente of schire hert whi men owen to loue god & hou. þe  
 eijtþe deel is al of þe vtter renle. hou eten. hou drynken. and 5  
 þat falleþ þerto. & what þinges ȝe mowen vnderfonge & helden  
 & haue. þere after of cloþes & of ȝoure werkes. as schauynge.  
 polling and bloode letynge.

Amorowe whan ȝe ariseþ. blisseþ ȝou & seiþ. *In nomine patris*  
 & filij & *spiritus sancti Amen*. And bigynneþ onon. *Veni* 10  
*creator spiritus*. wiþ þe versett. & þe orisoun wiþ vp heueande  
 honden & eijen toward þe heuen. bowȝeand on knewes. þere after  
 als ȝe diȝte ȝou seiþ alway. *Domine iesu christe fili dei*  
*viui miserere nobis qui de virgine dignatus es nasci*  
*miserere nobis*. ¶ And seiþ þise woordes al way til þat ȝe 15  
 ben diȝth<sup>1</sup>. & haueþ þise wordes mychel in vse wheþer ȝe gou or  
 ȝe sitten. als often as ȝe may þenchen þere vpon. And whan ȝe  
 ben al diȝth. springeþ on ȝou haly water ȝif ȝe it haue And  
 þencheþ on goddes flesche and his derworþi bloode whan ȝe comen  
 toforne an autere and siggeþ þise gretynge. & ȝif ȝe haue none  
 autere makeþ an autere of ȝoure hert as god biddeþ makeþ myne<sup>2</sup> 20  
 autere of erþe.

*Aue principium nostre creacionis.*

*Aue precium nostre redempcionis.*

*Aue viaticum nostre peregrinacionis.*

*Aue premium nostre expectacionis.* 25

*Aue gaudium nostre glorificacionis.*

Tu<sup>3</sup> esto nostrum gaudium qui es futurus premium.  
 sit nostra in te gloria per cuncta semper secula.

Amen. Mane nobiscum domine noctem obscuram re-  
 moue omne delictum ablue.<sup>4</sup> p̃iam medelam tribue. 30

Gloria tibi domine qui natus es de virgine cum  
 patre & sancto spiritu in sempiterna secula Amen.

¶ And also seiþ þise atte leuacioun of þe messe. & also after

<sup>1</sup> diȝth; ȝ by correction.

<sup>2</sup> myne; n by correction.

<sup>3</sup> The column divided in two with the passage: *Tu esto -- no* (in *no-*  
*biscum*, l. 29) standing to the right of the lines beginning with *Aue*.

<sup>4</sup> p. 373 b.

30ure Confiteor. whan 3e ben yhouseled. And after falleþ on  
knewes bifore þe hei3e roode wip þise gretynge in monyinge of  
þe fyue woundes þat he suffred for 3ou.

- Adoramus te domine & benedicimus tibi quia per*  
 5 *sanctam crucem tuam redemisti mundum. Tuam*  
*crucem adoramus. qui passus es pro nobis. Salue*  
*crux sancta. O crux lignum,* ¶ And wip þise woordes  
 betep 3oure breest, Et quod non valet vis humana sit in  
 tuo nomine, And who so ne cumme þe fyue! seie þe first  
 10 *Adoramus. til he cumme þe oper fyue. fyue sipes kneleande. &*  
*blisse 3ou wip vchone of þise gretynge. & wip þise woordes.*  
*Miserere nostri qui passus es pro nobis, betep 3oure*  
 breest & kyssep þe erþe & croyce it wip 3oure þombe. And pere  
 after gretep oure lefdy wip fyue Auees. And after to alle  
 15 *Halewen. And þo halewen þat 3e han most*<sup>1</sup> *sett 3oure hert vpon.*  
 vnto þe auter þe rapþer 3if it is ybalewed. And pere after onon  
 ri3th siggeþ oure lefdy matyns on þis wise. 3if it is werkeday  
 falleþ to þe erþe. And 3if it is haly day bowep sundel downward  
 wip þe. *Pater noster. & þe. credo. and þe. Aue maria.*  
 20 And þan hastilich ri3tteþ 3ou vp ward att. *Domine labia mea*  
*Aperies,* And makeþ on<sup>2</sup> 3oure mouþ a croice wip þe þombe. &  
 att. *Deus in adiutorium,* a large croice wip þe þombe & wip  
 two fyngers from þe forhede doun to þe breest. And falleþ to  
 þe erþe 3if it is werkeday wip. *Gloria patri,* & 3if it is  
 25 haliday bowep downward. & þus dope at vche. *Gloria patri.*  
 and at þe gynnyng of þe. *Venite,* & att. *Venite adoremus.*  
 & att. *Aue maria,* & whare 3e hereþ her name knelep or loutep.  
 and att. *Jesu.* also. & att vche. *Pater noster,* þat falleþ to þe  
 houres & euerych tyde. and atte last vers of euerylch psalme &  
 30 of euerylch ympne wip ouden o psalme. *Benedicite.* . At alle þise  
 3if it is haly day bow3ep. adounward & 3if it is werkeday falleþ  
 to þe erþe & at euerylch tyde att. *Deus in adiutorium,* makeþ  
 a croice as j. haue seide. & wip. *memento,* falleþ euere adoune.  
 & wip þise woordes. *Nascendo formam sumpseris.* & kyssep  
 35 þe erþe. and also in *Te deum laudamus.* att. *non abhor-*  
*ruisti virginis vterum.* and in þe messe crede. at. *ex maria*

<sup>1</sup> *most:* o very indistinct, possibly *e.*

<sup>2</sup> *makeþ on* written closely together.

virgine . and att . homo factus est , kisseþ þe erþe and  
 seiþ þoure tydes sunderlich as forþ as þe may . in his tyme .  
 matyns by niȝth in wynter . in somer in þe daweynge , þe wynter  
 bigynneþ at holy roode tyde in heruest and lasteþ vnto ester .  
 Pryme in wynter erlich . in somer by forþe mornes and . Pre- 5  
 ciosa . þere after . Ȝif þe haue nede to speken þe may siggen it  
 biforne onon after matyns ȝif it so nedeþ & elles nouȝth , <sup>1</sup> Onon  
 after mete whan þe haue slepte <sup>2</sup> while þe Somer lasteþ & in  
 wynter also seiþ þe tyde of None at þe nynþe houre . And euere  
 att o psalme sitteþ & att anoþer stondeþ ȝif þe ben in eise þerto 10  
 forto done it whan þe eten twies . & euere wiþ . Gloria patri .  
 Ariseþ oþer kneleþ & att euerych tyde seiþ a . Pater noster .  
 atte gynnyng and an . Aue . and att þre tydes seiþ þoure . Crede ,  
 Att Matyns . Att Pryme . & att complyn . with þe . Pater <sup>3</sup> noster .  
 And after . Preciosa . holdeþ silence ȝif þe may . ne spekeþ bot 15  
 to god oþer of hym to hem <sup>4</sup> þat hane wille to heren it . & of  
 his moder marie . saieþ þoure Placebo tofore complyn And  
 Dirige after wiþ þre lessons . & ȝif þe ben on eyse seiþ alle  
 nyne <sup>5</sup> . And namelich ȝif it be haly day & feste of ix lessons .  
 Vche niȝth for alle cristene soules and for þoure frendes soules . 20  
 & þere þe schulden seiþ Gloria patri . þe schullen seiþ . Re-  
 quiem eternam &c . Att . Placebo . sitteþ . att . Magnificat .  
 stondeþ . & atte Dirige <sup>6</sup> , sitteþ bott atte Lessons & Miserere  
 mei deus . & fram . Deus misereatur <sup>7</sup> nostri stondeþ al  
 out . & att . Benedictus . & atte Orisouns . on niȝth oþer in þe 25  
 mornynge after þe suffrages seiþ þe commendacioun <sup>8</sup> , sitt-  
 ande . kneleande . oþer stoundande þe Orisouns , þe seuen  
 psalmes seiþ kneleande oþer stoundande wiþ þe Letany , att  
 vndertyde . oþer whan þe preestes done parisch messe & þe  
 fiftene psalmes ȝif þe willeþ oþer whan þe comeþ in to chirche 30  
 as oure lefdy dude . þere were fyftene Greces in þe comynge in  
 to þe Temple . & att vchone sche seiþ a psalme at hire comynge

<sup>1</sup> p. 374 a.

<sup>2</sup> *slepte*: over the *p* a comma-like mark.

<sup>3</sup> *Pater*: *P* on erasure.

<sup>4</sup> *to hem* inserted above the line.

<sup>5</sup> *nyne* on erasure(?).

<sup>6</sup> *Dirige*: on *D* traces of erasure.

<sup>7</sup> *misereatur*: *seueratur* on erasure.

<sup>8</sup> *commendacioun*: *comme* possibly on erasure.

in to þe Temple. þan seip þem on þis wise. þe first fyue for  
 3oure seluen. þe oper fyue for holy chirche þat is for alle cristen  
 men. And þe þridde fyue. for alle þe soules þat ben in Purgatorie.  
 þe first fyue wip. *Gloria patri. Kyrie eleyson. christe*  
 5 *eleyson. Kyrie eleyson. Pater noster. Saluos fac*  
*seruos tuos & ancillas tuas &c. oracio. Deus cui*  
*proprium est misereri semper & parcere &c.* þat oper  
 fyue wip. *kyrie eleyson. christe eleyson. kyrie eleyson.*  
*Pater. Aue. Domine fiat pax in virtute tua. oracio*  
 10 *Ecclesie tue quesumus domine preces placatus ad-*  
*mitte, &c* þe þridde fyue. wip *Requiem eternam. Kirie*  
*eleyson christe eleyson. Kyrie eleyson. A porta in-*  
*feri. Erue domine animas eorum. oracio. Fidelium*  
*deus omnium conditor. &c.* Alle Religiose aujten to ben  
 15 in bedes in þat vche tyme þat jesus crist suffred pyne for vs,  
 on<sup>1</sup> þis wise 3e may 3if 3e wil sigge 3oure pater nostres Al  
 mi3tty god fader & son & holy gost as 3e ben þre Persones in o  
 god and as 3e ben of mi3th. of wisdom. & of loue. & þat mi3th  
 in holy wrytt is turned to þe fader. & wisdom to þe son. & loue  
 20 to þe holy gost 3iue me o reule<sup>2</sup> in þise þre þinges. my3th forto  
 serue þe. wisdom forto kuowe þe. loue & wille forto doute þe.  
 my3th þat ich may do. wisdom þat ich cumme do. loue þat jeh  
 wil do al þat þe leueest is. as þou art floure of al goodenesse.  
 And also wisse as þere nys no godenesse wane þere þise þre ben.  
 25 my3th. wisdom. & looue. yfestned to gedres. þat þo 3eete in me  
 þe holy Trinete. þre. Pater nostres. and þre. Auees. *Versi-*  
*culus. Benedicamus patrem & filium cum sancto spi-*  
*ritu. &c. oracio. Omnipotens sempiterne deus qui*  
*dedisti nobis famulis tuis,*  
 30 *Ihesu crist þine ore for myne synnes þou hongedest on roode:*  
 for þo ilch fyue woundes þat þou on erpe bleddest hele my blody  
 soule þat ich am wip ywounded þorou3 myne fyue wittes in þe  
 worschipp of þine fyue woundes. & þat it mote so be fyue  
 Pater<sup>3</sup> nostres. & fyue Auees<sup>3</sup>. *Omnis terra adoret*

<sup>1</sup> on: between o (on erasure(?)) and n a blank, large enough for about two letters, which are possibly erased.

<sup>2</sup> p. 374 b.

<sup>3</sup> Put, Auees on erasure.

te deus. &c. oracio. *Deus qui sanctam crucem ascen-*  
*disti.*

For þe seuene giftes of þe holy gost þat vchon mote habben .  
and for þe seuen tydes þat men reden & syngen in holy chirche  
þat ich mote in hem slepen or waken . And for þe seuene boonen 5  
in þe Pater noster aȝein þe seuen dedlich synnes þat þou witie  
me wiþ þem and wiþ all her braunches . And ȝine me þe seuen  
heienesses þat þou haste bihoten þine chosen in þe blisse of  
heuene . seuen . Pater noster . & seuen . Auees . *Emitte spi-*  
*ritum tuum & creabuntur.* &c. oracio. *Deus cui omne* 10  
*cor patet.* &c. oracio. *Ecclesie tue quesumus domine*  
&c. oracio. *Exaudi quesumus domine supplicum pre-*  
*ces.* &c.

For þe ten hestes þat ich haue broken summe oȝer alle . and  
vntreulich tȝiped in bote . of þat ilche breche forto sauȝtten wiþ 15  
þee derworþi lorde . ten pater nosters . & ten auees . *versi-*  
*culus.* *Ego dixi domine miserere mei* &c. oracio .  
*Deus cui proprium est misereri.* &c.

In þe worschiþ of þee lorde & of þi moder marie and Peter &  
Poule . & alle þine Apostles þat . J . mote oueral folowe her lore . 20  
& þorouȝ her praier haue þe twelue bouȝes þat bloȝmen of charite  
as seint Poule writeth derworþe lorde . twelue . Pater noster . &  
twelue . Auees . *Annunciauerunt opera dei* &c. oracio .  
*Exaudi nos deus noster apostolorum* &c .

Lorde in þe worschiþ of þee & of þi moder marie & alle þine 25  
Halewen fyue . Pater noster . & fyue . Auees . *Letamini in*  
*domino* &c. oracio . *Omnium sanctorum intercesso-*  
*rum* &c .

For alle þe men & wymmen þat me any harme han done oȝer seide .  
oȝer wolde . lorde ȝif it be þi suete wille forȝiue it hem . And for 30  
alle þat me any goode han done . oȝer seide . oȝer wolde suete  
lorde helpe hem ȝif it is þi wille . And for all þat wirchen þe seuen  
werkes of mercy . *Ad te leuauit.* *Kyrie eleyson.* *Christe*  
*eleyson.* *Kyrie eleyson.* seuene pater noster . & seuene Auees .  
*Dispersit dedit pauperibus.* *Retribuere dignare.* 35  
For alle þat ben seek & sory & for alle þat ben in prisoun in  
cristendom & in hepenesse of <sup>1</sup> cristen folk . & for alle þat ben

<sup>1</sup> p. 375 a. At the top of the page in the XVth century hand:  
*Supersticion.*

in stronge temptacioun . & for alle pat ben in goode lyf pat god  
helde hem *here june* . & þo pat ben in oþer god amende hem ȝif  
it his will be . fyue . *pater noster* . & fyue . *Auees* . *Leuau*  
*oculos meos* . *kyrie eleyson* *christe eleyson* . *kyrie*  
5 *eleyson* . *Conuertere domine vsquequo* . *Pretende do-*  
*mine misericordiam* .

For alle þe soules pat ben forþ faren in þe bileue of þe fourē  
godspellers pat holden vp al cristendom . & in þe heiȝenesse of þe  
nyne woordes pat men clepen þe nyne ordres of aungels . nyne .  
10 *Pater noster* . and . ix . *Auees* . *De profundis elamani* .  
*Kyrie eleyson* . *christe eleyson* . *kyrie eleyson* . *pater*  
*noster* . *Requiem eternam* . *Fidelium deus omnium con-*  
*ditor* .

Atte messe whan þe preest heuē vp goddes flesch and his bloode  
15 siggeþ þis *Aue salus mundi* . *verbum patris* . *hostia*  
*vera* . *viua caro* . *deitas integra* . *verus homo* . and þan  
falleþ adoune wip þise gretynge . *Aue principium nostre*  
*creacionis* . *Tu esto nostrum gaudium* . *Mane nobiscum*  
*domine* . *Gloria tibi domine* . *Siquis est locus est in*  
20 *me quo veniat in me deus meus* . *quo veniat deus*  
*aut maneat in me deus qui fecit celum & terram* .  
*Ita ne domine est quicquam in me quod capiat te* .  
*quis michi dabit vt venias in cor meum & inebries*  
*illud* . *vt bonum vinum amplector te quid michi es* .  
25 *miserere* . *misere* . *Miserere mei deus secundum mag-*  
*nam misericordiam tuam* . al out þe psalme & atte ende .  
*Gloria patri* . *christe audi nos* . *twies* . *pater noster* .  
*Credo* . *carnis resurreccionem* . *Saluum fac populum*  
*tuum domine* . *doce me facere voluntatem tuam* .  
30 *Domine exaudi oracionem meam* . *Et clamor meus*  
*ad te veniat* .

Concede quesumus omnipotens deus vt quem enig-  
matice & sub aliena specie concernimus quo sacra-  
mentaliter cibamur in terris facie & faciem eum  
35 videamus eo securi est veraciter & realiter frui  
mereamur in celis . per eundem dominum nostrum . &c .

¶ After þe messe kysseþ þe erþe . forȝetep al þe werlde & bep  
out of ȝoure seluen þere is sprinkelynge of loue . þere bielyppeþ  
ȝoure lemman in to ȝoure breestes boure pat is liȝth of heuene

and holdeþ hym fast<sup>1</sup> forto þat ȝe haue geten of hym al þat ȝe willen,

Aboute midday who so may pencheþ þan on goddes roode. as mychel as he mest may. oþer can. & on his pyne. & his passioun. and bigynneþ þo ilch fyue gretyngeþ þat ben wryten toforne. & also kneleþ to vchone and blisseþ ȝou as it seip. & betep ȝoure breest and makeþ a wiselich boone,

*Adoramus te christe & benedicimus tibi Tuam crucem adoramus. Salua crux sancta. O crux lignum. & ariseþ þan & bigynneþ þe Anteme. Salua nos christe per 10 virtutem. wip þe token. & siggeþ stondynge þis psalme. Jubilate. wip. Gloria patri. & þan þe anteme euer þus. Salua nos<sup>2</sup> christe. and blisseþ ȝou wip. qui saluasti petrum in mari miserere nobis. and betep ȝoure breest. & þan falleþ doun & siggeþ. christe audi nos. Jesu christe audi nos. 15 kyrie eleyson. christe eleyson.<sup>3</sup> Kyrie eleyson. pater noster. & ne nos. Protector noster aspice. & respice<sup>4</sup> deus faciem christi tui. Deus qui sanctam crucem ascendisti. And eft bigynneþ. Adoramus. as ȝe dude bifore þe psalme. and þe orisoun & þe anteme. and þus seip þise fyue 20 psalmes. Jubilate. Ad te leuauit. Qui confidunt. Domine non est exaltatum. Laudate dominum. in sanctis eius. In vchone of þise psalmes beu fyue verses. þe orisouns. Deus qui sanctam crucem. Adesto domine deus qui pro nobis. Deus qui vnigeniti. Juste iudex. wip. O 25 beata trinitas. And who so ne cunne þise fyue. so seie he euere on til he cunne þe oper. & ȝif hem penche to longe. so leten hij þe psalmes. and þus ȝe mowen saien ȝoure auees ȝif ȝe willen. Lefdy seint Marie for þat ilch mychel blisse þat þou haddest inwip þe in þat ilch tyme þat Jesus crist goddes son took flesch 30 & bloode in þe & of þe after þe aungels gretynge vnderfonge þise gretyngeþ of me wip þat ilch. Aue. & make me to telle litel of my selue. & of vche blisse outewip. and enfourme me inwip and erne me þe blisse of heuene als wisse as in þilk flessche þat he took of þe nas neuer no synne ne in þine as ich leue clense 35*

<sup>1</sup> *fast* inserted above the line.

<sup>2</sup> *Salua nos* on erasure.

<sup>3</sup> p. 375 b.

<sup>4</sup> After *respice* a small hole in MS.



my soule of fleschlich synnes & hygynne þe . Aue . to . *dominus*  
*tecum* . in stede of Anteme . & after þe psalme al out . Magnificat .  
 fyue sipes ȝif þat ȝe wil seiþ . & after vchone an . aue . þe anteme .  
*Spiritus sanctus superueniet in te* . Aue maria . gra-  
 5 *ciam*<sup>1</sup> *tuam quesumus domine mentibus nostris in-*  
*funde* . & c,

Lefdy seint mary for þat ilch mychel blisse þat þou haddest whan  
 þou seiȝ þi blisful son borne of þi clene body to maken hele wiþ  
 þine holy maydenhede & moderhede . halewe me þat am þorouȝ  
 10 will broken & þorouȝ dede . & ȝiue me grace in heuene to see þi  
 blisful lore and þi maidenen<sup>2</sup> worschipp . ȝif it be þi swete sonen  
 wille . to make me worþi to be blissed in her felawrede Aue  
 maria . *Ad dominum cum tribularer* . Aue regina ce-  
*lorum aue domina angelorum* . *Egredietur virga de*  
 15 *radice jesse* . *Deus qui virginalem aulam* ,

Lefdy seint marie for þat ilch mychel blisse þat þou haddest þo  
 þou seiȝ þi derworþe son<sup>3</sup> after his deþ arisen to blisful lyf . his  
 body briȝtter þan þe sunne . leene me to day wiþ hym arisen .  
 bodilich dyȝen gostlich lyuen in þi felauschipp on ende forto ben  
 20 in blisse wiþ hym in heuene . for þat ilch mychel blisse þat þou  
 haddest leuedy of his blisful arysynge . after my sorouȝes þat ich  
 am ȝune lede me to blisse . Aue maria . *Retribue seruo*  
*tuo* . and fyue Auees , al out . *Gaude dei genitrix virgo*  
*inmaculata* . *Ecce virgo concipiet & pariet filium* . &  
 25 *vocabitur nomen eius emanuel* . *Deus qui de beate*  
*marie virginis vtero* ,

Lefdy seint marie for þat ilch mychel blisse þat þou haddest þo  
 þou seiȝ þi blisful son þat þe jewes þrusschen<sup>4</sup> and duden to  
 deþe . & wenden haue wrouȝth wiþ<sup>5</sup> hym as wiþ anoþer man  
 30 wiþ outen hope of vp arisyngge seiȝ hym wurpilich & semelich  
 steiȝe<sup>6</sup> vp to þe blisse of heuene on holy þursday : ȝiue me grace

<sup>1</sup> *graciam* : *g* smaller than the other letters in the line; between this and the following *r* a blank seems to have been left, possibly for the purpose of changing the *g* into a capital.

<sup>2</sup> *maidenen* : the last *e* inserted above the line.

<sup>3</sup> After *son* a small hole in MS.

<sup>4</sup> On different lines: *þrusschen*.

<sup>5</sup> p. 376 a.

<sup>6</sup> After *steiȝe* the hole, noted above, p. 13,17.



to werpe wip hym <sup>1</sup> al þe werlde vnder foote & steiþe wip hym  
 heizeliç whan j dyȝe gostliç on domesday bodiliç to þe heuene  
 riche blisse. Aue maria. In conuertendo. fyue Aues.  
 Gaude virgo gaude dei. Ecce concipies in vtero &  
 paries filium & vocabis nomen eius *iesum*. Deus qui 5  
 salutis eterne,

Lefdy seint mary for þat ilch mychel blis þat fulfild al þe werlde  
 of blis & vnderfenge þe in his vnmete blis & wip hise blisful  
 armes sett þe in þi throne & quenes croune vpon þine heued  
 briȝtter þan þe sunne. heuenliç quene vnderfonge þise gretynge 10  
 of me here on erþe. þat j may blisfulliç grete þe in heuene.  
 Aue maria. Ad te lenaui, fyue Auees. And here saip forþe  
 ȝoure Auees an hundreþ oīþer fyfty. oīþer pries fyfty. Alma  
 redemptoris mater. Ecce ancilla domini. O sancta  
 virgo virginum, oīþer. O maria piȝssima, ȝif ȝe wil ȝe may 15  
 saie vche psalme fyne sipes. for þe psalmes beþ nempned after  
 oure leuedies name after þe fyue lettres who so nymeth ȝeme. and  
 alle þise fyue orisouns after hire heizest blisses. & so it erneþ by  
 fyue And telle þe Antemes and þou schalt fynde in hem fyue  
 gretynge ȝif ȝe willeþ seggen hem doþe write hem. And vche 20  
 man sigge as hym bereþ on hert best: for þe more þat a man  
 dooþe <sup>2</sup> þe more grace god hym ȝineþ. Ac looke euere þat noman  
 ydel be Ac wirche oīþer bidde. Ac looke þat he do euer sumwhatt  
 þat god may oft awaken. þe houres of þe holy gost ȝif ȝe willeþ  
 siggen hem siggeþ vche tyde of hem bifore oure leuedies tyde. 25  
 ȝoure graces siggeþ stondynge bifore mete. & after as ȝe owe. and  
 wip þe. Miserere. god toforne ȝoure autere and whan ȝe drynken  
 blisseþ it. & seiþ þus. Benedicite dominus. Potum nostrum  
 filius dei benedicat. In nomine patris & filij & spī-  
 ritus sancti Amen, And blisseþ ȝou afterward wip Adiuto- 30  
 rium nostrum in nomine domini. Qui fecit celum &  
 terram. Sit nomen domini benedictum. Ex hoc nunc  
 & vsque in seculum,  
 whan <sup>3</sup> ȝe go to <sup>4</sup> bedd anȝth oīþer in þe euenynge falleþ on

<sup>1</sup> Between *hym* and *al*: *m* crossed over and expuncted.

<sup>2</sup> *dooþe*: probably so; however, the third character looks like an *e*.

<sup>3</sup> *whan*: *w* faintly written and a blank left, evidently for entering an initial.

<sup>4</sup> *to*: only the upper half of *o* visible, the hole noted above, p. 14, 17.  
 reappearing here.

knces and pencheþ what ȝe hane þat day done and trespassed  
 aȝeins oure lorde & criēþ hym ȝerne mercy and forȝiuenesse. & ȝif  
 ȝe hane any goode dede done. þonkeþ hym of his ȝifte. for  
 wiþ outen hym ȝe may noþing wel done ne þenchen. & siggeþ  
 5 *Miserere mei deus. kyrie eleyson. christe eleyson.*  
*kyrie eleyson. Pater noster. Credo. carnis resurec-*  
*cionem. Saluos fac seruos tuos & Ancillas tuas.*  
*Deus cui proprium est &c. stondynge seiþ þis. Visita*  
*domine habitacionem istam.* And after wiþ þre croices iu  
 10 þe forhede wiþ þe pombe. *christus vincit. christus regnat.*  
*christus imperat.* and þan wiþ a large croice as att. *Deus*  
*in adiutorium.* wiþ þis clause, *Ecce crucem domini fugite*  
*partes aduerse vicit leo de tribu<sup>1</sup> juda. radix dauid*  
*Alleluya,* And þan foure crosses wiþ þise foure clauses, *crux*  
 15 *fugiat omne malignum. Crux est reparacio rerum.*  
*Per crucis hoc signum fugiat procul omne malignum.*  
*Et per jdem signum saluetur quodque benignum,* And  
 after þat. *In nomine patris & filij, &c.* on ȝoure self & on  
 ȝoure bedde. & as forþ as ȝe may ne do ȝe nouȝth bot sleepe,  
 20 *Hij* þat ne cunnen nouȝth her matyns siggeþ *hij* her *pater*  
*noster.* pritty<sup>2</sup> for matyns and pritty. Auees, And after vchone.  
*Gloria patri.* ȝif *hij* cunne. & an orisoun who so can. con-  
 cede nos. oiper. *Deus cui proprium. Benedicamus do-*  
*mino. Deo gracias.* & anime *omnium fidelium defunc-*  
 25 *torum,* At þe endynge of vche tyde þat ȝe saie or what ȝe seie  
 lateþ euere þat be þe laste woorde & *Benedicite dominus.*  
*Deus det viuis gratiam. defunctis veniam & requiem,*  
 &c. At euensong seiþ twenty. att vche tyde fyftene. & att matyns  
 seiþ. *Domine labia mea aperies. Deus in adiutorium.*  
 30 And at vche tyde. *Deus in adiutorium.* Att complyn. con-  
 uerte nos. byfore. *Deus in adiutorium.* as me doþe at þe  
 seruise of oure lefdy. In stede of þe seuene psalmes. pritty *pater*  
*nostres.* and. Auees. In stede of þe fyftene psalmes. fyftene.  
*pater nostres.* and. Auees. and euere. *Gloria patri.* atte  
 35 nende. Atte commendacioun pritty. *pater nostres.* and. Auees,  
 Atte. placebo. ten. atte. Dirige. twenti. *pater nostres.* &

<sup>1</sup> p. 376 b.

<sup>2</sup> *pater noster Itri* (in *pritty*) on erasure.

Auees Who so is seek lete of half . & ȝif he is riȝth seek lete  
of al . and take <sup>1</sup> his sekenesse in <sup>2</sup> ȝolemodenesse . & gladlich .  
And also herieȝ þat holy chirche redeȝ and syngȝ in vche tyme  
as it owe to ben yseide . And lokeȝ þat ȝoure ȝouȝtes ne be  
nouȝth flyttande . þan ȝif ȝe for ȝemeleshede forgluffȝ wordes <sup>5</sup>  
oȝer mysnymȝ verses . lenȝ ȝou doune to þe erȝe wiȝ þe honde .  
And for mysnymyngȝ scheweȝ oft in schrift ȝoure ȝemeleshede .  
ȝis is now þe first dale of ȝis booke,

**V**che man fonde to keepe þe tydes . Midniȝth þe morn-  
yngȝ . Pryme . Vnderne . midday , None . Euen- <sup>10</sup>  
sonȝe . and complȝn , Att Midniȝth : þencheȝ <sup>3</sup> & haueȝ in  
mynde . hou ȝesus crist was borne of his moder . And þan he took  
out of hell his chosȝen . And att midniȝth . he schal ȝiue þe  
dome . as cassiodre þe Pope seiȝ . for þat tyme in Egipt he slouȝ  
al þe first biȝete of man and beste whan he ladde forȝ his folk , <sup>15</sup>  
And in þe . Mornyngȝ . þenk hou þe ȝewes pleied wiȝ hym  
abobbed . and atte Morowen . he aros fram deȝ to lyue bitwene  
þe niȝth and þe day . And seint Austin seiȝ þat þan he speke  
first . Att Pryme . haue in mynde hou he schewed hym to þe  
maudeleyne . and he was brouȝth biȝore þe Barre tofore Pilate <sup>20</sup>  
And how Pilate acouped hym . ȝis Pryme . is þe first houre  
after þe sunne arisyngȝ . whan þe day & þe niȝth beȝ yliche  
longe . þat is twelue houres in þe day and twelue in þe niȝth .  
And ȝif þat ȝe wil keepe <sup>4</sup> þise houres . waiteȝ euere Somer and  
Wynter whan þe sonne is euen in þe Est & þan take to þine <sup>25</sup>  
houre <sup>5</sup> att Prime . þe first houre after and parte so þine houres  
til þou come til þi twelue houres . and make at þi twelueȝ houre  
complȝn . as forȝ as þou may gessen it . And ȝif þou haue will  
to done it : god wil wissen þe hou þou may best queme hym .  
And þan þe tweie houres after pryme . is cleped Vnderne . <sup>30</sup>  
þenche þan hou he sent wytt & wisdom in to his Apostles and  
hou he was scourȝed atte Pyler and crouned wiȝ þornes bitwene .  
Vnderne . and . Midday . þat is þe priȝde houre after þat men

<sup>1</sup> Between *take* and *his*: *in* crossed out and expuncted.

<sup>2</sup> *in* added above the line.

<sup>3</sup> *þencheȝ*: the first three letters faintly crossed through.

<sup>4</sup> p. 377 a. On this page down to the end of Book I several letters at the beginning of words marked with red strokes

<sup>5</sup> *þine houre* run together, being the last words in the line.

clepeþ in holy chirche þe sext houre þat is þe middel of þe day.<sup>1</sup>  
 whan þe sunne is att þe heiȝest of þe day. he henge vpon þe  
 roode for vs. and þat tyme he took flesche and bloode of þat  
 houre haueþ in mynde as mychel as ȝe may. & þencheþ oþon his  
 5 passioun. and þencheþ it is þe hattest of þe day. and bitokneþ  
 þat his loue was hote and brennande vn to vs. and so schulde  
 oure loue be to hym ȝif we loued hym ariȝth as we auȝten to  
 done. And þe þridde houre after Midday. þat is cleped. hora  
 nona. þe nynþe houre jesus crist ȝaf vp his gost in to his fader  
 10 hondes and þan he bisonȝth for hem þat duden hym to þe deþ  
 þat ne wisten nouȝth what hij duden þat were þe symple folk.  
 for þe clerkes wisten wel in her hertes þat he was goddes son  
 by his wordes and by his werkes. Ac þan her hertes weren so  
 harded in synne þat hij hadden lorne þe knowynge of hym.  
 15 And þan an houre bifore þat þe sonne go doune in þe west þat  
 is þe. elleuenþe houre<sup>2</sup>. þan he made his sopeere: and  
 turned þan his blissed body in to bred<sup>3</sup> and his bloode in to  
 wyne<sup>3</sup> and ȝaf it to his deciples. and þan he was taken adoune  
 of þe roode. þe twelueþe houre. is complyn whan þe sunne  
 20 goþ adoun enen in þe west, and þan he was buried. And þat  
 tyme he swatt bloode and water vpon þe mount of Olyuete and  
 made his bisechyng to his fader. And Salamon<sup>4</sup> seiþ. Sowe þi  
 seede att morne and wiþdrawe nouȝth þine hande att euene for  
 þou noste wheþer schal sooner come vp. for ȝif þat on faileþ þat  
 25 oþer wil come vp And ȝif hij comen boþe so mychel is þe better  
 for þan he seiþ þou schal gadre þe more fruyt By seede is  
 bitokned goddes woorde, Bidde to god in þe mornynge. þat is þe  
 seede þat þou schalt sowe for þan is best tyme. and wiþdrawe  
 þe noȝth in þe euene tyde. for ȝif þou spede noȝth at þat on þou  
 30 schalt at þat oþer. Nou þise houres þat ich haue spoken of. vche  
 man þat hap taken cristendom owe to haue hem in mynde.<sup>5</sup>  
 as forþ as he may oþer in þouȝth oþer in dede. þat is be in  
 biddynge. and wite ȝe wel who so hap hem in mynde wiþ goode

<sup>1</sup> The stop in red ink.

<sup>2</sup> *elleuenþe houre* on erasure.

<sup>3</sup> *to bred* and *in to wyne* underlined and between the columns in the XVIth century hand: *you fayle*.

<sup>4</sup> In the margin: *Salamon*.

<sup>5</sup> p. 377 b.

wille .god nyl nouȝth leten þat he ne wil helpen hym <sup>1</sup> att his  
 nede and teche hym as is best for hym boþe to lyf & to soule .  
 Nou to þe houres of þe day men may comen bot nouȝth to þe  
 houres of þe Planeetes . for þat tyme he was pyned . þe houres of  
 þe Planeetes acorden wip þe houres of þe day . þe Planeetes ben <sup>5</sup>  
 þat þe dayes in þe weeke ben cleped after þat is þe sonne and  
 þe mone and þe fyue sterres þat stonden lowȝer þan any oþere  
 sterres . Biddeþ for hym þat þis ordeinde & made for þe loue of  
 god, Here endeþ þe first Book . <sup>2</sup>

**O**Mni <sup>3</sup> custodia custodi cor tuum quia ex ipso <sup>10</sup>  
 vita procedit ¶ Wip al manere warde witeþ wel ȝoure  
 hert for soule lyf is in hir ȝif sche is wel ywited . þe het wardeyns  
 ben þe fyue wyttes . ¶ Seizeyngge, Spekyngge, Heryngge,  
 Smellyngge, and vche lymes Felyngge . And sumwhat we schull  
 speken of alle . for who so witeþ þise wel he doþe Salamons bode . <sup>15</sup>  
 for ȝif he witeþ wel his hert . he witeþ wel his soule <sup>4</sup> hele . for  
 þe hert is a ful wilde beste and makeþ many wilde lepes as seint  
 Gregori seiþ . ¶ Nichil <sup>5</sup> corde fugacius . ¶ ¶ þat þer nys  
 noþing þat atfleizeþ a man so sone as his hert . Dauid goddes  
 prophete pleynd hym sumtyme þat sche was atstirte hym : & <sup>20</sup>  
 seiðe . Cor <sup>6</sup> meum dereliquit me . ¶ þat is myne hert is  
 atstirt me . & eft he blisseþ hym and seiþ þat sche is comen aȝein,  
 inuenit <sup>7</sup> seruus cor meum , ¶ Lorde he seiðe ich haue  
 yfounde myne hert my seruauunt . wel were hym þat myȝth so  
 saie now whan þe holy man & so wyse and so war lete hire <sup>25</sup>  
 atstirten . Sory may þan anoþer be for her fliȝth . And where  
 abrake sche fram dauid <sup>8</sup> þe holy kyng and prophete : god it  
 wott att his eiȝe þirle þat he seiȝ þorouȝ a biholdyngge as ȝe schull  
 heren here after . Forþi my leue breþeren and sustren . witeþ wel  
 ȝoure eiȝen and cloþe ȝou to folde blak & white <sup>9</sup> . þe blak cloþ <sup>30</sup>

<sup>1</sup> wil helpen hym on erasure.

<sup>2</sup> Erasure.

<sup>3</sup> In the margin: Salam<sup>1</sup> with the last two strokes of the *m* cut away.

<sup>4</sup> soule added above the line.

<sup>5</sup> In the margin: Greg  
rius

<sup>6</sup> In the margin: Dau<sup>1</sup> with traces of erasure between *u* and *i*.

<sup>7</sup> In the margin: Dau<sup>1</sup>

<sup>8</sup> dauid; dau on erasure.

<sup>9</sup> white; h added above the line.

bitokneþ þe croice wipinne and wip outhen . þat hij ben blak and  
 vnworpi to þe werld<sup>1</sup> and smeþe and white inwip þat is<sup>2</sup> þe  
 soþe . Summe þat jesus crist haþ out coolden þou of þe werlde  
 þorouȝ glemes of *grace* . þe croices . þere ben red & blak and  
 5 white . þe rede croice is likned to martirs þat scheden her bloode .  
 þe blak croice is likned to hem þat done her penaunce in þe  
 werlde for foule synnes . þe white croice longeþ to white mayden-  
 hode and chastite and clennessen þat is mychel pyue forto holden .  
 White cloþ is<sup>3</sup> likned to þe white croys for it takeþ sone filþe .  
 10 and is wers to loken to .<sup>4</sup> and doþe more harme to þe eiȝen to  
 biholden it . þe<sup>5</sup> blak cloþ bitokneþ þe blak croice for it doþe  
 lesse harme to þe eiȝen<sup>6</sup> to biholden and is þikker aȝein þe  
 winde and wers to see þorouȝ and holdeþ his hewe better . þer-  
 fore looke ȝe be cloþed to folde white wipinne & blak wipoute  
 15 and vnworpi to þe werlde . And schetep wel ȝoure wyndowes and  
 ȝoure dores þat ben ȝoure fyue wyttes . And now we wil speken  
 of þe fyrst þat is oure Eiȝen . Looke þat ȝe wite hem riȝth wel  
 þat þe hert atstirte nouȝth as dude of Dauid þe kyng . and make  
 oure soule seek . For alsone as he is outhen þan is oure soule seek .  
 20 þerfore ne beþ nouȝth outward ne tellynge . ne leiȝyng . ne fliker-  
 ynge . for þat is aȝein kynde . For vukyndelich it were þat þe  
 ded spake wip þe quyk . ded is vche man and womman þat ȝiuen  
 hem to god forto ben his spouse aȝein werldelich men and synne .  
 for it ne falleþ nouȝth in her moupes non swich speche bot al  
 25 to worschipp of her spouse . for werldelich men ben here quyk  
 þat ȝiuen hem to þe werlde and to synne .

**M**UNDUS gaudebit &c. // ¶ Oure lorde seiþ to his deciples .  
 ȝe schull wepen and sorowȝen . & þe werlde schal make  
 ioye and blis . and ȝoure wepynges schal tourne to ioye . and her  
 30 ioye to sorowȝ and wo . þe werlde is cleped wicked cristen men  
 and synne þat comeþ of oure seluen . forsake þat and nouȝth þe  
 þing þat god haþ made for þe . For wip outhen þi sustenaunce ne

<sup>1</sup> *werld*; *r* indistinct, squeezed in between *e* and *l*.

<sup>2</sup> A crease, extending from *is* slantwise down to the right across four lines, has made several words indistinct.

<sup>3</sup> *is* added above the line.

<sup>4</sup> After the stop the sign : in red ink.

<sup>5</sup> p. 378 a.

<sup>6</sup> MS.: *eiȝen* with the last stroke of the *m* expuncted.

may þou neuer wel seruen And from þe werlde we moten kepen  
vs ȝif we wil queme<sup>1</sup> god And bot ȝif we may amenden hem .  
we owe to bidde for hem to god þat he amende hem ȝif it  
be his will,

**L**Eue sir wil summe saie . is it now so yuel forto loken outward 5  
and gon to solas & to games and to karoles . ȝe leue breperen  
and sustren for yuel þat þere comen of . For seint Austyn seiþ  
so hij schullen karolen in helle hij þat karolen here for delytt  
of body and of werldelich þinges . And so hij schullen bot hij  
amenden hem here bytymes and a party ȝehill telle ae al ne 10  
may ȝ nouȝth . And namelich to ȝonge men and wymmen and to  
olde also . þat þe ȝonge ne take none ensample of hem þat hij  
mowen weren hem by . for ȝif any man vudernymen hem þan hij  
seien also swiþe loo! hij done also þat þat<sup>2</sup> eumen more goode  
þan ȝ can . and better ben þan ich am . Ȝe þat willeþ do wel . ne 15  
ȝiueþ no keep herto . for þe wise folowen wisdom and nouȝth  
folye . an olde man oþer an olde womman may better do suich  
þinges þan a ȝonge . ae wiþ outen yuel ne may noþer done it .  
nymen now goode ȝeme what yuel haþ comen of loking out ward .  
& namelich of womman . Ae al þe wo þat euer was . & ȝut is . & 20  
euere schal be . al com of siȝth & þat it so be . loo here þe proue .  
Lucifer þat was þe fairest<sup>3</sup> aungel in heuene þorouȝ a biholdynge  
þat he bihelde vpon hym self fel in to a weellate þere of and  
so in to pride . and bi com of þe fairest aungel of heuene þe  
foulest deuel of helle . Looke now what hym bifel for his siȝth . 25  
Eue oure aller moder þe first þing þat brouȝth hire to synne was  
her eiȝe þirle,

**V**Jdit igitur mulier quod bonum esset lignum ad  
vlescendum & pulehrum oculis aspectu que delect-  
tabile & tulit de fructu & commedit dedit que viro 30  
suo, ¶ þis is þus to saie . Eue bihelde þe forboden appel and  
seiȝ it faire and fenge to deliten hir in þe siȝth . And in þe  
biholdyng took her lust þerto . and name & ete þere of . & þan  
took & ȝaf it hire lorde . Loo holy wrytt hou it speken openlich .  
and hou in wardelich it telleþ þere of . how first siȝth bigan boþe 35

<sup>1</sup> *queme*: over *q* a comma-like mark.

<sup>2</sup> *þat*: probably so; the crease, noted above, p. 202, makes the word illegible.

<sup>3</sup> p. 378 b.



of aungel & of man þorouȝ a womman þus ȝede it first bifore  
 and made þe waye to yuel lust. And comeþ þe deede þere after  
 þat al man kynde it felep ȝutt to þis day. and schal do til þe  
 day of dome. and summe wip outen ende. þis appel my leuee  
 5 frendes bitoknep al þing þat lust falleþ to and delices of synne.  
 Whan þou man biholdest þe womman oīper þou womman þe  
 man. þou art in Eues poynt þou lokest on þe Appel. þat is on  
 þi dep. Who so hadde seide to Eue first whan sche cast hire  
 eiȝe vpon þe Appel. Eue þou lokest on þi dep. & þerfore turne  
 10 þe awayward. My leue sir sche wolde haue seide þou haste wronge.  
 þis Appel þat i loke vpon was forboden me to eten. & nouȝth  
 to biholden. þus wolde Eue oure alder moder haue ansuered.  
 And so ich drede me ȝutt þat Eue hap many sones and douȝtten  
 boþe þat wolden sigge on þis wise. wenestow þat ich lepe vpon  
 15 hym þeiȝ ich looke opon hym and seiþ þou haste wronge. More  
 wonder bifel whan sche loked opon þe Appel and tooke delytt  
 in þe loking and þan ete þerof.

**Q**ui viderit mulierem adq<sup>1</sup>. ¶ Who þat seeþ a wom-  
 man forto coueiten hir. onon:<sup>1</sup> he hap forleynd hire onon  
 20 in his hert. Sche fel to þe Appel. And fro þe Appel in to þe  
 wo of þis werlde. And was þere june nyne hundreþ wynter  
 and more. And fro þe sorouȝ of þis werlde in to þe pyne of  
 helle. & þere sche was foure þousande wynter and more and  
 hire spouse also. And alle þat comen of hym & of hire and ȝutt  
 25 schulden haue done to þis day & euer more for þe bytt of an  
 Appel. ne hadd þe grett mercy of god þat sent adoune his swete  
 son jesu crist forto taken oure flesche & oure bloode and dyed  
 vpon þe roode for vs and many peynes suffred for vs er he ȝede  
 to þe dep. hunger & þrust and many soronȝes forto amende þe  
 30 lust & þe likyngþe þat Adam & Eue hadden. For vnderstonde ȝe  
 wel he ne deied for no synne bot for þat Ac his dep was so  
 precieuse þat it<sup>2</sup> myȝth suffise for mo werldes and synne þan  
 may be noubred and deliuer man of alle synnes and of alle  
 pynes. þe bigynnyngþe and þe rote of al þis was first a liȝth siȝth  
 35 of þe eiȝe. And as men ofte seien of litel comeþ mychel. þan  
 may vche feble man & womman þat is borne in synne haue  
 mychel drede whan hij þat were þan made þorouȝ god. and clene

<sup>1</sup> The ! has a peculiar shape, resembling a modern mark of exclamation.

<sup>2</sup> p. 379 a.



were wip outhen corrupcioun Hou þat hij were bigiled and brouȝth  
in to gret synne þat spred ouer al þe werlde

**E**Gressa est diua filia iacob vt videret mulieres  
alienigenas, ¶ A maiden also dyne þat was Jacobes  
douȝtter it telleþ in holy wrytt þat sche ȝede to biholden vnecoupe 5  
men. ac it<sup>1</sup> were<sup>2</sup> wymmen. and what wene ȝe þat com þere  
of. þorouȝ þat biholdynge<sup>3</sup> sche les her maidenhode. and was  
made an hore þere after were treupes<sup>4</sup> broken of heiȝe Patriarkes.  
and a mychel burghȝ forbrent. and þe kyng<sup>4</sup> and his son ysleyn.  
and þe wymmen of þe burghȝ ytaken were and yladde forþ and 10  
made hoore. her faders and her breþeren noble Princes were  
outlawȝed and al þis nas nouȝth by her wille ac al aȝins hire  
wille for a kyng þat was<sup>4</sup> cleped Semor hadde a son þat hiȝth  
Sichen<sup>4</sup>. and he was<sup>4</sup> of a noþer lawe þan sche was. nouȝth  
circumcised caste his eiȝen vpon hire and rauissheð hire aȝeins 15  
hire wille. sche was<sup>4</sup> defouled & made an hoore. Looke now þus  
ȝede out hir<sup>5</sup> siȝth. þis and oþer goddes aungel dude wryte forto  
warnen oþer wymmen of<sup>6</sup> her siȝth. Also Bersabe þat was Vries  
wyf stooðe att a welle and wessche her legges. And Dauid stooðe  
in his chaumbre and seiȝ hire. and tooke of þat siȝth swich a 20  
delytt þat he dude þere þorouȝ þe dedlich synnes. Tresoun and  
spouse breche. and manslauȝth. and al þorouȝ þat first siȝth so  
holy kyng as he was<sup>4</sup> and goddes prophete. Now comeþ a feble  
man þat holdeþ hym holy for he haþ a wide hoode and longe  
slenen. & wil seen ȝouge wymmen and seiþ þat hij mowen seen 25  
holy men wel ynouȝ. Ȝe swich as he is for his wide hoode and  
his longe sleeue no womman ne leue none swich. and also wym-  
men to desiren to seen faire men. ne desire it nouȝth. þenche  
on goddes prophete and on his derlynge by whom god seide  
hym self.

30

**I**Nueni virum secundum cor meum, ¶ Jch haue founden  
a man seide god after myne hert Now þis man þat god hym

<sup>1</sup> men. ac it on erasure.

<sup>2</sup> were: the letters run together, the word being the last in the line.

<sup>3</sup> biholdynge: possibly; biheldynge.

<sup>4</sup> On s in *treupes*, *Sichen*, *was* (l. 14, 16, 23), *w* in *was* (l. 13), *g* in *kyng* traces of erasure.

<sup>5</sup> hir inserted above an erased word.

<sup>6</sup> of on erasure.

self so mychel praised þoru; a siȝth of his eiȝe eastynge opon  
 a womman . þat wesche hire self forles his hert, and forȝate hym  
 self so þat he dude<sup>1</sup> þre dedlich synnes on Bersabe spousebreche  
 on Vrrie his trewe kniȝth tresoun & mannes slaȝth for he dude  
 5 hym to dede and vche opere . þo þat ben synful<sup>2</sup> wrecches ben  
 so foole hardy to cast ȝoure eiȝen vpon a womman . And þerfore  
 ich rede vche man & womman þat desiren to ben goddes spouse  
 þat hij þenehen here vpon . And also men oiper wymmen þat  
 lyuen in þe werlde han gret nede to kepen hem fram suich  
 10 siȝthtes . ȝif þat hij willen ben ysaued . For alle þe synnes þat ȝ  
 spake of toforne and now last alle comen of a liȝth siȝth . for it  
 was gynnyng and roote of all, And þerfore for þat wymmen  
 vnwriȝen hem to men so þat hij weren gretlich ytempted and  
 synneden þere þoru; it was comaunded in þe olde lawȝe in þe  
 15 name of god þat ȝif<sup>3</sup> any pytt were . what so it were . þat it  
 scholde ben wriȝen þat no beste fel þere ȝinne . And ȝif any  
 vnbiȝed it þat a beast fel þere inne ! he þat it vnbiȝed scholde  
 aquyte þe beast . Now is þis a snipe dredeful þing to womman  
 þat sche hire to mannes eiȝen . for sche is bitokned by þe wriȝe-  
 20 ynge of þe pytt . þe putt is hire faire nebbe hire white swire .  
 hire lyȝth lates . hire hondes ȝif sche hondel . ȝif sche holdeþ forþ  
 in his siȝth . ȝutt hire wordes beþ putt . and al þat falleþ to hir  
 þat man is ytempted of . Al oure lorde elepeþ<sup>4</sup> putt . þis putt he  
 comaundeþ þat it be hiled . lest beestes fallen þere ȝinne and  
 25 drenchen in synne . Beest is þe beestlich man þat ne þeneheþ  
 nouȝth on god . ne noteþ nouȝth hise wyttes as a man ouȝtte to  
 done to goddes worschip and to his owen note . Ac seches forto  
 falle in þis putt þat ich speke of ȝif he it fynde open . A ! þe  
 dome is wel strong to hem þat openen þe putt for hij schullen  
 30 ȝelden þe beast þat is fallen þere inne . for sche is gylty of his  
 deþ bifore oure lorde And schal for his soule ansuere on domes-  
 day and ȝelde þe beestes lure . & sche naþ nouȝ to ȝelde bot hire  
 seluen : stronge ȝelde is þis wip alle : & goddes dome and his  
 heste is þat sche it schal ȝelde on al manere . Vnderstonde sche  
 35 wel it schal be ȝolden for sche opened þe putt þat it adreynt

<sup>1</sup> p. 379 b.

<sup>2</sup> *synful*: *y* probably by correction.

<sup>3</sup> Below *of* = *ȝif* erasure.

<sup>4</sup> *elepeþ*: *l* seems to be corrected from *h*.

june . þou þat vnhailes þe putt . & doos any þing whar þorouȝ þat  
man is any þing of þe attempted fleschlich þere þou it wilt nouȝth  
drede þis dome gretlich ȝif he is yfounded of þe so þat he synne  
dedlich in any manere þeiȝ it ne be nouȝth wiþ þe . bot wille to  
þe ward, for þe fondyngre aros first of þe þorouȝ þi dede: be al <sup>5</sup>  
siker of þe dome þou schalt it ȝelde for þe pyttes openyngre .  
And bot þou be schryuen þere of þou schalt <sup>1</sup> abugge be þou  
ful syker . For men seien abywoorde þe hounde wil ȝu þere he  
fyndeþ open,

**P**UDICUS <sup>2</sup> oculus impudici cordis est inimicus &c. <sup>10</sup>  
¶ þat þe mounþ ne may for schame þe liȝth eiȝe spekeþ it . And  
it is as erande berer of þe liȝth hert . Ac now þere ben summe wyme-  
men þat nolde for noþing do <sup>3</sup> filþe wiþ man . Ac hij ne recchen  
neuer þeiȝ man be tempted of hem . Ac seint Austyn seiþ . þise  
two ben in on willyngre and habbyngre . wille forto ben ȝwilued <sup>15</sup>  
as wel as forto hebben,

**N**ON <sup>4</sup> solum appetere set appeti velle crimosum  
est. ¶ Knowe man oȝer haue wille to ben ȝknowe of  
man and sechen þere after boþe it is on and dedlich synne

**O**CULI <sup>5</sup> prima tela sunt adulterij, ¶ Eiȝen beþ arewen <sup>6</sup> <sup>20</sup>  
of þe first Armes of leccherie! For so as men fiȝten wiþ  
þre manere of wepen . with schetyngre . wiþ spere . & wiþ sweerd  
Also riȝth wiþ þat ilch wepen fiȝtteþ þe flesche aȝeins þe soule  
þat is wiþ liȝth eiȝe as schote of Arewe . And wiþ spere of wound-  
yngre woorde . and wiþ sweerd of dedlich hondelyng . And of <sup>25</sup>  
þise falleþ ofte styngyngre leccherie vpon hem þat schulden be  
goddess spouse . First he schetep his arewen of liȝth eiȝen . for as  
þe Arewe is yfepered and fleiȝep liȝtlich! so doþ þe schote of  
þe eiȝe and stikeþ in þe hert . þere after he schakeþ his spere þat  
is schakyng woord . And þe sword of dedlich hondelyngre smyteþ <sup>30</sup>

<sup>1</sup> p. 380 a.

<sup>2</sup> In the margin: *gusti* with part of the *g* cut away.

<sup>3</sup> *do* added above the line.

<sup>4</sup> In the margin: *gusti*

<sup>5</sup> In the margin: *ngus*  
*nus* . with the first stroke of the *u* and *n* cut away.

<sup>6</sup> *arewen*; only the upper half of the *a* visible. Traces of an erasure,  
extending across three lines.

deþes dynt on goddes spouse so þat he makeþ of hire þe deuels  
 floore. And it is soþ weilaway Nei; is it ydo wip hem þat comeþ  
 so nei; to gyders. And þerfore boþe man & womman, witeþ wel  
 5 þoure eiþen. for al þis wo comeþ first of þe eiþen. Nis he nouȝth  
 a mychel foole þat whan þe citée is biseged al aboute wip stronge  
 enemyes þat holdeþ hym openlich forþ in þe kyrnels of þe wal.  
 lest þat sum querel oþer sum arewe ȝaf hym deþes dynt. Siker-  
 lich as ich wene þe fende scheteþ mo querels to homelich wym-  
 men þan to <sup>1</sup> an hundreþ leuedies in þe werlde. þe kirkels of  
 10 þoure castels ben þoure doores & þoure wyndowes, and þo ben  
 þoure fyue wyttes. And þerfore schete hem fast lest þe deuels  
 querels ne hyrtt þou nouȝth. For his querels beþ fondynges boþe  
 bodilich and gostlich. For sone so þe eiþe is yblynded þe herte  
 is sone ouercomen. and ybrouȝth sone þorouȝ synne to grounde.  
 15 **S**icut mors *per peccatum* in orbem ita *per* has  
 fenestras intrat in mentem, ¶ As deþ comeþ first  
 in to þe werlde þorouȝ synne! Also þorouȝ þe eiþe comeþ deþ in  
 to þe soule, Lorde <sup>2</sup> crist, what vehe man wolde scheten fast her  
 wyndewes and hij myȝten scheten out deþ of fleshlich lyf.  
 20 And a man oþer a womman þat schulde serue god ne wil nouȝth  
 scheten her eiþen fram soule deþ. And wel hij mowen ben cleped  
 þirles of soule deþ. for many man & womman han ben sleyn  
 þorouȝ hem boþe gostlich and bodilich. þorouȝ al holy wrytt it  
 is techynge and warnynge of kepynge of eiþen

25 **A**uerte <sup>3</sup> oculos meos ne videant vanitatem, ¶ God  
 seiþ Dauid wende away myne eiþen fram þe dwele of þis  
 werlde & his vanitees,

**P**Epigi <sup>4</sup> fedus cum oculis meis nec cogitarem de  
 virgine, ¶ Job seiþ Jch haue made forward *with* myne  
 30 eiþen þat j ne schal myȝpenchen. God it wot he seide ful wel.  
 for after þe eiþe comeþ þe þouȝth. and þere after þe dede. And  
 þat wist Jeremye þe prophete ful wel þat mened <sup>5</sup> hym þus & seide,

<sup>1</sup> An erasure, extending from *to* slantwise down to the left across three lines.

<sup>2</sup> p. 380 b.

<sup>3</sup> In the margin: David

<sup>4</sup> In the margin: Job

<sup>5</sup> *menep*: the third letter apparently *u*.

**O**culus<sup>1</sup> meus depredatus est animam meam,  
¶ Weyleway he seip myne eizen han robbed my soule. whan  
goddess prophete made swich a mone of hise eizen: what werestou  
þan may a synful man make for his oþer a womman. whan  
goddess prophete þat was halewed in his moders wombe and myȝth 5  
nouȝth synne dedlich. þe wise man askeþ in his book ȝif þat any  
þing harmeþ þe man oþer þe womman more þan her eizen,

**O**culo<sup>2</sup> quid nequius totam faciem lacrimare facit  
quam vidit. ¶ Alle þe leer schal flowe þe teres for þe  
eize siȝth. now we haue spoken of þe eizen. speke we now of þe 10  
oþer wyttes,

**S**pellyng & smecchyng ben in þe mouþe boþe. as siȝth in þe  
eizen. Ac we schullen leten of Smecchyng And speken of  
Spellyng & herynge. Spekyng & heryng comen boþe in mene  
to gidres. And þerfore boþe man & womman avise hem wiþ whom 15  
þat hij speken of filþe or of werldelich þinges. for þise þinges ne  
fallen nouȝth to swich men to speken of ne heren, And þerfore  
whan hij schull speken wiþ man oþer wiþ womman. makeþ vpon  
ȝou þe tokne of þe holy croice. and spekeþ wiþ hem in goddess  
drede, And ȝif hij schullen speken to preest hij owen to saien 20  
her. Confiteor<sup>3</sup>. and after Benedicite dominus, And þan  
hereþ woordes þat beþ nedeful to heren. & ausuereþ hym schorte-  
lich þere nede is. and in sobre woordes and faire. so þat whan  
ȝe goþ away þat he ne cunne by ȝou goode ne qued, ne preyse  
ȝou ne lak ȝou. bot euene bitwene two. Oþer while many men & 25  
wymmen whan men speken to hem to techen hem: hij willen  
haue aȝein o woord two oþer pre. And bicomen his maister þat  
is comen forto techen hem. & wolden by her tale ben yholden  
wyse. And napeles her woordes willen<sup>4</sup> techen what hij ben. And  
þorouȝ þat hij wenen to be wise yholden. men vnderstonden þat 30  
hij ben sottes. For hij huntun after prys. & hij cacchen folye.  
for whan hij gon from hem. hij willeþ saien þis man oþer þis  
womman is of mychel speche. Eue helde longe tale wiþ þe neddre

<sup>1</sup>) In the margin. *Jeremias*.

<sup>2</sup>) In the margin *unus sapiens*

<sup>3</sup>) *Confiteor*: *Confite* on erasure.

<sup>4</sup>) p. 381 a; *woordes willen* partly effaced.

in paradys and tolde hym al þe lesson þat god<sup>1</sup> hadd forboden hem forto eten of þe Appel. And<sup>1</sup> so þe neddre vnderstoode þorou; her woordes onon riȝth her feblesse . and her brotylnesse of fallynge . And fonde way þorou; her mychel speche hou he  
5 schulde brynge hire to forlernesse,

**O**ure lefdy seint mary ne dude nouȝth so . ac sche dude al oper wise . ne telde sche þe aungel no tale . Ac asked hym schortlich þing þat he ne coupe . And þerfore vehe man & womman folowe oure lefdy and nouȝth þe kakel dame Eue . Forþi  
10 wiþ whom þat ȝee speke holdeþ ȝou euere stille . bot ȝif ȝee knowe hem þe better þat ȝe schulle speken to . And ne beþ nouȝth of henne kynde . For þe henne whan sche hap leide an eye sche kakelep it out . & þan comeþ þe keme and bereþ away her eiren . þat sche schulde brynge forþ quyk briddes of ȝif þat sche helde  
15 hire stille . Riȝth also fro þe kakelande man oþer womman þat kakelep ydel speche þe deuel bereþ away fram hem alle her goode werkes . þat schulden ȝif hij helden hem stille . beren hem vp to heuene ward . þe wrecþ Pedder makeþ more noise and cry of his sope . þan a riche merceer of al his derworþe ware . And napeles  
20 to gostlich men spekeþ aud askeþ hem conseil . and telleþ hem tales of ȝoure spouse . And hij to ȝou . bot kakelep nouȝth of non oper þing . for ȝif ȝee do ȝee breke silence . For it ne falleþ nouȝth to goddes spouse noþing to speke bot of her lemman Jesu crist . and þing þat falleþ to his worschipp . And whan ȝee schullen  
25 schryue ȝou looke þat it be to gostlich men and to none oper . and namelich wymmen . And biddeþ hem jnwardelich for goddes loue þat hij haue ȝou in mynde in her byddynges . for þe godspel seiþ,

**S**et multi veniunt ad vos in vestimentis Ouium  
30 seiþ . witeþ ȝou & beþ war . for many comeþ to ȝou in white clopes as scheep . & beþ vnderneþen rauissshande wolnes . And siþen þat god hym seluen warneþ vs þere of : we owen þe better to be war of hem and kepe vs fram hem . Werldelich men leueþ lytel . & religiouse wel lesse . Ne wilneþ nouȝth to speke wiþ hem to  
35 michel . And whan ȝe speke wiþ any suich beþ in drede lest ȝe schull agylt ȝoure spouse . Eue wiþ outen drede spake wiþ þe

<sup>1</sup> MS.: *godd* with the second *d* expuncted; in the following line the word standing below *godd* is *And*, the *d* of which, evidently by a mistake of the corrector, has also been dotted out.

neddre.<sup>1</sup> And oure lefdy was a dradde to speke wip Gabriel þe  
 Aungel. Man oþer womman þat wil be goddes spouse. j rede he  
 ne speke nouȝth in pryuate bot ȝif he haue witnesse noþer þat  
 on ne þat opere. for þere may neuere come goode of on noþer  
 partye forto be longe in talyng and often. Als wel men owen 5  
 to fleiȝen it for gostlich fondynges and bodilich boþe as for  
 sleaundre. For þe trewe is ay mystrowed. and þe les is often  
 leued And re trewe bilowen for defaut of witnesse. And þe yuel  
 bleþelich bilened. And þerfore schulde þe goode haue euere wit-  
 nesse aȝeins wicked ouertroweyng. And ȝif it falle so þat a man 10  
 oþer a womman be enclosed out of þe chirche þirle ne holde hij  
 no talyng wip noman ne no womman bot onlich wip her spouse  
 jesu crist. And bereþ þerto reuerence for þe sacrament. ¶ To  
 hir seruauant at þe hous þirle. to opere at þe parloures. speke ne  
 owe ȝe nouȝth bot att þe þirles. Silence euere holdeþ att þe mete. 15  
 For siþen opere Religious it holden. ȝe owen to holden it þe  
 better. Ȝif ȝe han dere Gestes doþe ȝoure seruauant in stede of  
 ȝou gladen hem. And forto vnsperre ȝoure þirle ones or twies  
 and makeþ signes toward hem of glad chere. for sumtyme curt-  
 eisie is yturned to yuel. jn<sup>2</sup> Onelich mannes hous oþer wom- 20  
 mans owe mychel to ben on vche friday holden silence bot ȝif  
 it be dubble fest. And þan holdeþ it sum oper day in þe weke.  
 þerfore in Aduent and ymbringe dayes. Wedenysday and Friday  
 and saterday. Jn þe Lenten. þre dayes in þe week holdeþ silence.  
 And in al þe sueȝeng week. And on Ester Euen to ȝoure seru- 25  
 aunt ȝe may speke wip loude woorde what ȝe willeþ. And ȝif  
 any o frende ȝou comeþ. hereþ his speche and Ansuereþ hym  
 wip loude woorde. And þonkeþ hym mychel. A foole he were  
 þat miȝth grynde whete and grindeþ<sup>3</sup> grauel. whete is holy  
 speche as seint Anselme seiþ. And he gryndeþ grauel þat chauleþ 30  
 of ydel speche and werdelich þine two cheken ben þe two gryndel  
 stones. þe Tunge is þe clappe. And þerfore ȝif ȝe wil be  
 goddes spouse. Looke þat ȝoure chekes ne grynde nouȝth bot  
 soules hele And þat in alle ȝoure fyue wyttes ne be nouȝth  
 yfounden bot soules foode. And þan chese ȝe þe better part as god 35  
 hym self seiþ þat þe maudeleyn dude. Sche ne þouȝth on kyn

<sup>1</sup> p. 381 b.

<sup>2</sup> jn (j a correction in fainter ink for a) added above the line.

<sup>3</sup> grindeþ: the last letter more resembling r.



ne on none erpelich goode bot onelich<sup>1</sup> on hym. And martha  
 her suster was aboute erpelich pinges. and ȝaf al hire besynesse  
 forto serue pouere men. And whan sche blamed marie hire suster  
 for sche sett hire doune att Jesu cristes feete to heren hym speke  
 5 and nolde helpe hire suster forto dȝyten her alder mete.<sup>2</sup> And  
 martha blamed hire. Jesus crist Ausuered for<sup>3</sup> hire and seide.  
 martha. martha þus<sup>4</sup> þat sche haþ chosen þe better þat and it  
 ne schulde nouȝth be bynomen hire. Now<sup>5</sup> who so takeþ hym to  
 any degre out of þe commune Poeple forto serue god and ne  
 10 doþe nouȝth as sche dude. þat is. ȝineþ no keep to erpelich ping  
 bot onelich<sup>5</sup> to haue<sup>6</sup> al her blis and al her foode in hym; hym  
 were better ben in þe world and done as martha dude til þat god  
 sent hem þe grace þat hij myȝten come to þat opere. And biseken  
 fast nyȝth and day ȝif þat it were his swete wille to sende hem  
 15 þat grace þat hij myȝten come to þat ilche degre forto quemen  
 hym as þe best manere were, And þan hij schullen haue grace  
 forto queme hym wel better þan þat hij ȝeden to heiȝe degre by  
 her owen wille<sup>5</sup>. for þe deuēl is ful queynt and putteþ a man to  
 heiȝe degre of heiȝe lyf. forto make hym þe faster in his seruise  
 20 as ȝe schull heren here after. And þis semep now in þis werlde  
 for non dar saye þe soþe. And þerfore ich rede þat vehe man  
 holde hym paied wip his state what so it be tyl god wil sende  
 hym bettre And þan doþe he wel. J. ne speke nouȝth of þe state  
 of þe synne. for out of þat state. J. rede þat he hiȝe hym als  
 25 sone as god sendes hym grace. Ac womman ne owe nouȝth to  
 prechen bot ȝif sche be þe ouer holyer. for seint Poule forbedep  
 hem. bot mau ne forbedep he nouȝth. Ac he seiþ. How may a  
 man preche bot he be sent.

30 **Q**Uomodo vero predicabunt nisi mittantur Et  
 iterum. ecce ego mitto vos sicut oues in medio  
 luporum. ¶ þat is hou may a man preche bot he be sent of  
 god. Loo seiþ oure lorde. J sende ȝou as a scheep amonge wolues.  
 And vnderstonde ȝee wel. þat þere nys non sent of god þat is

<sup>1</sup> *onelich*: a dot under the *e*, possibly to indicate expunction.

<sup>2</sup> p. 382 a.

<sup>3</sup> *for* added above the line.

<sup>4</sup> *þus*: a dot, probably accidental, under the first stroke of the *u*.

<sup>5</sup> On *u* in *now*, *h* in *onelich*, the first *l* in *wille* traces of erasure.

<sup>6</sup> After *haue*: *h* expuncted.



proude oiper coueitouse / oiper leccherouse<sup>1</sup>. oiper losenioure.  
oiper fast holdande her goodes. For hij ben Antecristes prophetes.  
And ypocrites. And Heretikes. Ne ben her wordes neuer so goode.  
Hij schullen take no stede. For hij ne lyue nouȝth after her<sup>2</sup>  
speche Antecrist schal speke faire woordes and make<sup>3</sup> hym poppe<sup>5</sup> holy. and þerwip he schal disceyne þe folk,

**Q**Uare<sup>4</sup> enarras iusticias meas & assumis testa-  
mentum meum per os tuum. ¶ þat is whi tellestou  
my riȝthwisenesse. and takes my testament in þi mouþe. þou þat  
folowes þe compaignye of Hoores and þeues. þeiȝ suich myster 10  
men speken goddes woord! men taken ensauple<sup>5</sup> att her lybb-  
yngē. and nouȝth att her woord And here þe proue þere of. þe  
grete clerkes and þe maisters þat duden jesu on Roode. Hij weren  
swich mysters men. And þerfore þe folk tooken ensample att her  
werkcs. & nouȝth att her wordes. For hij precheden<sup>6</sup> goddes 15  
woord wel to þe poeple. Ac hij ne lyueden nouȝt þere after.  
And þerfore þe folk took ensample att her libbyngē and nouȝth  
att her prechyngē. And þerfore hij ȝeden to helle wip hem. and  
ȝutt done and schullen tyl god haue sent his grace vn to hem.  
for it seip att hem bigan þe feip. And att hem it schal ende. & 20  
jesus crist badd his deciples done as hij seiden bot nouȝth as  
hij done

**M**ULieres<sup>7</sup> non permittendo docere. ¶ No womman  
ne preche bot sche be þe holier holden ne teche ȝee ne  
schulle noþing swere bot nay. & ȝe. sikerlich as god biddeþ in þe 25  
godspel. ȝe. ȝe. & nay. nay. þat is to saie. nay wip þine hert.  
& nay wip þi mouþ. And also. ȝe. ȝe. Napeles techen ȝe may. bot  
riȝth siker is it nouȝth. Onelich man & womman ne owen to chas-  
tise non bot her owen sernauntȝ For oft þorouȝ swich chastisyngē  
ariseþ wrappe oiper fals loue. bitwene man and womman, 30

**A**D<sup>8</sup> summum vos volo esse rarilinquas. jtem pau-  
ciloquas. ¶ þe wise seip jchill þat ȝe speke seeld and

<sup>1</sup> *leccherouse*. traces of erasure on *le*.

<sup>2</sup> *her* added above the line.

<sup>3</sup> At the end of this line in MS a cross between the columns.

<sup>4</sup> In the margin: *auid* with erasure under *au*.

<sup>5</sup> *ensauple*: *p* over an erased *l*.

<sup>6</sup> p. 382 b.

<sup>7</sup> In the margin: *Paulus*.

<sup>8</sup> In the margin: *Seneca*;

litel . For many putten her woordes forþ att vnmýþ . And so duden  
jobes frendes þat seeten stille a seuene nyȝth by hym er hij bigun-  
nen to speken . ac þo hij hadden ygonne . hij coupen nouȝth lynne,

**C**ensura<sup>1</sup> silencium nutritura est verbi . ¶ Silence  
5 is Foster moder and bryngeþ forþ chaul<sup>2</sup> . þat is gode<sup>3</sup>  
speche<sup>4</sup> and mouȝth<sup>5</sup> worp . and on oþer maner he seiþ,

**I**uge<sup>6</sup> silencium cogit celestia meditari . ¶ þat is .  
longe þouȝttes and will yholden bryngen þe þouȝttes toward  
heuene . As ȝee seep by ensauple . Att water milnes men stoppen  
10 þe water and it ariseþ vpward So schulden þe woordes been seel-  
den and wel bisett . And þerfore stoppeþ ȝoure þouȝth from þing  
as ȝe willeþ þat hij clymben vp toward heuene and nouȝth fleizen al  
to þe werlde . For men saien . mo men slen wiþ woorde þan wiþ knyf .

**M**ors<sup>7</sup> & vita in manibus lingue . ¶ þat is lyf and  
15 deþ is in þe Tunge seiþ Salomon þe wise,

**Q**ui<sup>8</sup> custodit os suum custodit animam suam .  
Who þat witeþ wel his moup . witeþ<sup>9</sup> wel his soule,

**S**icut<sup>10</sup> vrbs patet & absque murorum ambitu sic  
&c . ¶ þat is as þe citee þat is wiþ outen wal may sone be  
20 nomen . riȝth so it fareþ of mannes citee and wommannes þat ben  
her bodyes hit<sup>11</sup> may sone be ouercomen bot ȝif he keepe his moup .

**Q**ui murum silenciij non habet patet inimici oculis  
Ciuitas mentis . ¶ þat is who so holdeþ nouȝth his  
25 woordes . he is as a burgh; wiþ outen wal . And þe fende wiþ  
his felawschipp entreþ<sup>12</sup> in atte ȝate vn to þe hert and robbeþ  
hym of alle his goode werkes . In<sup>13</sup> vitas Patrum . it telleþ<sup>14</sup>

<sup>1</sup> In the margin: *Gregorius*,

<sup>2</sup> *chaul*: the fourth letter resembles *n*.

<sup>3</sup> *gode*: on erasure; somewhat indistinct.

<sup>4</sup> *speche*: erasure above and below; between *speche* and *and* a word consisting of three or four letters erased.

<sup>5</sup> *mouȝth*: the first stroke of the *m* fainter than the others.

<sup>6</sup> In the margin: *Gregorius*,

<sup>7</sup> In the margin: *Salamon*

<sup>8</sup> In the margin: *Gregorius*,

<sup>9</sup> *witeþ*: *i* almost effaced.

<sup>10</sup> In the margin: *Gregorius*,

<sup>11</sup> *hit* by correction; *it* in a different hand probably on erasure.

<sup>12</sup> *entreþ*: *n* almost obliterated.

<sup>13</sup> *In* on erasure.

<sup>14</sup> p. 383 a.

of an holy man þat men comen to and praiseden<sup>1</sup> wel a man  
þat lyued holy lyf vn to hym. Ac he was of mychel speche.

**B**oni vtique set habitacio eorum non habet ianuam  
intrat & asinum soluit, ¶ Ze goode hij ben ac her  
moupe ne hap no ȝate. for who so wil may go in and lede forþ 5  
þe asse. þat is þe vnwise soule.

**S**quis cupiens se religiosum esse & non refrenans  
linguam suam set seducens cor suum. vana est  
religio. ¶ þat is ȝif any wene þat he be religious and ne bridelþ  
nouȝth his tunge fram ydel speche his religioun is fals. Bridel 10  
ne sytþeþ nouȝth one in þe mouþ. ac it geþ al aboute þe eren.  
And so it mote fare by man. He moste bridel alle his fyue wyttes  
for alle hij ben in þe heued. Ac of þe tunge is mychel doute for  
it slydreh al in wete. For oft we penchen to speke bot litel, And  
after on woord glytt forþ anoþer liȝthlich And so we ben brouȝth 15  
forþ in to ydel speche er euere wite we.

**I**N<sup>2</sup> multiloquio non deerit peccatum, ¶ Ne may  
nouȝth mychel speche be wiþ outen synne. For fram soþe it  
glytt in to fals. & out of mesure in to vnmesure. Men seþ often  
of dropes wexen<sup>3</sup> a mychel floode and drenchen þe londe þere þe 20  
goode corne is sown. so it fareþ here on þis manere. Often porouȝ  
mychel speche is þe soule adreynt and leseþ her fruytt. þat ben  
her goode werkes. so þat longe it is er it may comen aȝein in  
to þe state þat it<sup>4</sup> was aforne.

**E**T os nostrum tanto est ab eo longinquum quantum 25  
ininico proximum. tantum que minus exauditur  
in prece quantum amplius inquinatur in loquacione.  
¶ Seint<sup>5</sup> Gregori in his Dialouge<sup>6</sup> seiþ þis. As nere as oure  
mouþes ben to werldelich filþe and to pinges þat beu werldelich.  
as fer it is fram god whan we speke to hym. For we casten 30  
hym away. Ne wil he nouȝth heren oure steuen. for oure mouþ  
stynkeþ vpon hym fouler þan any roten dogge.

<sup>1</sup> After *praiseden*: a expuncted.

<sup>2</sup> In the margin: *Salamon*,

<sup>3</sup> *wexen*: n almost effaced.

<sup>4</sup> *it* on *t* traces of erasure.

<sup>5</sup> In the margin: *Gregorius*.

<sup>6</sup> *Dialouge*: the sixth letter apparently n.

**S**J extenderitis manus vestras auertam oculos meos  
 a vobis . & cum multiplicaueritis oraciones non  
 exaudiam vos . // ¶ pat is þei; 3c holde vp 3oure hondes and  
 make many folde 3oure boones jchill turne myne eȝen fram 3ou  
 5 ward . And ȝ nylle 3ou nouȝth yheren 3ee þat playen wip þe werlde  
 for 3oure hondes ben bloody . By hondes in holy wrytt . is bitokned  
 her werkes and by bloode<sup>1</sup> is bitokned synne,

**I**niquitatem<sup>2</sup> si aspexi in corde meo non exaudiet  
 dominus . ¶ pat is ȝif ȝ loke to wickednesse þat is consente  
 10 perto! god ne hereþ me nouȝth Ac ȝif we be in<sup>3</sup> neuere so grett  
 synne: and we<sup>4</sup> biseche hym þat he deliuer vs wip goode wille!  
 þat he hereþ and elles nouȝth . Oure lefdy seint marie we rede in  
 holy wrytt . þat sche ne spake bot foure syþes and þo were  
 woordes of gret myȝth,

15 **A**D<sup>5</sup> mariam in sempiterno verbo dei facti sumus  
 vt ad vitam reuocemur . responde verbum & sus-  
 cipe verbum . & profer verbum & concipe dominum<sup>6</sup> .  
 ¶ Whan sche ansuered þe Aungel Gabriel þe woordes were so  
 myȝtty . whan þat sche seide Ecce ancilla domini , þat god-  
 20 des sou of heuene bicom man . And þe lorde þat alle þat ben in  
 heuene & in erþe ne myȝth nouȝth ouercomen . sche ouercom wip  
 þat woord And bitent hym in her maidens wombe þat al þe  
 werlde myȝth nouȝth at holden . þat oþer worde was of mychel  
 myȝth also,

25 **V**Ox eius johannem exultare fecit in vtero matris  
 sue . ¶ Whan sche com to Elizabeth and spake to hir . þe  
 voice of hir made seint john to styren in his moder wombe . þe  
 pridde woord was atte Bridale att Architryclynes hous whan sche  
 seide . son hem faileþ wyne . And att þat woord he turned water  
 30 to wyne , þe fierþe woord was þan sche myssed hir son and after-  
 ward fonde hym in þe Temple pere he desputed wip þe maisters  
 of þe lawȝe . and þan god bouȝed hym to a Smythe and a wom-  
 man . Looke now how seeld speche hap mychel strenkþe .

<sup>1</sup> *bloode*: the second *o* nearly effaced.

<sup>2</sup> In the margin: *Dauid*

<sup>3</sup> *in* added above the line.

<sup>4</sup> p. 383 b.

<sup>5</sup> In the margin: *ber*

<sup>6</sup> *dominum* on erasure.

**V**Jr<sup>1</sup> *lingosus non dirigitur in terra.* ¶ Man ne  
womman of fele woordes ne schullen neuere lede riȝth lyf.  
pat is to saye of ydel speeche and of werldelich,

**D**Jxi<sup>2</sup> *custodiam vias meas*<sup>3</sup>. vt *non delinquam*  
in lingua mea. ¶ pat is to saie. I schal keepe my<sup>5</sup>  
wayes so pat j schal gete my pes wip my tunge to comen to þe  
blisse of heuene,

**C**ustus<sup>4</sup> *justicie silencium.* ¶ þe tylyng of riȝthwise-  
nesse is silence. and he pat sileþ bryngeþ soule hele.

**I**usticia<sup>5</sup> *inmortalis est.* ¶ Riȝthwisenesse is vndede- 10  
lich Salomon seiþ. hope and silence beþ to gedres and in hem  
schal stonde gostlich strenkþe. For who so is mychel stille &  
holdeþ silence longe. he may speke sikerlich to god whan pat  
he biddeþ hym any þing and hope pat he schal wel spede ȝif he  
bidde riȝthfullich. and wiselich. for þise two ben coupled to gedres. 15  
In hem schal be al oure strengþe aȝein þe fendes fondynges  
and his wyles. Hope is a swete spyce for it spyces þe herte in-  
wip aȝein al þe bytter pat þe body drynkeþ. Who so cheweþ spyces  
he holdeþ his mouþ to gedre pat þe strengþe ne go nouȝth out.  
And ȝif he ne do þe breþ goþ out. Riȝth so he pat openeþ his 20  
mouþ wip mychel werldelich speche. spytteþ out hope. and leseþ  
þe strenkþe pat he schulde haue to god and strenkþeþ<sup>6</sup> hym to  
þe fende ward. what makeþ vs strong aȝein þe fende bot hope  
of heiȝe mede as men seiþ. ȝif hope ne were hert to brast. A  
swete Jesu þine ore how stont<sup>7</sup> hem pat ben in al wo wipouten 25  
hope and þe hert ne may nouȝth brest.

**M**on<sup>8</sup> *habetis linguam vel aures prurientes &c.* /  
¶ pat is ne haue ȝee noiþer tunge ne ere to werldelich  
speche. pat is ydel tofore god.

**C**ontrariorum eadem est disciplina. ¶ Of silence and 30  
of speche nys bot a lore for hij ben euer goande to giders //

<sup>1</sup> In the margin: psalm with the last stroke of the *m* cut away.

<sup>2</sup> In the margin: psalm

<sup>3</sup> *meas*· *e* almost effaced.

<sup>4</sup> In the margin: ysay

<sup>5</sup> In the margin: solom with the last stroke of the *m* cut away.

<sup>6</sup> p. 384 a.

<sup>7</sup> *stont*: the last letter rendered indistinct by an elaborate curl.

<sup>8</sup> In the margin: ni

¶ Speke we now of yuel speche þat is þre folde ydel. & yuel. & attrý. þe first is yuel. þe oper is wers. þe þridde alder werst. ydel speche is al þat no good comep of to goddes worschipp and to note of mānnes soule ne to help of hem seluen to god  
 5 ward ne to her euen cristen,

**D**E<sup>1</sup> omni verbo ocioso reddes racionem in die  
 judicij ¶ Of vche ydel woorde seiþ oure lorde þou  
 schalt zelde rekenynge whi it is yseide & for what þing. Now  
 siþen þat see schull zelde rekenynge of vche ydel woord. þou  
 10 wil it þan be of þe werk þat is attrý speche and foule. nouȝth  
 onelich til hem þat speken it Ac to hem þat heren it. And  
 also of Leccherie and Glotonye. and oper filþe, Swich. speches  
 ben alle schraped out of goode mannes mounþ and wommans.  
 Hou auȝtt it þan to ben to men and wymmen þat ȝiuen  
 15 hem to ordre. Forsoþe mychel auȝtten hij to sperren her fyue  
 wyttes þerfro. Attrý speche is heresyse foul. þwertouer & les-  
 ynges. bakbitynges. and Losengerye. Alle þise ben wicked he-  
 resyes. þis ne regneþ nouȝth in Engelande.<sup>2</sup> þe losengere  
 abyndeþ þe man. and putteþ þe Pryk in his eiȝe. þe bakbiter  
 20 cheweþ mannes flesh opon fryday. and pykeþ wiþ his blak byl  
 vpon þe quyk Caroynes as þe deuyl of helle hym biddeþ. Wolde  
 he ȝutt gon to ded flesh it were þe lesse tale þerof. þat is wolde  
 he speken of hem þat roten in synne: þe lesse harme it were.  
 Ac he doþe to hem þat aren quyk in goddes seruise. He is to  
 25 bolde a Rauē & to ȝyner,

**N**E videatur<sup>3</sup> hec mortalitas minus dicens in  
 Esdra quod melchias edificauit portam ster-  
 coris. *Nomen*. chorus domino in corpore filius Reab.  
 id est. mollis patris nam<sup>4</sup> ventis aquilo discipat  
 30 pluuias ad faciens tristis linguam detrahentem<sup>5</sup>.  
 ¶ Þise two mysters men ben þe deuyls gonge fermers and fermen  
 his gonge schame it is to seien. ac ȝutt it is fouler to done it.  
 For so he doþe als oft as he wiþ lesynge hyleþ maunnes synne þat

<sup>1</sup> In the margin:  $\begin{smallmatrix} ie \\ el \end{smallmatrix}$ ; the first letter uncertain.

<sup>2</sup> In the margin, a hand pointing.

<sup>3</sup> *videatur*: a by correction.

<sup>4</sup> MS.: *pris na*

<sup>5</sup> *detrahentem*: h possibly a correction.

stynkeþ foule vpon god. þus hij ben euere besy in her foul myster. Her by men may knowen þe synne of hem by þat god seip in þe godspel. Losengerye is þre fold. þe first is yuel. þe oþer is wers<sup>1</sup> and þe þridde alderwerst.

**V**E<sup>2</sup> *illis qui ponunt pulmillos*<sup>3</sup> &c. *Ve illis qui* 5  
*dicunt bonum malum. & malum bonum ponentes*  
*lucem tenebras. & tenebras lucem. hoc. de. detrac-*  
*toribus & adulatoribus conuenit.* ¶ þe first is. ȝif man  
 is goode prayse hym bifore hym & make hym better þan he is.  
 And ȝif he doþe wel oþer seip. heueþ hym vp wip praysynge 10  
 biforne hym. þis man god acurseþ. þat oþer is. ȝif þat a man  
 doþe yuel or seip yuel þeiȝ it be so open synne þat he ne may  
 it noȝth wip sigge. And þan bifore hym makeþ his yuel lesse þan  
 it is. and seip þat it nys nouȝth so yuel as men seip of ne artou  
 nouȝth in þis þe first. ne þou ne schalt nouȝth be þe last. And 15  
 confortþ hym in þis synne so þat he holdeþ þe lesse tale þere  
 of. And seip to hym also þou haste many feren. lete god yworþe  
 ne gostow nouȝth al one many man doþe mychel wers þan þou  
 haste ydone. þe þridde is alderwerst þat forprayseþ þe misdede.  
 as he þat seip to a man þat robbeþ his pouer men. oþer doþe 20  
 harme to oþer and holdeþ wip hym & seip. Sir þou dooste wel.  
 Alle her chateux ben pine and her bodyes att pine owen wille.  
 It fareþ by þe Cherle as by þe wyþe. þe more men croppen it.  
 þe more it wexeþ And þus it is by al þing þat men holdeþ wip  
 A noþer in his yuel þat he doþe. 25

**A**Dulancium<sup>4</sup> *lingue alligant hominem in pec-*  
*catis.* ¶ þus þe fykelers hilen þe stynk þat it ne may  
 nouȝth stynken. and þat is þe werst þing þat is. For ȝif þat hij  
 wisten hou þat it stank: hem wolde wlaten wip al. and amenden  
 hem þan sumtyme þere of. 30

**C**lemens<sup>5</sup> *homicidiorum duo genera dicit esse*  
*Petrus. & eorum parem esse penam voluit qui*  
*corporaliter occidit. & qui detrahit fratri. & qui*  
*videt &c.* ¶ Bakbiters ben two manere. þe first is yuel. þe

<sup>1</sup> p. 384 b.

<sup>2</sup> In the margin: *Jesus*

<sup>3</sup> *pulmillos*: under the second *l* a dot, probably accidental.

<sup>4</sup> In the margin: *Augustinus*.

<sup>5</sup> In the margin: *Petrus*



latter is wers. þe first comen al openlich and spekeþ yuel and seiþ out his atternysse als mychel as he can and may. And þe latter comen forþ on oþer manere and bigynneþ forto syken er hij it willeþ bigynnen and makeþ a longe proloug<sup>1</sup> tofore al  
 5 aboute er it come forþ þat yuel þat hij penchen forto speken. And hij maken many ensamples forto ben yleued þe better. And whan it schal comen forþ þan it is yuel attyr so weylaway. He seiþ wo is me þat he haþ suich woord. Jch was many tyme aboute forto haue stilled it. ȝif ich hadde miȝth. Ac now it is so fer  
 10 forþ gon. þat ȝ ne may nouȝth and þat me sore reweþ. And longe it is agon þat ich it wist first Ac euere ich haue stilled it vn to now. Ac for me schulde it nouȝth haue comen forþer. Ac now it is so ferforþ brouȝth þat ȝ ne may it<sup>2</sup> nouȝth wiþsaken. And þefore me is ful wo. yuel men seiþ þat it is. and ȝutt it is wel  
 15 wers. wel wo is me þat ich it schal siggen. and soþ it is. and þat is mykel sorouȝ. Þise beþ neddres. Salomon spekeþ to vche man and womman and biddeþ hem kepe hem wel fram hem. and ȝiue hem to her lemman Jesu crist þat þus faire spekeþ to ȝou and clepeþ ȝou his schewer

20 **Z**elatus<sup>3</sup> sum syon zelo magno, ¶ Vnderstondeþ whas spouse ȝe ben ȝif ȝe kepeþ ȝou ariȝth to hym. And biholdeþ hou louelich he spekeþ to ȝou Jch am Jelous of þee syon he seiþ. Syon þat is schewer on oure tunge. Loo ȝutt it hym pencheþ þat he seiþ nouȝth ynouȝ whan he seiþ. Jch am jelous  
 25 ouer þe. bot ȝif he seiþ þerto wiþ mychel jelosie. zelo magno.

**E**Go<sup>4</sup> sum deus zelotes. ¶ Jch am þe jelous god þat am jelous ouer my lemman,

**A**uris<sup>5</sup> zelo audit omnia. vbi amor ibi oculus, / ¶ Salomon seiþ. þe jelous ere hereþ al þing þere<sup>6</sup> as is loue<sup>6</sup>.  
 30 þere is his eiȝe<sup>6</sup>. Wyte ȝee wel ȝee þat ben his lemmans. his eiȝe is euere to ȝou ward and biholdeþ ȝif ȝe ȝiue any louelates to any þing bot to hym. Zelatus est syon. He is is jelous of þe Syon. þat is his schewer. And he seiþ to þe. ȝiue me þi louelates. ȝe. to me and to non oþer.

<sup>1</sup> *prolong*: the sixth letter resembles *n*.

<sup>2</sup> p. 385 a.

<sup>3</sup> In the margin: *Zakarias*,

<sup>4</sup> In the margin: *Exodus*.

<sup>5</sup> In the margin: *Salamon*,

<sup>6</sup> On *r* in *þere*, *l* in *loue*, *eiȝ* in *eiȝe* traces of erasure.



**O**Stende<sup>1</sup> michi faciem tuam, / ¶ pat is to saie schewe  
me þi loue uebb. and seche me nouȝth outward. Ac seche  
me in þine hert ȝif þou be trewe to me as spouse owe to ben.  
Ne þencheþ no wonder þan. þeiȝ hij ben mychel out of þe werlde.  
wiþ hert. Jch am schame fast he seiþ. J nylle nowhare clyppen my  
lemman bot<sup>2</sup> in deerne stede. and þat wyte vche<sup>3</sup> man toseþe. þe  
more þat ȝoure pouȝttes ben to erþelich<sup>4</sup> þinges. þe lesse is þe loue of  
ȝoure lemmā in ward werldelich þinges. J. clepe þat synne falleþ to,

**Q**ui exteriori oculo negligenter vtitur. iusto dei  
judicio interiori cecatur. ¶ Who so<sup>5</sup> ȝemeleslich witeþ 10  
þe vtter eiȝen: þorouȝ goddes riȝthwise dome he abyndeþ þe jinner  
þat he ne may see god gostlich. ne louen hym. For after þat  
men louen hym þere after men felen his suetnesse. more oīper  
lesse. Als sone as a man oīper a womman hereþ any speche þat  
draweþ a man oīper a womman fram her spouse. also smertly 15  
doþe ȝou þennes wiþ þis vers,

**D**Ecline<sup>6</sup> a me maligni: & scrutabor mandata dei  
mei, ¶ Goo away fro me þou wicked man. & J schal re-  
herce þe comaundementȝ of my god,

**N**arrant<sup>7</sup> michi fabulaciones: set non vt lex tua, 20  
¶ Hij tolden me fables. bot nouȝth þi lawȝe<sup>8</sup>. þan goþ to  
ȝoure spouse wiþ. Miserere mei deus, oīper wiþ ȝoure. Pater  
noster. ȝif ȝe ne cumne it nouȝth. For þat is þe best þat ȝe may  
þan done. for þorouȝ<sup>9</sup> ansueres aȝein þere auȝtt arise sum sparkel.  
and þis worde is goode to wymmen þan hij ben in swich cas. 25  
And per auenture he wil saie. J nolde for no good þenchen yuel  
to þee ward. Ac þeiȝ ich schulde dye leuen ich mote non is wers  
þan me. forȝiue me þis and J nyl nomore. So may falle sche  
forȝeue it liȝthlich for his faire speche. and spekeþ forþ wiþ hym.  
Ac euer is his pouȝth in his last speche And þan whan he is 30

<sup>1</sup> In the margin: Jn canticis,

<sup>2</sup> bot: on b traces of erasure.

<sup>3</sup> vche: traces of erasure on v.

<sup>4</sup> erþelich: the curl over þ, rendered as e, possibly only the upper part of an unfinished l.

<sup>5</sup> so: the letters written together, separated by a slight erasure.

<sup>6</sup> In the margin: dauid

<sup>7</sup> In the margin: dauid

<sup>8</sup> lawȝe: squeezed together at the end of the line.

<sup>9</sup> p. 385 b.

gon away swich pouȝttes wil lasten in her hert and wexeþ more  
 & more And euere þe lenger þe wers it is. And so it fareþ of  
 man by womman whan sche spekeþ faire & casteþ enchesoun.  
 and seiþ sche ne dar nouȝth. By her tale sche wolde ȝif sche  
 5 durst and draweþ hym to hire ward wip loose woordes. and þat  
 draweþ a man on hire. And þerfore seiþ schortlich naye atte  
 first and quyte ȝou of hem. And ȝ rede for any faire speche þat  
 vche man and womman be war and looke how dere ȝoure soule  
 was bouȝth. and sette þere on prys. And bot ȝif þat ȝe mowe  
 10 haue more þerfore þan he þat bouȝth it ȝaf þerfore: ne selle it  
 nouȝth so liȝthlich to his enemy. for a lytel lykyng and ȝiueþ  
 keep hou ȝoure spouse clepeþ ȝou.

**E**<sup>N</sup><sup>1</sup> dilectus meus loquitur michi, surge propera  
 Amica mea. ¶ Looke ich here my spouse clepeþ me. ich  
 15 mote gon. ȝe. goþ swiþe to ȝoure dere spouse,

**S**<sup>U</sup><sup>2</sup>urge<sup>2</sup> propera Amica mea. columba mea. formosa  
 mea. ostende michi faciem tuam. sonet vox tua  
 in auribus meis. ¶ Come to me my lemman. my culuer.  
 my schene spouse<sup>3</sup>. schewe<sup>4</sup> me þi loue nebb and þi leuesom  
 20 leere. turne þe to me þou þat wilnes speke wip non. bot wip me.  
 þi steuen is me swete and þi pouȝth schene,

**V**<sup>N</sup><sup>5</sup>de<sup>5</sup> & subditur vox tua dulcis &c. ¶ Speke to hym  
 and haue hym to lemman þat is housande sipes fairer þan  
 þe summe. þus louelich ȝoure lemman Jesus crist spekeþ to ȝou. //

25 ¶ Ac herkneþ now anoþer speche al awayward fram þis and  
 al<sup>6</sup> o grym to hem<sup>7</sup> þat schulden ben his lemmans,

**S**<sup>J</sup><sup>8</sup>ignoras te o pulchra inter mulieres egredere<sup>9</sup> &  
 vade post vestigia gregum tuorum. & pascere edos<sup>10</sup>  
 tuos iuxta thabernacula pastorum. ¶ ȝif þou knowest

<sup>1</sup> In the margin: Jncan

<sup>2</sup> In the margin: jncan with slight traces of erasure below.

<sup>3</sup> spouse: the fourth letter looks more like n.

<sup>4</sup> schewe: on h traces of erasure.

<sup>5</sup> In the margin: jncant; faint traces of an erased Je can be distinguished below.

<sup>6</sup> al: a corrected from o.

<sup>7</sup> hem: em on erasure(?).

<sup>8</sup> In the margin: Jncant; traces of an erased J below.

<sup>9</sup> egredere: de partly effaced.

<sup>10</sup> edos: e almost effaced.

nouȝth þi seluen þou faire wymman oīper man among oīpere . and  
 noste nouȝth whas spouse þou art and schuldest ben . þou þat  
 art here among wymmen and þou were amonge Aungels þan þou  
 miȝth knowe þi seluen . as þeiȝ he seide . þere schulde þi fairnesse  
 litel be scene . And ȝif þou art me trewe as spouse ouȝ<sup>1</sup> to bene . 5  
 ȝif þou haste it forȝeten : and litel letest þere of . Egredere . he  
 seiþ o grym . goo out he seiþ & folowe herde of gett . þat ben  
 flesch lustes þat stynken as gett done<sup>2</sup> . and vndo .<sup>3</sup> þi tyches  
 þat ben þi fyue wittes þat ben suete to god ȝif hij ben wel kepte .  
 As Tiches ben swete flesche tyl hij ben ȝonge . and as of a Tyche 10  
 comeþ a synkande gott . so dooþ of a Lust a stynkande lykyng  
 to god . Feede he seiþ þine eizen wiþ oute totyng . þine eren wiþ  
 oute herynge . þi mouþ wiþ oute spekyng þat is to seiþ of filþe .  
 þine bondes wiþ outen hondelyng . þi nose wiþ outen smellyng .  
 And also alle þi wittes fram filþe of synne and all þine lymes . 15  
 For riȝth as þou seest of a ȝonge tyche comeþ a Stynkande gott .  
 so of an eize siȝth comeþ a stynkande likyng . oīper of an herynge .  
 & ȝutt more of felyng . wheþer euer any man oīper womman  
 hadd any swich fondynges for any suich tokenynges þat ȝaf hem  
 to swich tollyng and peckande outward as a wanton Brydde in 20  
 a Cage þat þe Catt com and lauȝt hym in her cloches wheþer it  
 ferde enere þus of any onelich man oīper womman þat pecked  
 so outward þat þe catt of helle þat is þe deuēl of helle com and  
 rent out her soules . out of her bodyes and bare it vn to helle :  
 ȝis god it wott haþ it and þat is harme þe more . ȝutt he seiþ . 25  
 Egredere . Goo out he seiþ as dude jacobes douȝtter . þat is to  
 saie leue my confort and take þe werldes confort . for j warne þe  
 þou ne schalt nouȝth haue boþe my confort & þe werldes . þou  
 þat schuldest be my spouse schal tow<sup>4</sup> folowe ȝeett of helle þat  
 ben fleschlich lustes , 30

**O**sculetur<sup>5</sup> osculo oris . ¶ þat is cusse me lemman  
 wiþ cusse of<sup>6</sup> þi mouþ mouþe alder swetttest . þis cusse my  
 leue breþeren and sustren is a swetnesse of hert and a delytt

<sup>1</sup> MS.: ouȝtt with tt expuncted.

<sup>2</sup> done: on d traces of erasure.

<sup>3</sup> p. 386 a.

<sup>4</sup> schal tow on different lines.

<sup>5</sup> In the margin: c o b  
is (?)

<sup>6</sup> cusse of added above the line.

of vnmete swete þat al werdelich sauour is bitter þere aȝeins .  
 Ac wip þis cusse ne cussep he non þat louen any þing bot hym  
 oiper elles<sup>1</sup> þat hij lonen it for hym . and in hym, For Salamon  
 seip . Ȝif þe wardeyns wenden out . þan is þe hous yuel yloked .  
 5 Oure fyue wittes ben oure wardeynes of oure hous þat is oure  
 body . Now ȝe han herde of spellyng þat falleþ to þe mouþe . &  
 now we wil speken of smellynge,

**D**E<sup>2</sup> *odoribus non sago nimis cum assunt non*  
*respuo . cum absint non relinquo*, ¶ Of smel<sup>3</sup> seip  
 10 seint Austyn ne fynde j . bot litel ȝif it be neiȝ on goddes halue  
 & ȝif it be fer me ne recche .

**E**Rit<sup>4</sup> *pro suauī odore fetor*, ¶ Oure lorde seip Aȝein  
 swete smelles hij schullen haue stenchis . and of þis þing  
 bep war . þe deucl wil maken a þing to styng for men schulden  
 15 nouȝth noten it<sup>5</sup> And he wil also make swete smelles<sup>6</sup> aboute  
 hym þere he duelleþ . for men schulde wenen and vnderstonden  
 þat it com fro god And þat he loued hem so wel and þat hij  
 weren holy, so þat hij myȝten haue a lykyng<sup>7</sup> þere jinne of  
 pryde . Ac Alle swich Treteuales of hym ben brouȝth to nouȝth  
 20 þorouȝ haly water . and wip knelynge . and Crouchyng Aȝein  
 steneche: þeneche on god hou he was done on þe roode vpon þe  
 mount of Caluarie . and hefeled þe steneche þere of ded bodies  
 þat laien þere & stunken & roteden abouen erþe and stunken vpon  
 hym so foule & bep nouȝth squaymous . And also he was pyned  
 25 in his sizth whan þe Jewes blyndfelden hym & buffeteden hym  
 aboute þe Chekes and badden hym<sup>8</sup> rede who smott hym . And  
 also whan he hong on þe roode he was pyned in his sizth whan  
 he<sup>9</sup> wepe for hem þat duden hym on þe roode and for vs wreeches  
 þat done hym on þe roode al day . And þe bloode and þe water  
 30 comen boþe to geder in his eȝen and he miȝth nouȝth wipen it

<sup>1</sup> *elles*: over *e* a curl, evidently the upper part of an unfinished *l*.

<sup>2</sup> In the margin: *ugustinus*

<sup>3</sup> *smel* possibly on erasure.

<sup>4</sup> In the margin: *nus*  
*icit*:

<sup>5</sup> *it*: *t* a correction, apparently for *A*.

<sup>6</sup> *smelles*: *m* touched up.

<sup>7</sup> p. 386 b; *lykyng*: the third letter very indistinct, possibly a correction for *b*.

<sup>8</sup> *hym* added above the line.

<sup>9</sup> *he* partly effaced.

out. And also of his moders teres and of hise deciples pat he  
 seiȝ were flowen from hym. And also his frendes pat he dyed  
 fore seiȝen þe lere<sup>1</sup> of hym pat he bouȝth so dere. And pat his<sup>2</sup>  
 dep and his<sup>3</sup> pyne pat he suffred stooȝe þan in so litel stede. for  
 þere bileened non in hym bot his moder and þe þeeȝ. For al þe 5  
 pyne pat he suffred ȝutt was þis þe most pyne pat he hadde for  
 þat pynded hym more þan al þe tourment pat þe jewes hym du-  
 den. And al þis was to ȝiuen vs briȝth siȝth of hym. þenche no  
 man ne no womman long pat wil ben his spouse þeiȝ<sup>4</sup> hij ben  
 mychel al one & out of felawschipp of þe werlde. For ȝif hij 10  
 louen hym al þe solas in<sup>5</sup> þis werlde is bitter to hem. þe jewes  
 smiten hym & beten hym in þe moup and spatten<sup>6</sup> opon hym  
 and he feled galle opon his tunge. þan owe we wel to stoppen  
 oure moup fram filþe. ȝif we þenchen wel here opon. And al þis  
 he dude forto lerne vs pat we schulde nouȝth grucchen for mete 15  
 ne for drynk. And ȝif a man oȝer a womman were bischett hij  
 auȝtten raper dyen in þe pyne þan ben to gredy and to maken  
 men to saie pat hij ben gredy. Dep me owe to fleen as forþ as  
 men may wiȝ outen selaunder. Ac er pat he arered any slaunder  
 hij ouȝtten to dye martir in her meseise. Nis it nouȝth gret syune 20  
 þat men saien pat hij ben gredy oȝer daungerous. ȝif hij weren  
 in þe werlde hij mosten sumtyme ben apaied wiȝ lesse. Wharto  
 schal a man gon in to stede of meseise forto sechen eyse. for  
 ich vnderstonde þere ben summe pat wil sechen more lordeschipp  
 and ladyschipp þan hij myȝtten haue hadde per auenture. ȝif þat 25  
 hij hadden ben in þe werlde. I rede vche man oȝer womman.  
 ȝif any wil goo to swich degree of Religioun. þenche what hij  
 þenchen oȝer what hij schulden þenchen. for riȝthfullich her lyf  
 schulde be sorouȝ and wo here on erþe. & elles<sup>7</sup> ben hij nouȝth  
 ihesus deciples bot ȝif hij sechen as he dude. ȝif hij sechen after 30  
 eyse of body hij ben Antecristes prophetes. for her lyf is contrarie  
 aȝein jesus cristes lyf. And þerfore who so wil ȝiue hym to parfyt

<sup>1</sup> lere: of the second letter, which must have been *e* or *o*, only faint traces left.

<sup>2</sup> his: *s* almost effaced.

<sup>3</sup> his: under *h* a curl, probably the beginning of another letter.

<sup>4</sup> þeiȝ: *i* inserted above the line; almost obliterated.

<sup>5</sup> in: *n* partly effaced.

<sup>6</sup> spatten: on *s* slight traces of erasure.

<sup>7</sup> p. 387 a.

lyf. he mote take sorouȝ & wo in pacience. & biwepe his synnes  
and oper mennes forto hane mede of her lemmen. and be wip  
hym in þe blisse of heuene. Hym seluen had here al manere  
stormes. Vpbraydynges. Schemes. Teenes. and alle sorowȝes þat  
5 euer myȝth men heren.

**E**T<sup>1</sup> factus sum sicut homo non audiens! & non  
habens in ore suo redarguciones. ¶ Jch helde me  
stille as dounbe & deef þat had non ansuere. þan þeiȝ man vs  
mysdoo oȝher myssigge. þis is oure lemmans sawȝe þenche on  
10 me hou I was biseie for þi loue & take ensauple att me,

**P**E fyfte wytt is mychel nede & gret drede forto witen wel.  
for it is in alle þe oper þat is vche lymes felynge. And  
perfore oure lorde wolde be most pyned þere june. For in þis  
wytt he ne hadde nouȝth pyne in o stede. ne in two. ac in alle  
15 stedes. and ȝutt in his sely soule he was pyned þre folde þat  
smott hym to þe hert as a spere. His moders pyne & sorouȝe.  
and þe maries. and his deciples þat ne leueden hym nomore for  
he ne halpe nouȝth hym seluen att þat gret nede. And of þe  
forlernysse of hem þat duden hym to þe ded. þis styked euere  
20 in his soule,

**Q**Uasi<sup>2</sup> inquit membris flere se videtur. &c. ¶ For  
so ful of sorouȝ nas neuere man þat he swatt bloode. Ac  
his Anguisch was so gret in his soule ar he com to þe pyne  
þat þe swete of bloode ran adoune of his blissed body þat it  
25 stooode vpon þe erpe as bloode drops al abouten hym vpon þe  
gras. þere he kneled. and so largelich he swatt þat it ran adoun  
by hym as goutes and stremes of bloode for drede and sorouȝ  
þat he hadde aȝein þe deȝ. and þat nas no wonder. for euere  
þe quycker flesche þe strenger is þe pyne. A litel prickyng in þe  
30 eiȝe dereȝ more þan a gret wounde in þe hele. Vche mannes  
flesch and wommans was as nouȝth aȝein þe tenderhede of his  
flesch. for it was taken of a clene maydens blode. and maydens  
flesch is<sup>3</sup> tenderer þan a nȝper wommans. Ensauple þat his  
flesche was quyk! a Man leteȝ hym bloode vpon þe hole half  
35 forto drawe a way þe sekenesse of þe seek half. And in al þe  
werlde nas yfounde an hole half on noman forto ben yleten

<sup>1</sup> In the margin: dauid.

<sup>2</sup> In the margin: Augustinus.

<sup>3</sup> is by correction.

bloode on for þe sekenesse þat man lay june for his synne . bot  
 .jesus crist oure leche þat lete hym bloode nouȝth in on stede .  
 Ac on fyue half . grete woundes and brode for oure fyue wyttes .  
 þat we haue misspended in fleshlich lykynge . And werldelich  
 desires wip outhen þe woundes in þe heued and þe rewful garses 5  
 þat he hadde . þus þe hole half drouȝ<sup>1</sup> þe sekenesse fram vs  
 and heled vs ȝif we wil oure seluen þat is to saye . ȝif we wil  
 folowe his waies and done after his techynge . And botȝ ȝif we  
 wil . we bileue still in oure sekenesse . And in al pinge we mote  
 louen hym and dreden hym . By bloode is bitokned synne in 10  
 holy wrytt . Ac vnderstondeþ here whan a man is laten blode .  
 he holdeþ hym pryue in chaumbre . and men bryngen hym bred  
 and wyne oīper ale to conforten hym for his bloode letynge .  
 And he þat is lorde of alle lordes and kyng of alle kynges þat is  
 Jesus crist whan he was leten bloode . was he hudd in chambrē<sup>2</sup> 15  
 naye it was vpon an heiȝ hull in þe hattest of þe day . And what<sup>2</sup>  
 ȝaf men hym to mete oīper to drynk . noīper wyne ne ale bot a  
 lytel soure aysyl and stynekeande galle whan he seide me þrustes .  
 Where was euere ȝiuen to any blode letynge so pouer pitaunce .  
 who so gruceheþ þan for mete oīper drynk . he offereþ þan oure 20  
 lorde þis bitter drynk & liþer . as þe jewes duden . and he is þe  
 jewes make . And þe þrust þat he hadde was for oure soules to  
 brynge hem to his blis . And vnderstondeþ wel þat vche soure  
 hert and grucehyng is to hym bitterer þan þe galle was . ne be  
 we nouȝth þe jewes make god it wott ich hadde leuer were he 25  
 my broþer oīper my suster see hym honge gyltles . þan one tyme  
 kysse so as ich wolde mene And also vche onelich man &  
 womman schulde vche day schrapen her putt god it wott . þat  
 putt was wel yordyned for hem . for it wil make hem harde honden,  
**M**Emorare<sup>3</sup> nouissima & in eternum non peccabis 30  
 &c. ¶ Haue here dep in mynde . and þou schalt neuer  
 synne . And many men & wymmen hane gret gladnesse of her  
 faire honden and fallen in to lykyng of pride . Nou nys þere  
 nouȝth bot heep smeþe and soft inwip . & þolemody aȝein yuel . and

<sup>1</sup> p. 387 b.<sup>2</sup> what; t on erasure.<sup>3</sup> In the margin: Sa  
in



scheme, and teene. And þan ben ȝee *jesus cristes*<sup>1</sup> deciples, and  
 elles nouȝth. þis is now þe ridd<sup>2</sup> dale of ȝoure<sup>3</sup> booke. Dauid spekep  
 of onelich men and wymmen þat bitter ben and waymody of hert  
 5 **S**milis<sup>4</sup> factus sum Pellicano solitudinis &c ¶ Jch  
 am liche<sup>5</sup> þe Pellicane<sup>6</sup> þat is a weymode bridde and<sup>7</sup> slep  
 her briddes for teene, and after smyteþ hire seluen to þe hert<sup>7</sup>.  
 & arereþ hēm wip her bloode. þat is þe weymode man oīper  
 womman þat takeþ hem to *serue* god þat slen her briddes. þat  
 ben her goode werkes þorouȝ her grette hert. For alsone as hij  
 10 symen dedlich: Alle her werkes<sup>8</sup> þat ben goode dyen<sup>9</sup>, and þe  
 wykked<sup>10</sup> quyken<sup>11</sup>. Doo þan as þe Pellicane<sup>12</sup> doþe, beþ sory and  
 schryueþ ȝou, and þan hij qwyken aȝein, Riȝth as a man þat is<sup>13</sup>  
 blody is griselich bifore mannes siȝth: riȝth so is man þat is in  
 synne to goddes siȝth. And noman ne may<sup>14</sup> wel iugge bloode atte  
 15 Barbour's ar it be colde, nomore ne may a man oīper a womman  
 iuggen hem seluen tyl þat her bloode is hott in wrappe oīper  
 in any oīper synne als longe as hij beþ in Any likyng to þe synne.  
 Ac whan þe hete is ypassed þan þenche on *jesu cristes passioun*.  
 And whatt sorouȝ & wo he hadd for Adams synne, for þat synne  
 20 brouȝth hym to al þat pyne þat he suffred And charge þan his  
 pyne, & looke þan what þou arte, þou nart bot erþe and no goode  
 nast of þi seluen And ȝif þou wilt þus deme þi seluen þou schalt  
 hane *grace* of god forto wipstonde þat ilche vice þat þou haste  
 ne be it neuere so strong. And þou wilt folowe þere opon wip  
 25 biddynge ȝerne. And oft þenche on saint Petre þe worde þat he

<sup>1</sup> *cristes*: the second *s* apparently on erasure.

<sup>2</sup> Between *ridd* and *dale* erasure(?).

<sup>3</sup> *ȝoure*: *re* partly effaced.

<sup>4</sup> In the margin: *Dau* with the last stroke of the *u* cut away.

<sup>5</sup> *liche*: *lich* on an erasure extending down across *and*, which stands below in the following line.

<sup>6</sup> *Pellicane*: traces of erasure on *P*.

<sup>7</sup> *hert*: *e* partly effaced.

<sup>8</sup> *werkes*: *es* squeezed together.

<sup>9</sup> *dyen*: on *dy* traces of erasure.

<sup>10</sup> *wykked*: *wyk* on erasure.

<sup>11</sup> *quyken*: *u* inserted above the line.

<sup>12</sup> *Pellicane*: on *ne* traces of erasure.

<sup>13</sup> p. 388 a. Several letters at the beginning of words pp. 388, 389 ornamented with red strokes.

<sup>14</sup> *may*: *a* altered from *e*.



seide to hym þo he lay in prisoun and was so feble for hanger  
 þat he myȝth nouȝth wel speke And ȝutt oure lorde com to hym  
 and badde hym bidde vn<sup>1</sup> to hym ȝerne. And so mote we do  
 in wel and in wo alway bidden to hym. And euere þe more  
 anguisch þat we haue þe faster we schulde bidden vn to hym. 5  
 for þan hereþ he soonest oure biddynge. For vnderstonde wel  
 þis poynt þo þat ben his childer he nyl nouȝth delyueren hem  
 þerof als longe as hij mowen suffren it. For it is al for her goode.  
 For þe more sorouȝ þat a man suffreþ here for his lone! þe nerre  
 hym he schal come. and þe nerre hym þat he comeþ! þe more 10  
 ioye he schal haue. For þere ne may non come to parfit lyf  
 bot ȝif he haue many sorouȝes boþe in body and in soule. As  
 Jesus crist hadd hym seluen and as hise chosen. Wene ȝe þan  
 þat a man schal come to parfit lyf for þat he bicometh a man  
 of ordre: Nay þe heiȝer þat he clymbeþ þe ferrer he is þerfro 15  
 bot ȝif he rewle hym by wisdom and by queyntise. And þan wil  
 god sett hym þere as best is for hym. And ȝif he goo by his  
 owen wille oþer by oþer mannes techyng and nouȝth by skyl.  
 þe heiȝer þat he clymbeþ þe wers he quemeth god. Vnderstonde  
 þat wel vche man whan ich speke of onelich men oþer of Ancres. 20  
 takeþ it on non oþer maner þan j speke it here. For als gret  
 myster haþ o man come to blisse as anoþer. Whi! ne haþ nouȝth  
 a lewed man als gret myster come to god as a Clerk. Als grett.  
 ȝif he looke to hym. for als dere bouȝth god on as a noþer. Ac  
 he ne ȝiueþ nouȝth als gret grace to on as to a noþer þerfore 25  
 þere he ȝiueþ his grace. he ȝiueþ more after þe goode wille þan  
 after þe dede. And þat he seide vnto samuel þe prophete. whan  
 he badde hym enoynt Dauid to be kyng ouer his folk. He seide  
 j. ne chese nouȝth myne men by her strengþe<sup>2</sup> ne by her fair-  
 hede. Ac j chese hem by her goode will. Now vnderstondeþ þat 30  
 a mannes body is cleped in holy wrytt sumtyme an hous. and  
 sumtyme a Citee and sumtyme goddes temple and holy chireche.  
 þan riȝth as ȝee see þat an Ancre is bischett in an hous and may  
 nouȝth out. riȝth so is vche mannes soule bischett in his body  
 as an Ancre. And þerfore vche man lered and lewed ȝif he wil 35  
 queme god and be his deciple helde hym in his hous. Schete

<sup>1</sup> *en* above the line.

<sup>2</sup> p. 388 b; *strengþe*: *e n* written closely together.

his dores and his wyndowes fast þat ben his fyue wyttes . þat he take no likyng to synne ne to werldelich þynges . and þan he is an Anere and wel better quemeth god þan hij þat byschetten hem and taken hem to heize lyf . and ben werldelich . þat is setten her hertes  
 5 vpon werldelich þynges . for hij quemen litel god oþer nouȝth,

**N**emo<sup>1</sup> potest duobus dominis seruire &c. ¶ Noman seiþ oure lorde may serue two lordes to queme . þat is to saie . Noman may serue god and mammona . þat is richesse . Ac do as Dauid seiþ,

10 **D**iuicie<sup>2</sup> si affluant nolite cor apponere . &c. ¶ Ȝif richesces fallen vpon a man ne sette he nouȝth his hert þere opon . He þat wil goo to heize lyf take ensaumple att þe apostles . And locke hou hij lyueden after þe best manere to queme god . For hij ben foundement of al holy chirche . þat is a gaderynge

15 of goode folk in goddes name þat is holy chirche . & non opere . þise chirches þat þise men done make<sup>3</sup> is cleped an hous of orisoun,

**D**omus<sup>4</sup> mea domus oracionis vocabitur . ¶ Myne hous seiþ oure lorde is hous of Orisoun . And þefore vche mannes body is cleped hous . for it schulde be fulfild of biddynges  
 20 to hym . Now liise Apostles were proued in þe werlde . Hij nere nouȝth bischett and duelleden amonges men in sorouȝ and in wo in þis werlde . and tauȝten þe folk and lyueden after her techyng þat þe folk myȝth take ensample of hem forto do wel . And ne schal a man neuer loue god þarfitelich . bot ȝif he do so . For

25 *Jesus* crist seide to Peter pries Louestow me . And Peter seide Lorde þou wost þat i loue þe . And þan<sup>5</sup> seide *jesus* . fede my sheep . And to john his derlyng he seide also . And so schulde vche man do þat hym loued putt hym in perile forto saue his folk . Look how þou woldest do ȝif þou were wip þe kyng and  
 30 louedest hym : þou woldest aunter þi lyf forto saue his lyf and his worschipp . More auȝttestou þan forto aunter þe forto saue *jesus* cristes lyf and his worschipp . þat ȝaf his lyf for þe . His lyf þou sauest whan þou helpst a man out of synne in als mychel as in þe is . For he dyed for synne . And so he seiþ hym

<sup>1</sup> In the margin: *dominus* .

<sup>2</sup> In the margin: *dauid*

<sup>3</sup> *make*: after the last letter a short wavy line, possibly meant for *n* .

<sup>4</sup> In the margin: *dominus*

<sup>5</sup> *þan*: a seems to be a correction for *e* .

self. who so doþe dedlich synne he doþe hym on þe roode.<sup>1</sup>  
 And þan vndestonde wel þis. þe kyng ne may nouȝth saue þee  
 in bataile so fer forþe þou miȝth aunte þe for his loue. Ac  
 þe kyng of heuene jesus crist þou ne may neuere aunte þe so  
 fer forþ in bataile for his loue þat he ne may wel saue þe þat 5  
 non enemy schal deren þe. And so he seide hym seluen to þe  
 holy prophete þat lyues man in paradys. Hely he seide wostow  
 nouȝth wel þat ich am wiþ þe. And als longe as ich am wiþ þe  
 noȝþer jew ne saraȝene ne may nouȝth<sup>2</sup> deren þe. Goo aȝein  
 þem and chese þe oþer prophetes. also dauid seiþ. 10

**S**Perabo<sup>3</sup> in deo &<sup>4</sup> non timebo quid faciat michi  
 caro. ¶ pat is. bileue in god &. J. ne schal nouȝth drede  
 what no flesche may do to me. Ȝif any harme falle þe bodilich.  
 it is for þi goode for he suffred bodilich hame for þe. And he  
 wil alowen þe it better þan alle þe kynges of erþe willen oþer 15  
 mowen. Ac vnderstonde wel Slee þe ne schal nomau. aunter  
 þou þe neuer so fer for his loue til tyme be þat he wil haue þe  
 til hym. Ȝif it so be þat þou rewle þe by wisdom & queyntyse.  
 Ac vche man þat schal seruen his lorde owe to take hiȝe termes  
 in tyme as he may hym best serue. And so do vche man to 20  
 god. and haue þise verses in hert.

Nunc<sup>5</sup> stude. nunc ora nunc cum feruore labora.<sup>6</sup>

Sic erit hora brevis. & labor iste levis.

¶ Now stodie. now bidde. now wirche. And so schal þe þenche þe  
 day schort & þe werk liȝth. Take nouȝth to mychel of oping. bot 25  
 euere as þi wytt is scharpest. vse as þise verses seien & þan may þou  
 wel queme god. ¶ Now forþ in oure matere þat we spake of bifore of  
 wrappe. And on þis manere deme þi seluen whan þe lust is ouer as  
 men seiþ. Lete lust ouergoo & eft it wil þe lyke. as þe versifiour seiþ.

Impedit<sup>7</sup> ira animum. ne possit cernere verum. 30

¶ Wrappe abyndeþ þe hert eiȝen þat we ne may nouȝth iugge þe  
 soope.

<sup>1</sup> p. 389 a.

<sup>2</sup> *nouȝth*: *ouȝ* on erasure; *ȝ* squeezed in between *u* and *t*.

<sup>3</sup> *SPerabo*: *bo* inserted above the line. In the margin: *dauid*.

<sup>4</sup> & added above the line.

<sup>5</sup> In the margin: *versus*

<sup>6</sup> The two lines of verse connected by a big angular mark.

<sup>7</sup> In the margin: *versus*

**M**agna quedam est transformans naturam humanam ¶ Wrappe forschapeþ þe man and oþer synnes also in to bestes kynde,

5 **H**omo<sup>1</sup> cum in honore esset non intellexit comparatus est illis, ¶ Man whan he is houen vp in to worschip ne knoweþ nouȝth hym seluen he is likned to a mere. Looke whan a man is wroþ. biholde his semblaunt. of mouþ. of eȝen. and alle hise lates. and þou may deme hym þan out of his wytt. Bedes  
10 ne may he none bidde bot as he þat is went in to woluen kynde, Ira furor breuis est &c. ¶ Wrappe is a wodeschip þat turneþ man in to beeste.<sup>2</sup>

**E**st enim homo animal mansuetum natura. By  
15 riȝth skyl man schulde be milde. for sone so he leseþ his myldeschiþ he leseþ his jnnocent kynde. nys þere þan noþing best bot late reupe falle ouer þe hert. An oþer þenche aȝein wrappe ȝif men myssaȝen þe oþer misdane þe. þan þenche þat þou art erþe. and to erþe þou schalt turne aȝein. And þenche þan what men done on þe erþe. Men spyttē on þe erþe. þenche þat ȝif  
20 men duden so wiþ þe men duden þe erþe kynde for so men done on þe erþe. And þan ȝif þou berkest aȝein þou arte houndes kynde. & ȝif þou styngest aȝein wiþ attrȝ woord. þan artow neddre kynde and nouȝth ȝesus cristes spouse. þenche what þi spouse dude whan men duden hym scheme and teene. how myldelich  
25 he it suffred.

**Q**ui tamquam ouis ad occisionem ductus est & non aperuit os suum, ¶ þat is whan men ladden hym to pyne and duden hym tourment. nomore ne queȝtte he þan a lombe. Ful feble and lepi is he in goddes seruise þat þe wynde  
30 of a woord may cast in to synne. In oþer halue he is dust and vnstable þat doune bloweþ<sup>3</sup> alsonne for þe puf of a wyndes blast. and þan heueþ it vp þat schulde be putt vnder feete. And beren vp hym toward heuene. Ac it is wonder of oure gret Manschiþ þat we charge so mychel of þis werlde þat nys nouȝt bot stynke-  
35 ande tofore god. Seint marie. seint Andrew miȝth suffren þat þe roode bare hym vp toward heuene. Also oþer martirs þat badd

<sup>1</sup> In the margin: dauid.

<sup>2</sup> p. 389 b.

<sup>3</sup> bloweþ on erasure.

wip folden honden for her enemyes and knelande as seint Steuene  
whau men stoneden hym in þe mouþe and oueral 3if we coupe  
goode and vnderstondynge hadde ariȝth of god we wolde þonken  
hem of þe gret godenyssse þat hij done vn to vs. for þe gret  
mede þat we schull<sup>1</sup> haue þerfore. we wolde þonken hem wip 5  
wel goode wille. þou seest wel þat þou art endetted to hem here  
þat done þe bodilich goode: more þan owestou louen and helpen  
hem þat done þe gostlich goode nyllen hij ne willen hij, & þer-  
fore loue hem for Jesu cristes loue þi spouse For ȝif þou loue  
hym þou wil loue hem þat he biddeþ þe loue & bidde for hem. 10

**D**ilige inimicos tuos &c, ¶ Loue þine enemyes he seiþ and  
do hem goode. and for her loue god schal ȝiue þee gostlich  
mede & bodilich boþe more þan for þine frendes. For þine frendes  
done for þe. and þou for hem. what mede wiltow ask þere of  
of god

15

**I**mpius velit nolit &c, ¶ þe wicked seiþ oure lorde ȝiueþ  
vs pyement nyȝt he ne will he all þat done vs harme all is  
goode to vs ȝif we willeþ taken it þolemodelich. & þenche<sup>2</sup> on  
þe holy man jn vitas patrum þat kissed his honden and blissed  
hym for þat he hadd hurt hym wip hem. And so ȝ rede þat we 20  
do. blisse we hem and saie to hem. wel is me for þe gode. þat  
þou doos to me. Ac me is wo for þine harme for it is game to  
me and earnest to þe. þise holy men poleden woundes for oure  
lordes loue. and we lete þat we ben holy. and saie þat we louen  
hym. And we ne may nouȝth polen þe pufte of a wyndes blast. 25  
And þat is gret tokne þat þere is litel charite in vs.

**Q**uid<sup>3</sup> irritaris quid in amaris aut verbi flatum  
qui nec carnem wlnerat nec inquinat mentem.  
¶ þere is litel loue of charite þat puffet out for a litel wynde. for  
noihw it woundeþ þe flessche. ne fileþ vs bot ȝif we wil oure 30  
seluen. And men seien often by ensample. þere þat mychel fyre  
is. it wexeþ wip þe wynde more & more. And so schulde þe fyre  
of brennande loue do þat we schulden haue to oure spouse Jesu

<sup>1</sup> Between *schull* and *haue* begins a tear, extending across three lines slantwise down to the left; before the leaf was used, the tear was sewn up; now the holes are empty, the thread being worn away. Nothing has been written across it.

<sup>2</sup> p. 390 a.

<sup>3</sup> In the margin: *nard*.

erist wexen more & more. for suich wynde of wordes and of  
 oper harmes. // Anoper ensample. A man þat were in prisoun for  
 gret dett. And a man com to hym wip a Bygyrdel fol of siluer.  
 & dussched it doune vpon hym þat he myȝth be deliuered þere  
 5 þorouȝ. þeiȝ it ȝaf hym a ful yuel strok. and hurtt hym sore.  
 for þe gladnesse þat he schulde be deliuered þerþorouȝ. he wolde  
 forȝeten his hurtt. And it nolde nouȝth greue hym bot lytel. We  
 ben alle in gret dette of synnes to oure lorde. and þefore we  
 crie to hym ȝerne in þe. Pater noster. whan we saie. &  
 10 dimitte nobis debita nostra &c. & in þe Godspel it seiþ.  
 Dimittite & dimittetur vobis. Forȝiueþ. & ȝ schal forȝiue  
 ȝou wiltow better forward. þou arte endetted to me. of many  
 synnes and fele,

15 **P**Onens<sup>1</sup> in thesauris Abyssos.<sup>2</sup> glosa crudeles  
 quibus donat<sup>3</sup> Milites suos, ¶ God doþe in his tresore  
 þe yuel of þe vnwrast man, to oure biheue. to aquyten vs out  
 of his dett.

**S**milis<sup>4</sup> factus sum Pellicano. &c. ¶ þe Pellicane is  
 a Bridde þat leue is to wonen one. and sche is a lene bridd.  
 20 And so schulde vche man and womman. þat schulde be goddes  
 spouse holde hem one bot whan tyme were. þat is holde hem  
 out of þe felawschiþ of þe werlde. And hij schulden fasten in  
 mesure forto kepe hem lene þat her flesche ne ouerȝede hem  
 nouȝth. þat is þat hij ne fellen nouȝth in to foule synnes of  
 25 Leccherie. oþer of Glotonye ȝif þat hij weren of hott complexioun  
 so þat hij miȝten nouȝt wel chastisen her flesche so þat it ne  
 were nouȝth þe soules Maister

Iudith clausa in cubiculo ieiunabat omnibus diebus  
 vite sue.<sup>5</sup> ¶ Judith was bitent in al her lyf and lad hard  
 30 lyf. Fasted. waked & trauailed & so falleþ þerto vn to goddes  
 spouse to done. and nouȝth putten hem in sty forto fatten as  
 Hogges.

<sup>1</sup> In the margin: uid

<sup>2</sup> Between *Abyssos*. and *glosa* the tear, noted above, p. 51,5, reappears.  
 On this side of the leaf the thread still exists.

<sup>3</sup> *donat*: *t* apparently on erasure.

<sup>4</sup> In the margin: uid

<sup>5</sup> p. 390 b.

**I**X<sup>1</sup> habundancia panis & superfluitate vini &c.  
 Gret plente of bred and superfluite of wyn maden Sodom &  
 Gomorre pat hij fellen in to synne of lecherie. And pat was þe  
 most enchesoun of her forlerenyssse. Tueie manere men and  
 wymmen þere ben pat gon to heiȝe lyf forto serue god pat hym 5  
 seluen spekeþ of in þe passioun.

**W**Lpes foueas habent volucres celi nidos: filius  
 autem hominis non habebat vbi caput suum  
 suum reclinet, ¶ Foxes han her holes. And bryddes han her  
 nestes. Ac mannes son ne haþ nouȝth where on he may leggen 10  
 his heued. By þe Fox is bitokned fals men & wymmen. pat  
 schapen hem to heiȝe degre er pat hij ben cunnande. and bicomen  
 þan ypocrites. and bigilen symple men. and hem seluen alder  
 mest. For þise ben euermore gederynge and setten her hertes  
 in<sup>2</sup> erpelich pinges. and to vnþewes And cracchen al to hem pat 15  
 hij mowen repen and renden. þise ben likned to þe fox pat freteþ  
 hennes and gees. and haþ a symple semblaunt. and is þeiȝ ful  
 of gyle. And so done hij maken hem holy. and ne ben nouȝth.  
 hij wenen to bigilen god. as hij done symple folk. tut pur lamour  
 de dieu soit. Hij willeþ saien al be it for þe loue of god. ȝe swich 20  
 willeþ trauaile ful litel perfore. And ȝif þe fox do yuel. ȝutt men  
 sayen wers by hym. And so done men by hem pat ben bidande.  
 swich men wenden in to Hole as kyng saule dude. He went  
 pider jn forto make foule þere jnne. And so done hij pat taken  
 holy lyf forto filen it. For Saul went forto seche Dauid forto 25  
 haue slayn hym. And Dauid went in to hole forto hyden hym  
 fram hym. as it telleþ in Libro Regum. And so done summe  
 maken hem holy. for hij mowen þe bettre done her queedschippes  
 and fulfillen her wilȝ þan ȝif hij weren in þe werlde. For hij  
 hopeþ pat men nylleþ nouȝth haue no gret suspeciouȝ vn<sup>3</sup> to 30  
 hem. as men wolden haue ȝif hij weren werldelich. Who so comeþ  
 and gop to hem: be hem wel war of her pryue synnes; For  
 seint john þe Ewangelist goddes<sup>4</sup> derlyng spekeþ of a Beest pat  
 comeþ vp out of þe erþe and dude make a lyknesse of anoþer  
 Beeste. pat aros out of þe erþe aforne hym pat was slayn and 35

<sup>1</sup> In the margin: *Salamon*.

<sup>2</sup> Between *in* and *erpelich*: *h* crossed out.

<sup>3</sup> *vn* added above the line.

<sup>4</sup> MS.: *godddes* with the second *d* expuncted.



quyked azein. And it was comannned þat pere ne schulde be non noiper litel ne mychel þat it ne schulde haue þe Merk of þat oiper in<sup>1</sup> þe honde. oiper in þe forheued. And 3if hij nolde nouȝth take þe merk hij schulde be slayn. and 3if he took it he 5 ȝede to helle. þat Beest bitoknep Leccherie. And is seide by waie of holy chirche azein antecristes comynge. þat non ne schal be auanced to holy chirehe. bot it be þorouȝ kynred. oiper þorouȝ seruise of grete lordes. oiper þorouȝ Simonye And al þis schulde goo þerto more<sup>2</sup> for bodilich sustenance and worschiþ of þe 10 werlde. þan for any loue þat hij han to god And þe merk in þe honde bitoknep þat hij scholden done her leccherie pryuelich first. and so hij schullen forlese. þe knoweynge of god. And þorouȝ þat blyndnesse þat þe deuel haþ ablent hem hij schullen done her leccherie openlich. And þan han hij þe merk in þe forhede. 15 And þan ne schal noman durre speke of God for hem. þat hij ne schullen done hem to þe dep. þise ben Heretykes and fals prophetes. and ypocrytes seint john seiþ. And þise he seiþ ne mowen nouȝth ben ysaueð. for þorouȝ her Leccherie hij beþ bi-comen proude. & coueitouse. and Vsurers. and marchaundes. of 20 mennes soules. and of wymmens as god seiþ in his godspell.

**E**Go<sup>3</sup> sum pastor bonus & cognosco Oues meas & cognoscunt me mee &c. ¶ Jch am a goode shepehirde and knowe wel my schepe and myne schepe knowen<sup>4</sup> me. þe goode hirde ȝiueþ his soule for his scheep. þe Marchante ne<sup>5</sup> 25 ȝiueþ no keep to þe scheep for it ne falleþ nouȝth vnto hym. Ne nomore þan done hij For hane hij her delices here. hij ne holden no tale swich myster men. For hij han forsaken þat streytt waie þat liþ to heuene and taken to þe heiȝe waie þat ledeþ to helle as þe Godspel seiþ.

30 **A**Rta<sup>6</sup> est via que ducit ad celum, ¶ ¶ God seiþ þe weye is streytt vn to heuene and litel folk goþ pere jnue. And

<sup>1</sup> p. 391 a. Capitals and occasionally small letters at the beginning of words on this page slightly ornamented with red strokes.

<sup>2</sup> Between *more* and *for*: *þorouȝ* faintly crossed over.

<sup>3</sup> In the margin: *dominus*

<sup>4</sup> Between *knowen* and *me*: *wel* struck out, first in black and subsequently in red ink.

<sup>5</sup> *ne* added above the line.

<sup>6</sup> In the margin: *dominus*



wide vn to helle and michel folk gop *per* jnne. And vche man be war of pis poynt. Hij pat forsaken þe werldes catel and bidden her mete pat hij ne bicomen nouȝth loseniours for hij ne schulden glose no man ne no womman. And þan *per* auenture may bifalle pat ȝif hij seiden þe soþe ȝif hij coupe! hij ne schulden 5 nouȝth be welcome ȝif hij comen anoþer tyme. For werldelich men and wymmen ne louen none soþe sawȝes. bot al putten hem to mercy and noping to riȝthfulnesse<sup>1</sup>. And it were impossible pat þise schulden ben ysaned. For holy wrytt seip. Ȝif man schal be sauēd he mote vnderstonde soþe. And pat makeþ pat men 10 bicomen loseniours and defaunt of cunningg and grace. for hij ne<sup>2</sup> wirchen nouȝth wiselich by cunningge & by queyntise. Sapiencia & Prudencia, bot ȝif hij hau þise two J nolde nouȝth ȝine a nedel<sup>3</sup> for al her werk as to come to parfit lyf forto loue god. And *serue* hym ne schal neuer man ne womman wip- 15 outhen þise two. for nomore is pat on worþ wipouthen pat oper. þan hope wipouthen drede. wisdom pat is Jesus crist. hym self. Looke pat þou seche after his lawȝe boþe þe hard & þe nesche pat is þe riȝthwisenesse & þe mercy. and looke what he biddep þe do for he spekeþ diuerslich. And ne holde nouȝth to hard ou 20 o woord pat he seip tyl þou haue þe proue *per* of. riȝth wel. for he seip in þe godspell,

**S**J<sup>4</sup> oculus tuus scandalizet te &c. ¶ Ȝif þine eiȝe slaunder þe. putt it out. ȝif þou do so bodilich þou errest. Ac it is þus vnderstonden. Ȝif þou seest a siȝth pat þou haste 25 any likyng to synne oþer may haue þorouȝ pat siȝth! wipdrawe þine eiȝe. and þan puttestow it out. & so do of alle þine lymes,

**P**rudencia. pat is queyntise. pat is pat þou be queynt in discrecioun. pat is euene bytt bente nouȝth to mychel ne to litel in noping pat þou schalt done. And namelich to gon to 30 any ordre oþer schape to heiȝe lyf er þou haue proued þi self. And ȝut þeiȝ þou haue proued þi self. ȝutt goo *þerto* in gret drede, and bot ȝif þou do þus þou ne quemest nouȝth god And þerfore ȝif þou wilt queme hym þou most taken an euene weye in Mesure bitwixen hope and drede. Of pis wisdom and þis 35

<sup>1</sup> MS.: *riȝthwisenesse*, *wise* being crossed out and *ful* written above.

<sup>2</sup> p. 391 b.

<sup>3</sup> *nedel*: *e l* written together.

<sup>4</sup> In the margin: *Dominus*

queyntise telleþ Salomon. Saule. on Ebru. Abutens siue  
abusio, ¶ pat is on oure tunge note iuge. and so done hij.  
for hij beren fals name. þe goode mau & þe goode woomman  
hideþ hem and done goode werkes. pat is takeþ no praysyunge  
5 to hem of her werkes pat hij done. And þan fleizen hij vpward  
to þe heuene ward as þe bridde doþe. And þat hij seehe no  
praysyunge here for her goode dedes pat hij done. þan mowen  
hij seien as Job seip<sup>1</sup>,

10 **R**Eposita<sup>2</sup> est hec spes mea in sinu meo, ¶ pat is  
mannes hope is hidde in his bosome, Bosome pat<sup>3</sup> bitoknep  
siker stede pat is in jesu crist Ne wille here no praysynges for  
nouȝth pat þou doost and þan ben þine goode dedes hudde and  
ȝif þou lokest after praysyunge. Loo what god seip in þe godspell,

15 **A**Men<sup>4</sup> dico vobis receperunt<sup>5</sup> mercedem<sup>6</sup> suam,  
¶ J saye ȝou forsoþe hij han resceyued her mede<sup>7</sup> here. Ȝif  
þou doo þi werkes openlich here þou doost mychel better þan  
ȝif ȝou<sup>8</sup> dudest so pat noman wist it. Ȝif þou take no liking to  
þi seluen. bot do it in pat entent for pat hij schulden<sup>9</sup> done þe  
better þer þorouȝ pat<sup>10</sup> seen it. Seint Poule telde his goode dedes  
20 pat he<sup>11</sup> dude openlich tofore þe folk in pat manere hou he  
fasted. hou he dude penauunce And his anguische pat he hadde  
al he telde. Briddes whan hij fleizen<sup>12</sup> heize. hij ne ben noping  
agast Ac þeiȝ al hij fleizen<sup>13</sup> heize ȝut hij moten come down to þe  
erþe to her mete. And þan hij ben agast last hij schulden be  
25 taken wiþ sumwhat. And þerfore hij pikken o pikkyng after her  
mete and loken vp as suiþe. And so scholde vche man do pat  
wolde seruen god. He moste do as þe bridde doþe wiþ his susten-

<sup>1</sup> Job seip on erasure.

<sup>2</sup> In the margin: Job

<sup>3</sup> pat: the second letter very indistinct.

<sup>4</sup> In the margin: Dominus

<sup>5</sup> receperunt: the third e possibly a correction.

<sup>6</sup> mercedem: the last m touched up.

<sup>7</sup> mede: me on erasure; M apparently by correction.

<sup>8</sup> After ȝou a dot, possibly the remains of an erased letter.

<sup>9</sup> schulden: e indistinct, written together with n.

<sup>10</sup> þer þorouȝ þ (in pat) on erasure.

<sup>11</sup> p. 392 a. Capitals and occasionally small letters down to the first Latin quotation adorned with red strokes.

<sup>12</sup> fleizen: between e and n slight traces of erasure.

<sup>13</sup> fleizen: on l traces of erasure.

aunce þat he schal haue of þe erþe . ben euer a gast of þe  
 deuels wyles lest he cacche hym . And þerfore þe broode ende of  
 þine hert is sett vpward in þi body & þe smal downward in token-  
 yng þat þou schalt ȝine alle þi wordes and alle þine pouȝttes vp  
 to heueneward . And vn to þis werlde barelich þi sustenance as <sup>1</sup> 5  
 þou may best serue god For god ȝineþ a man sum tyme riches  
 forto prouen hym hou he wil dispenden it . And summe ȝif hij  
 weren pouer . hij ne schulden nouȝth wel quemen god . And summe  
 ȝif hij weren riche <sup>2</sup> hij ne schulden quemen hym so wel as hij  
 done in her pouerte Ac nymen þeme her to . þere ben in þis 10  
 werlde foure manere folk . Riche and riche . And þere ben Pouer .  
 and pouer . þat is pouer here and in helle boþe . And Riche and  
 riche . þat is Riche here and Riche in þe blisse of heuene boþe .  
 And þere ben Riche and Pouer . þat ben hij þat ben Riche here  
 and gon to helle . And þere ben Pouer & Riche . þat ben hij þat 15  
 ben Pouere here and gon to heuene . þis manere folk ben in þis  
 werlde . Ac euere haueþ þis in ȝoure hert þat ȝe no good done of  
 ȝou seluen for so biddeþ oure lorde .

**C**UM omnia benefeceritis dicite <sup>3</sup> a me & inuiles  
 serui sumus . ¶ þat is to saie whan ȝe han wel done 20  
 saieþ þat ȝee ben ydel . Ȝif þat ȝee wil fleizen heiȝe as þe bridde  
 doþe þat hap litel flesche as þe Pellicane þat is a lene bridde . &  
 nouȝth as þe Ostryk . þat makeþ semblaunt as <sup>4</sup> he schulde <sup>5</sup> fleize  
 Ac euere his feet ben on þe erþe . And so done werldelich men  
 And wymmen here . maken semblaunt forto fleize heiȝe wiþ holy 25  
 lyf . Ac euere her hert is sett on bodilich delices þat maken her  
 bodyes heuy and fatt as god seiþ þorouȝ þe prophete .

**I**Ncrassatus est dilectus meus & recalcitrauit . ¶ My  
 lef is fatted and wynseþ wiþ þe heles . As þou sette a fatt  
 Mare þat is ydel . Swich Men þeiȝ hij weuen to fleizen hij 30  
 fallen alway doune . Ac þe gode gostlich Man & womman  
 setteþ heiȝe his hert <sup>6</sup> in swete pouȝttes to Jesu crist his spouse  
 as þe brydde þat sitteþ on grene tre and syngeþ Mery . Bridd

<sup>1</sup> as: on s slight traces of erasure.

<sup>2</sup> riche apparently on erasure.

<sup>3</sup> dicite: between i and c a letter (probably s) erased.

<sup>4</sup> as: on s slight traces of erasure.

<sup>5</sup> schulde: on h and l traces of erasure.

<sup>6</sup> hert probably on erasure.

hap nest hard outwip and scharp and smepe and soft in-  
wip. So mote vche man and<sup>1</sup> womman be hard outewip wip  
pynsynge of flesche in biddynge and in wakyng. and euere laye  
þe wreche þat god hap taken for synne stille in þine hert as  
5 a ston And þat schal helde þe fram synne and noping better.  
And looke þat þou be wipinne smepe and soft wip swete pouȝttes.  
and goode willes to ȝoure spouse Jesu crist And saie to hym  
as spouse owe to done to oþer,

10 **F**ortitudinem<sup>2</sup> meam ad te custodiam. ¶ þat is j  
schal wite my strengþe to þee lorde. þo þat ben werdelich  
men hij maken her nest al framward þis. Fair & smepe outwip  
And hard & scharp inwip. And þise schullen late bringe forþ  
any goode briddes þat ben goode werkes,

**I**n nidulo meo moriar ¶ þat is ich derne my nest as  
15 I done wormal. Ac dounbe bestes lerneþ wisdom þat derneþ  
in his nest a derworþe ȝymme ston. þat noping may harme  
his briddes. ne noping may neiȝ þe ston. þat derworþe ȝymme  
ston is Jesus crist þat is derworþe ouer alle ȝymme stones þat non  
atre of synne ne<sup>3</sup> may neiȝen. he is cleped þe achate. doþe hym  
20 in ȝoure neste þat is in ȝoure herte. þenche what pyne he hadde  
on his flessche wip outhen. hou swete and hou softe he was in-  
wip<sup>4</sup> euere whan man dude hym þat wouȝ And þou schalt dryuen  
out attri synne. for be it neuere so bitter pyne þat þou polest.  
he poled more for þe And þan schal al þi pyne þenche þe liȝth  
25 namelich ȝif þou þenche wel þat he was gyltles and we ben gylty.  
And ȝif þou haue þis ston in þi nest þat is in þi hert ne þar þe  
noping dreden þe attri nedder of hello who so ue may nouȝth  
haue it in his hert! haue it outwip. Looke opon þe Crouche &  
make on þe þe tokne. and make ofte þe tokne of þe crois opon  
30 hem. And þenche we opon þe harde peynes þat oure spouse suf-  
fred for vs þere opon and lyue hard lyue. And þenche ofte<sup>5</sup> þe  
gret godenesse þat he hap done vn to vs and oure trespas toward  
hym And crie hym mercy and schryue vs often þat we be Nidyf  
þat slouȝ Oloferne. For Nidyf on Ebru is schrift on oure tunge

<sup>1</sup> p. 392 b.

<sup>2</sup> In the margin: dauid.

<sup>3</sup> ne added above the line.

<sup>4</sup> inwip: originally two words, connected by a hyphen.

<sup>5</sup> ofte probably on erasure.

pat slep<sup>1</sup> þe deucl gostlich . For þi seien Men her . Confiteor<sup>2</sup> .  
 and schryuen hem ofte to slen Oloferne<sup>3</sup> þat is þe deucl . For  
 so seien Men it is A name stynkyng in helle *secundum*  
*nominis ethimologiam* . Olofernus . *id est* . olens in  
*inferno secundum interpretacionem* infirmans vitu- 5  
*lum saginatum* . Olofernus is þe fende þat makeþ feble  
 and vnstronge . And fatt Chalf to wildep þat flesche sone so it  
 euere fatteþ porouþ mete . oþer porouþ dryk . oþer porouþ eise . it  
 bicomeþ wilde as ʒ seide tofore *Incrassatus est dilectus*  
*meus* . &c . For sone so þe flesche haþ his wille he rigoleþ aȝein 10  
 þe soule as a fatt mare and ydel . And<sup>4</sup> þerfore ʒ rede þat vche  
 man teme it ful wel so sone it awildep wiþ harde discipline oþer  
 penance wiselich & warlich for þe godspel seiþ .

**H**Abete<sup>5</sup> sal in vobis in omni sacrificio offeretis  
 sal, ¶ þat is . Haueþ salt in ʒou in al sacrificise þat ʒe do 15  
 to me . Lookeþ þat þere be salt wiþ al . Salt bitoknep wisdom . For  
 salt saueþ and sauoures . And so it fareþ by wisdom . Al þat  
 euere do we to god bot þere be wisdom wiþ al it ne quemeth  
 hym nouȝth . Flesche wil styuke & brede wormes bot it be salt .  
 Also al þat we do to god . penance or any oþer þing wiþ outen 20  
 wisdom . it stynkeþ opou god And þerfore it seiþ tofore þou  
 mostest haue wisdom wiþ þe and queyntise . For þat on nys nouȝth  
 worþ wiþouten þat oþer . And þerfore it is goode þat Men ʒiue  
 goode keep to þis poynt for þe godspel seiþ þus .

**Q**uodcumque<sup>6</sup> pecieritis patrem in nomine meo 25  
 dabit vobis, ¶ þat is what ʒe aske of my fader<sup>7</sup> in  
 my name ʒe schullen it hane . biddep<sup>8</sup> þat ʒoure ioye be fulfild .  
 He biddep hem asken many vnderstonden þis woorde amysse .  
 þou moste taken it on þis manere . Looke what ʒesns oue on  
 englich is . it is als mychel to saie as sauoure . Looke þat þou 30  
 ne aske nouȝth bot saluacioun of soule principallich first & þat

<sup>1</sup> *slep*: the third letter not quite clear.

<sup>2</sup> *Confiteor* on erasure.

<sup>3</sup> *Oloferne*: *o* seems to be a correction.

<sup>4</sup> p. 393 a.

<sup>5</sup> In the margin: *dominus*,

<sup>6</sup> In the margin: *dominus*

<sup>7</sup> *fader*: *d* apparently corrected.

<sup>8</sup> At the beginning of this MS.-line in the margin, a hand pointing.

þi ioye be fulfild . and so he badde to his deciples . Biddeþ þat  
 3oure ioye be fulfild . Also he seiþ in a noþer godspel whan þat  
 is deciples bigan to stryuen which schulde be maister whan Jesus  
 was went fram hem . And Jesus tooke a childe and brouȝth  
 5 amouges hem and seide to hem . Leteþ be al þis J saie 3ou for-  
 soþe who þat schal comen in to þe blis of heuene he moste be  
 as þis childe is . And who þat ȝiueþ any þing to þis childe he  
 ȝiueþ it me . Also þis most be taken on þis manere . þou mostest  
 be loþles as þe<sup>1</sup> childe is . and liȝthlich forȝiuen þi wrappe And  
 10 help þere þou seest þat nede is bleþelich . And Jesus seide to his  
 deciples . Ȝe clepe me 3oure maister and ich am redy to serue  
 3ou alle . And þan he tooke water & wesche her feete . ¶ Now  
 what þing þat þou ȝiuest to a man oþer a womman þat in þat  
 manere is a childe þou ȝiuest to hym . And who þat doþe þat man  
 15 oþer womman any harme! he toucheþ þe Peerle of cristes eiȝe .  
 And so he seiþ hym seluen . And þat is non bot þe þarfyt man  
 in hym as hiȝe apostles weren . An oþer Jesus seiþ what ȝe ȝiuen  
 þe leste of myne ȝe ȝiuen it me . þat ben men & wymmen vnder  
 his lawȝe þat louen<sup>2</sup> hym & dreden hym . Vnderstondeþ wel þat  
 20 hiȝ lyuen after<sup>3</sup> lustes of her flesche ne ben nouȝth vnder his  
 lawȝe . Ac vnder þe fendes lawȝe hiȝ ben . for god haþ forboden  
 man Lustes and likynges of his flesche And ȝif þou susteynes  
 hem þou susteynes þe fendes childer . And þerfore þou it schalt  
 abuggen . For alle þe creatures þat bep vnesonable schullen abug-  
 25 gen þat hiȝ han sustened goddes enemyes . þe summe . and þe  
 Moone . & all þe oþer Planetes . Wenestow passe quyte þan þou  
 þat art a beste resonable wipoute pyne and þou sustene goddes  
 enemye . Goddes enemy is vehe man þat willes & woldes liþ in  
 synne & haþ likyng þerto . In þe þridde Godspel oure lorde seiþ .  
 30 what þat ȝe ȝiue in my name michel schal be 3oure mede . And  
 now vnderstonden summe þat to whom þat hiȝ ȝiuen her Almes  
 in his name þat hiȝ schullen hane gret mede þerfore Ac hiȝ vn-  
 derstonden wrong . To swich may þou ȝiue þine Almes . þou schalt  
 be pynded þerfore . Ȝif þou ȝiue a man any þing for his loue and  
 35 he be in dedly synne & þou it wost þou sustenest hym in his  
 synne . And god ne may nouȝth chastise hym for þe . For þou

<sup>1</sup> þe: e on erasure.

<sup>2</sup> louen: the second letter not quite clear; possibly e.

<sup>3</sup> p. 393 b.

makest his body so strong þat he holdeþ his synne forþ. And god wolde chastise hym þorou; pouerte & meseise. and he ne may nouȝth for þe for þou holdest hym vp. And þerfore þou arte coupable of þe synne þat he doþe.

**C**onsencientes & agentes pari pena punientur, ¶ þe 5  
consentande & þe dede doer schullen haue o peyne. And þou ne myȝth nouȝth excuse þe þat þou narte consentande to his synne whan þat þou ȝiuest hym so þat he is þe lenger sustened in his synne. Ac man wil ansuere on þis wise & seie. J. nott nouȝth by hym bot goode. And þeiȝ he ne wite it & his hert 10 forȝiue hym. þat it is so. he nylle it nouȝth witen. Vnderstondeþ wel þat he is coupable & by þis ensauple þou may wel see. Looke here whan þou schalt bugge any þing here in þis werlde. Looke þat þou wilt averse þe ful wel er þou paie þi siluer þat þou be nouȝth bigyled. Nille nouȝth vche man do þus þat goode 15 can. And bot ȝif þou wilt looke als besilich aboute gostlich þinges. elles holdestou better bodilich þing þan gostlich. And so ne doþe god nouȝth ne none of hise. He biddeþ þat þou schalt wiselich ȝiue þine almes. Bep war vche man of þis poynt And chargeþ it riȝth wel. For J warne þou wel. god it chargeþ gretlich Now hou 20 schaltou þan ȝiue þine Almes whan he seiþ þat þou ȝiuest in my name as þou doost of þat oper. Look what his name is. Saueoure. þat is to saie. Looke þat þou ȝiue þat þou ȝiuest<sup>1</sup> to hem þat ben in waie of saluacioun and vnderstonden his lawȝe. And ȝif þi conscience forȝiue þe þat he nys nouȝth. Fonde to brynge hym 25 in to þe lawȝe ȝif þou may wiþ any queyntise. And god wil ȝelde it þe. Ac despise hym nouȝth for þou nost what his wille is. For swich may his wille be. þeiȝ he be riȝth a synful man. god may sone amende hym. bot susteyne hym nouȝth in his synne. And vnderstonde wel ȝif þou susteyne a wicked man. oþer a womman 30 and þou it wost. þou dooste more harme to god þan þou susteyned oþer jew oþer Saraȝene<sup>2</sup>. For god seiþ a wicked cristen man schal be in more pyne þan oþer of hem. And siþen þat god schal ȝiue hym more pyne þan may þou wel wite he greueþ god more. And so þou may þan wel wite þat þou greues god more 35 ȝif þou susteyne hym. J ne speke nouȝth of synful men. for þere

<sup>1</sup> p. 394 a.

<sup>2</sup> A slight erasure, extending from below *Saraȝene* slantwise down across the following line.



nys non of vs þat we ne be synful . Ac ʒ speke of wicked men  
 & commune synners . for hij willeþ make god a fals man in as  
 mychel as in hem is . þat saien ʒif it were so as holy wrytt seiþ .  
 noman schulde be saued Oþer god nyl nouȝth forlesen þat he  
 5 dere bouȝth . Oþer þat seien . God tooke alle out of helle And att  
 Domesday he schal make all goode . And also . Goo ich where ʒ  
 goo . ʒ ne goo nouȝth al one . þise ben men þat wil fordo þe  
 lawȝe . þat god haþ made and his woorde . Also hij willeþ fordo &  
 maken hym a leiȝer in as mychel as in hem is . And hij schulleþ  
 10 failen of her purpose . for god seiþ þis in þe godspel,

**C**elum<sup>1</sup> & terra transibunt verba autem mea non  
 transibunt, // Heuene and erþe schullen<sup>2</sup> passen ac myne  
 woordes schullen neuere passen, ¶ Seint Austyn seiþ þeiȝ þe  
 flesch be oure foo<sup>3</sup> it<sup>4</sup> is comanded<sup>5</sup> þat weschull holden it<sup>6</sup>  
 15 vp enen<sup>7</sup> bitwene two neiþer to wel ne to wo done it for it  
 is fastned wiþ þe derworþe gost goddes<sup>8</sup> owen . fourme . for we  
 may sone þorouȝ vnwisdom sle þat on wiþ þat oþer,

**N**atura<sup>9</sup> mentis humane que ad ymaginem dei  
 creata est & sine peccato est . Augustinus deus  
 20 maior &c, ¶ And þis is on of þe most wonder on erþe þat þe  
 heiȝest þing after god hym self þan is mannes soule . as sein  
 Austyn wytnesseþ . It schal be fest so fast to þe flesche þat nys  
 bot foule fen and erþe . þat þorouȝ þat ileh fastnyng it is so  
 fast ybounden þat it foloweþ þe flesche forto quemen it in his  
 25 foule kynde . And goþ out of his owen heuenlich kynde forto  
 payen hir & wrappes her schaper þat hire schoope lyche hym  
 self þat is þe kyng of heuene & of erþe . þis is a wonder & ouer  
 wonder . and an hokerlich wonder seiþ seint Austyn<sup>10</sup> Ac for þis  
 poynt it was & is . God wolde nouȝth þat it lepe in to pride ne

<sup>1</sup> In the margin: *nus* with the first stroke of the *n* cut away.

<sup>2</sup> *Heuene and erþe schul* (in *schullen*) on erasure.

<sup>3</sup> *foo*: the last letter indistinct, the word being the last in the line.

<sup>4</sup> *it* not quite clear.

<sup>5</sup> *comanded*: the fifth letter looks like *u*.

<sup>6</sup> *it* added above the line.

<sup>7</sup> *enen*: over *e* a curl, evidently the upper part of an unfinished *b*.

<sup>8</sup> Between *goddes* and *owen*: *spouse* crossed over; this and the following *owen* marked to be transposed.

<sup>9</sup> In the margin: *ugustinus*

<sup>10</sup> p. 391 b.



wilne to clymbe as Lucifer dude pat was wipouten charge. And  
 perfore he fel adoun in to helle And god pere fortyed hym to a  
 clott of heuy erþe as men done a beeste pat is a rayker and wil  
 blepelich goo fram his felawes men tyen to a kibber oþer scha-  
 kelen it pat he ne goo nouȝth fram his felawȝes þis is pat job 5  
 seiþ in his book

**Q**ui<sup>1</sup> fecisti ventis id est spiritibus pondus &c  
 ¶ Lorde he seiþ þo haste ymake to hem birþen to fleiȝe  
 wip soule. pat is þe heuy fleiȝe pat alway draweþ downward vnto  
 his foule kynde. Ac þorouȝ þe heiȝschep<sup>2</sup> of hir it schal bicomē 10  
 ful liȝth. Ȝe liȝtter þan þe wynde & briȝtter þan þe sunne. And  
 it be so pat hij ne folowen nouȝth þe fleiȝe to swiþe in to þe  
 lowe kynde. þan j rede for his loue pat sche is yliche to. ne  
 lete nouȝth þe fleiȝe haue of hire þe Maistrie. For sche is here  
 in vnconþ þede yputt in a Prisoun & in a qualme hous. Jt nys 15  
 nouȝth yseen hou heiȝ & of what dignite pat sche is in her owen  
 londe. Ȝif þe flesche ne hane nouȝth þe Maistrie. þe flesh is  
 here an hame to hir as erþe pat is in erþe and as Men seien ou  
 englisch. Cok is kene on his owen dunge hyll. & pat is wel seen \*  
 on þe fleiȝe. Jt haþ to mychel maistrie se weilaway þe while And 20  
 Dauid likneþ onelich man and womman to þe Pellicane & to þe  
 niȝth foule pat woneþ vuder Euesynges And name bereþ of Ancre.  
 For Ancre holdeþ þe schippe and kepeþ it fram stormes. So vche  
 man & womman pat ȝiueþ hym to parfyt lyf & ordre schulde holde  
 vp holy chirche pat is likned to seint Peter schip<sup>3</sup>. Hij schulden 25  
 lyuen so holy lyf pat hij kepten holy chirche pat ben cristen  
 men fram stronge temptaciouns of þe fende And of þe werlde &  
 of þe flesche And þe commune Poeple schulde holden þem vp  
 wip her Almes bodilich. So schulden hij ben besy niȝth and day  
 to holden hem vpp gostlich for þis name Ancre crieþ enermore 30  
 þus. Looke pat þou holde forward pat þou haste taken on honde  
 to holde hem vp gostlich as hij done þe bodilich. þis falleþ to  
 alle men pat lyueþ by mennes Almes. Hij taken þus on honde  
 tofore god as<sup>4</sup> all men of holy chirche doue. And<sup>4</sup> as þe niȝth  
 foule fleiȝeþ by nyȝth and takeþ her pray So schulde vche man 35

<sup>1</sup> In the margin: job.

<sup>2</sup> *heiȝschep*: s squeezed in between ȝ and c.

<sup>3</sup> *as*: s indistinct; blotted.

<sup>4</sup> *And*: *An* on erasure.

& womman do þat desirþ forto serue god Fleiþe by nyȝth vp toward her spouse iesu crist forto take her pray of hym þat is soules foode & bodilich <sup>1</sup> boþe þorouȝ goode pouȝttes of loue longynges. & in bedes biddynge. þis nyȝth is day. And nyȝth whan  
 5 man oīper womman hap deuoeioun as is in pryue stede. as it seiþ bifore ynouȝ of Pryuete,

**V**Jgilauī<sup>2</sup> & factus sum sicut Passer solitarius in tecto, ¶ Jēh wake seiþ Dauid as þe sparowe þat woneþ one vnder rooffe. þe sparewe hap þise<sup>3</sup> þre propertees. sche is  
 10 euere chiterande And sche hap þe fallande yuel. And sche bredeþ bleþelich in þe hous euesynges. þat þe sparewe is chiterande bitokneþ vehe man & womman þat desiren for to queme god schulden euermore be spekande of god. oīper biddande oīper penchande on here spouse iesu crist in londe and in watere.  
 15 And in alle stedes haue in mynde in al þing þat a man doþe. þat þe sparewe hap þe fallande yuel bitokneþ þat vehe man schulde be fallande to god ward þat is lete litel of hym self And be meke & mylde aȝein alle sorouȝes as iesus crist was. Whan þe sparewe makeþ her nest in þe euesyng sche draweþ first out o  
 20 strow and siþen a noþer and makeþ her nest and bringeþ forþ her briddes. And ȝif þe Euesyng be hard sche bideþ werst aboute þe first strowe er þat sche haue it out. And þan comeþ an oþer liȝthlicher. Riȝth so fareþ iesus crist by vs þat ben in synne. He wolde make his nest in oure hert and wonen þere and bringe<sup>4</sup>  
 25 forþ his briddes. Ac for oure foule synnes he ne may nouȝth. What doþe he þan. He bynymēþ vs first oure pouȝttes first on & þan a noþer þat we han to synne. And þan þe likynge. And þan þe synne. And so litel & litel he comeþ in to oure hert And makeþ his nest þere. and bryngeþ forþ his briddes. þat ben goode  
 30 werkes. And ȝif it be so þat we ben larded in synne! he hap þe more trauaile. aboute vs to bringe vs out þere of. As seint augustinus<sup>5</sup> witnesseþ. he miȝth better make al þe werlde of nouȝth.

<sup>1</sup> p. 395 a.

<sup>2</sup> In the margin: dauid.

<sup>3</sup> þise added above the line.

<sup>4</sup> bringe: over *ri* a dot; apparently mistaken for *y*.

<sup>5</sup> augustinus in fūnter ink added between the columns with a caret to mark the insertion; probably the same hand.

and arere a man fram deþ to lyue! þan bringe a man out of þe  
lest synne þat his hert is sett opon. for he hap ȝiuen man his  
free will frelich forto chese wheper he wil þe yuel or þe goode.  
And he hap ȝouen vs knowlechyng of bope and tokenyng. And  
sette in oure free wille forto chese þat on oīper þat oīper. And 5  
þerfore he wil þat we bidde hym ȝerne of helpe<sup>1</sup> and þan he  
wil helpe vs þat we schulle chesen in þe goode. and elles nouȝth  
bot ȝif it be þorouȝ oure biddynge. oīper summe oīper þat bidden  
for vs þat loueþ vs. And so he comeþ in to oure hertes and  
bringeþ forþ þan goode werkes to his worschipp & to oure note 10  
þat ben his briddes.

**E**cceus vigilauī honestas &c. ¶ Noþing ne atameþ<sup>2</sup> wilde  
flesche so wel as wakyng. þan ȝif ȝoure flesche be wilde  
wakeþ and biddeþ fast. as oure lorde seiþ þis þorouȝ Salomon  
in his prouerbes<sup>3</sup>. who þat ariseþ erlich and secheþ me. he schal 15  
fynde me. wakyng is mychel praysed in holy writt.

**V**igilate<sup>4</sup> & orate ne intretis in temptacionem.  
¶ Wakeþ seiþ oure lorde and biddeþ þat ȝe ne falle in  
no fondyng.

**M**edia<sup>5</sup> nocte surgebam ad confitendum tibi &c. 20  
¶ J schal arise att midniȝth and schryue to þe seiþ dauid  
to god. Oure lorde seiþ in þe godspel. wakeþ att midniȝth & att  
cok crowe and in þe mornyng. for ȝe ne wite whan þe lorde  
wil come.

**B**eatus<sup>6</sup> quem inuenerit vigilantem. ¶ Blissed be he 25  
þat J fynde wakyng in þe first tyme. oīper in þe secounde.  
oīper in þe þridde. þat is þe mannes elde. in þe ȝouþe. oīper in  
þe middel. oīper in þe last ende. He wakeþ wel þat kepeþ hym  
out of dedlich synne. þan fyndeþ oure lorde hym wakyng whan  
he comeþ. whan moyses ledde þe folk out of Egipte in to wil- 30  
dernesse. god fedde hym wip manna. And he þat lay in his  
bedde after þe sunne arisyng hadde no mete þat day. for it went

<sup>1</sup> *helpe*: the first three letters squeezed together at the end of the line.

<sup>2</sup> *atameþ*: p. 395 b.

<sup>3</sup> *proverbes*: b touched up or corrected.

<sup>4</sup> In the margin: *Domīnus* with traces of erasure below *s*.

<sup>5</sup> In the margin: *Dauid* with *i* partly cut away; a letter *d*? erased below.

<sup>6</sup> In the margin: *Domīn*

pan o way. And als mychel hadde he pat gadered an handful  
as he pat gadered a slytful. & vche man most gederen for hym  
selnen. Oure lorde hym self tauȝtt vs to arise erlich þoruȝ his  
erlich arisyngre fram dep to lyue. And also whan he went wip  
5 his decciples he aros in þe mornynge and hadde his bedes to his  
fader for vs.

**P**Ernoctauit in oracione. ¶ Wakeþ and biddeþ by  
niȝth he biddeþ vs. And as he tauȝtt he dude hym seluen  
hope in techynge & in dede. And so schulde euerych goode techer  
10 do in dede pat he techep. and namelich men of ordre pat þe  
mister taken on honde. Ac ich am adradde it fareþ now by many  
of hem as god seide to þe clerkes of Jewrie þe<sup>1</sup> grete maisters  
and seide hem an ensauple It was a man pat badd his o son  
do þat. and he seide he wolde do it. And he badde his oper son  
15 and he seide he nolde do it and dude it And he pat seide he  
wolde do it dude it nouȝth. and he asked hem wheþer was better  
to praisen. And þe maisters seiden he pat dude it. And þat is  
bitokned by eueryche man pat gop to ordre and to heiȝe lyf &  
dope nouȝth as he schulde do. ne ne bereþ hym þere after no-  
20 more þan he dude. Alle we ben goddes sones lettred and lewed.  
And þe symple man is adradd<sup>2</sup> to goo to heiȝe lyf and to ordre.  
Ac he dope it in þe dede as ferforþe as he may. þat bitoknep  
þat oper son þat seide he nolde nouȝth done it and dude it. He  
is better to praysen þan þe clerk þat takeþ on honde to done it  
25 and ne dope it nouȝth. Also it is bitokned by þe Jewes and by  
þe Sarȝines. þe Jewes token vnder honde to *seruen* god and ne  
duden it nouȝth. and perfore he parted hem fram hym. And þe  
Sarȝines duden it. & he ȝaf hem his grace. Now viij. þinges þere  
ben þat techeu vs to wake and be waker in goddes *seruise*. þis  
30 schort lyf þat lastep bot now. þe stronge waye þat we hane forto  
gon. And for þe gret good þat we schull haue *perof* ȝif þat we  
dispenden þis litel tyme and þis schortt here to goddes worschipp.  
Oure synnes þat ben so many. Dep þat we ben syker of and we  
ne witeþ what tyme pat it wil come. And vnsyker whider þat we  
35 schullen. goo wot we neuer. þe hard dome and þe stronge on  
domesday and streytt and so narewe wip al þat we schullen ȝelden

<sup>1</sup> þe: the lower curve of the *e* effaced.

<sup>2</sup> p. 396 a.

rekenynge of euerych ydel pouȝth. What schal be þan of wicked willes and dedes þe godspel seiþ,

**D**E<sup>1</sup> omni verbo ocioso reddes rationem in die iudicij, Item<sup>2</sup> capilli de capite<sup>3</sup> non peribunt. id est cogitacio non euadet inpunita. ¶ Of vche ydel<sup>4</sup> woord we schull ȝelde rekenynge. Ȝe! þe leste her of þinc hede ne schal nouȝth ben vnpunysched þat is to saie þe leste pouȝth þat euere þou<sup>4</sup> pouȝttest

**Q**uid<sup>5</sup> facies in illa die quande exigetur a te omne tempus qualiter sit a te expensum. & vs. 10 que ad minimam cogitacionem. ¶ How schaltow do þat ilche day whan vche tyme þat þou haddest here schal be asked of þe how þou it haste dispended. Ȝe! so fer forþ vn til it come to þe last<sup>6</sup> pouȝth þat euer þou pouȝttest. þe seuene þing stireþ vs to waken. þe sorouȝ of helle þere þise þinges ben in þe vnymete pynes. 15 þe sorouȝ of vchone lasteþ wiþ outen ende. And þe vnymete bitternesse. þe. viij. þing is hou mychel is þe mede in þe heuene. And who so hap þise. viij. þinges often in mynde. hij willeþ schaken of hym sleep of sleuþ in stille niȝttes whan man ne seeþ nouȝth þat letteþ hym. For noþing þan bereþ witnesse of god bot goddes 20 owen Aungels þat is in swich tyme ydone. for þere nys nouȝth forlorne as by day. For þat þing þat is done in pryuete. is soule foode. And þan ben Aungels helpeande to hym more þan by day. whan þere is lettynge of many þinges,

**O**Ratio Hester placuit Regi assuro, ¶ þe quenes 25 boone Hester plesed þe Kyng Assur. Hester on Ebru bitokeneþ þe boone þat men biddeþ on hidels. Assur on Ebru is on Englisch oure lorde,

**V**T<sup>7</sup> quid auertis manum tuam! & dexteram tuam de medio sinu tuo in finem, ¶ þat is whi drawes- 30 tow<sup>8</sup> þine honde and ȝutt þi riȝth honde of þi bosome on ende.

<sup>1</sup> In the margin: nus

<sup>2</sup> Item: on J traces of erasure.

<sup>3</sup> capite: i almost effaced.

<sup>4</sup> þou: originally þouȝ, faint traces of an erased ȝ being visible.

<sup>5</sup> In the margin: nsel: with the first stroke of the m cut away.  
mus

<sup>6</sup> last: a corrected, probably from e.

<sup>7</sup> In the margin: auid

<sup>8</sup> p. 396 b.

pat riȝth honde bitokneþ þine goode werkes. Bosome bitokneþ pryuete. oþer siker stede hoþe. whi drawestow out & makes ende þere schulde be non<sup>1</sup>. ȝif it were hydde. þat is whi takestou praisynge of þi seluen and takes þi mede þat endeþ here.

5 **A** Men<sup>2</sup> dico vobis<sup>3</sup> receperunt mercedem suam. ¶ þat is þou þat schewes þi goode dede. þou has resceyned þi mede forsoþe. þat is priuete. as ich seide of bifore. Bosome is siker stede bitokneþ þat is sette þi bedd in siker stede. þat is in Jesu crist. for sikerer stede ne wot j non. þat wilneþ nouȝth to  
10 be praised here of noping þat we done ne takeþ non to ȝou seluen. bot al ȝiue hym þe maistrie. For þeiȝ ȝe be schett in ȝoure chaumbre ȝe may resceyue ȝoure mede here þorouȝ ȝoure liking And ȝe may saie ȝoure Bedes in þe commune. & ȝut ȝe may take ȝoure mede in heuene þerfore. And ȝe ȝiue oþer Men goode en-  
15 saumple to do wel þere ryst dubble mede and treble. ȝif þe fende putt any kikyng in þine hert þat þou letest wel of als smertlich putt it to Jesu crist. and þenche ȝif þou haste any þing wel done. it is his werk and nouȝth þine. þou wost wel it ne falleþ nouȝth to þe for to take likyng to þe. for a werk þat anoper man doþe.

20 **M**agna<sup>4</sup> verecundia est gaudia agere. & laudibus inhiare vnde celum merere potuit nimium transitorij fauoris querit. ¶ Michel goode seiþ Gregori it is to do wel. and to do wharfore to haue þe blisse of heuene. and þan wil sellen it for a wyndes puff of praysynge here. And þat may  
25 be bitokned of moyses goddes prophete whan he drouȝ out his honden of his bosome as he stode biforne oure lorde vpon þe hull. It semed as it hadd ben of þe spitel yuel. And þat was for he schulde take no praisynge to hym seluen to fer forþ. And it bitokneþ þat snieh biddynge and goode dedes doynge in þat  
30 manere ben foule tofore god.

**D**ecorticauit<sup>5</sup> ficum meum nudans spoliauit eam. & proiecit alibi faeti sunt Rami eius. &c. ¶ Oure lorde seiþ hij han bipiled my fygere and rent away al þe rynde. and þe bowȝes þat schulden be grene ben bicomen al drye. and

<sup>1</sup> schulde be n (in non) on erasure.

<sup>2</sup> In the margin: *dominus*.

<sup>3</sup> MS.: *vobis* or *volis*.

<sup>4</sup> In the margin: *Gregorius*

<sup>5</sup> In the margin: *Job*.

white rondes þere jnne. þis is derk to vnderstonden. Ac ich it wil openen. þe fygere bitokneþ cristen man & womman. And þan is þe figere ypiled whan goode dedes ben yopened þorouȝ likyng. þat is þe lyf oute. and þe deþ is þere jnne. noȝer it ne bereþ fruyt ne it ne greneþ ac bicomēþ white rondes. To noþing nys <sup>5</sup> it þan worþ bot to þe fyre. þe bowȝes whan it adedeþ. it whiteþ outwip and drieþ inwip. and kesteþ his rynde. Also goode dede adedeþ whan it is vnhiȝed. þat hileþ it. is þe rynde & holdeþ <sup>1</sup> it in strengþe. for whiles þat is hidde. it is grene and likeworþi to goddes eiȝen. for grene is þe colour þat is most likeworþi to <sup>10</sup> þe eiȝe. And whan it is drie it is nouȝth worþ bot to þe fyre of helle. þe first pylyng of al þis nys bot a litel likyng of pride. þat is a wellate of hym seluen. nys þis gret reupe. ne ben hij vn cely þat wip goodes of heuene geteþ hem helle. Oure lord likneþ goode dede to gold hoord who so fyndeþ it he hideþ it. <sup>15</sup>

**Q**uem<sup>2</sup> qui inuenit homo abscondit ¶ Gold hoorde is goode dede and is euened to heuene for men it buggeþ wip al.

**D**Epredari<sup>3</sup> desiderat qui thesaurum publice in via portat, ¶ þat is he þat bereþ tresore in þe waie þat <sup>20</sup> is ful of þenes: hym lyst to ben yrobbed Al þis werlde nys nouȝth bot a waie to helle oȝer to heuene. and is bisett ful of helle richers þat robben alle þe golde hoordes þat hij mowen vnderzetten. and namelich of hem þat ȝelpen her goode dedes. þenche on þis ensauple. A Sooper þat bereþ soope and nedeles crieþ <sup>25</sup> out on his goode by þe stretes as he goþ. And a riche marchaunde goþ forþ al stille. Herkneþ what bifel of Eȝeche þe kyng for þat he schewed his celle of Aromaunce his derworpe þinges. Comen þenes and robbeden hym þerof. Nys nouȝth ywriten of þe pre kynges þat presented oure lord þe pre lawȝes, <sup>30</sup>

**P**Rocidentes<sup>4</sup> adorauerunt eum & apertis thesauris suis obtulerunt ei munera. aurum. thus & mirram. ¶ þe pre kynges þat hij wolden offre to oure lorde. Hij helden it euere hidd. Loo hou goode it is to be one and yhudd hope in þe olde lawȝe & in þe newe it scheweþ, whan a man schal bidde <sup>35</sup>

<sup>1</sup> p. 397 a.

<sup>2</sup> In the margin: *dominus*.

<sup>3</sup> In the margin: *Gregorius*.

<sup>4</sup> In the margin: *dominus*



his bedes þat he ne be nouȝth yletted and þat wil ben herd of  
god. For amonge folk ne scheweþ he nouȝth blepelich his prync-  
tees to noman, & þerfore in þe olde lawȝe whan hij badden her  
bedes <sup>1</sup>, hij wenten in to þe feelde for nopȝng schulde letten hem.  
5 And þere god schewed hym to hem, and graunted hem her askyng.

**E**gressus est ysaac in Agrum ad meditandum. *quod*  
*ei fuisse creditum consuetudinem.* ¶ Ysaac þe Patri-  
ark forto þenche onelich on god went in to þe feeld and þere  
he mett wip Rebeccha. þat is goode grace,

10 **R**ebeccha. *Nomen interpretatur multum dedit.* &  
*quicquid habet mentis.* &c. ¶ Also Jacob þat oure lorde  
schewed hym his nebbe schaft, and gaf his blissyng, and turned  
name better. Also by moyses and Hely <sup>2</sup> goddes derworþe frendes.  
þat god often schewed hym <sup>3</sup> to. hij drowen hem in to onelich  
15 stedes whan hij badden her bedes to god. Ac hij neren nouȝth  
bischett ne helden hem alway stille in on stede. hij ȝeden among  
þe poeple, and tauȝten hem hou hij schulden kepen goddes lawȝe.

**S**et jeremias solus sedet. ¶ Jeremye satt one and telde  
whi forre oure lorde hap filled hym ful of his pretenyng,

20 **Q**uia communicacione replesti me. ¶ Wel were hym  
þat were fulfild of his pretenyng as he was. For þere  
schal neuer man wel serue god ne kepe hym out of synne. bot  
he be fulfild of his pretenyng. þat is. þat he haue þe drede of  
god in his hert. And þenche opon þe wreche þat he hap taken  
25 for synne,

**I**eremie quis dedit michi fontem lacrimarum, ¶ þat  
is who schal ȝiue me þe welle of teres to biwepe slayn folk.  
Vt lugeam in terra filii. &c. ¶ þe mest dale of þis  
werlde is slayn þorouȝ dedlich synne. To his wepyng þe prophete  
30 biddep onelich stede witterlich. who þat schal biwepen his synnen  
and oþer mennes he moste seche onelich stede,

**S**edebit homo solitarius & tacebit & lenabit se  
supra se. ¶ Who þat wis so do he most sitten one and  
holde hym stille. and so heizen hym self abouen hym self.

<sup>1</sup> *bedes*: *d* seems to be on erasure.

<sup>2</sup> *Hely*: *He* on erasure.

<sup>3</sup> p. 397 b.



**B**Onum est sub silencio prestolari salutare dei,  
¶ Goode it is to speken and to bisechen þe grace of god  
þat men may bere goddes ȝok . fram his ȝoupe . He bereþ goddes  
ȝok fram his ȝoupe þat letes his yuel and nyl do it no more .  
For he bicometh ȝonge þorouȝ newe lyf

5

**B**Eati<sup>1</sup> qui portauerunt iugum domini ab adoles-  
cencia sua . dabit percucienti se maxillam & sa-  
turabitur obprobrijs . ¶ He þat wil so do . bedep forþ his  
cheke aȝein his mysdoer as it seiþ in þe sautere . þere ben two  
þewes . polemodenesse & edmodenese . polemodenese is þat man  
suffreþ þat men done hym yuel . Edmodenese is þat man suffreþ  
þat men myssiggen hym . seint John þe Baptist by whom oure  
lorde seide ,

**I**Nter<sup>2</sup> natos muliorum non surrexit maior Johanne  
Baptista . ¶ þat is to saie . amonge alle þat euer were borne  
of womman ne aros non heiȝer þan seint John þe Baptist . noȝ  
þis mote be vnderstonden on þis manere . for in þat tyme þat  
he was . þere nas non better þan . for Jesus crist seiþ also of seint  
John þe Ewangelist .

15

**I**Nter<sup>3</sup> ceteros magis dilectus . ¶ þat is among alle oper  
he is moste biloued . Also þat is vnderstonden by þat tyme  
also . for who þat wil loue god now as hij duden . hij mowen ben  
heiȝed<sup>4</sup> as hij ben now . þan seint John Baptist souȝth onlich  
stede ȝete fleiȝ he his owen kynde þat were holy and chosen<sup>5</sup> of  
god And þeiȝ al were he þorouȝ myracle biȝeten . ȝutt ne durst  
he nouȝth dwelle amonges hem ne amonges opere lest he schulde  
haue filed his lippes þorouȝ foule speche ,

25

**B**E<sup>6</sup> michi quia pollutus labijs ego sum &c . ¶ Wo  
is me he seide for ich am amonges men þat haue foule  
lippes ,

30

**Q**uia in medio populi polluta habentis labia ego  
sum vel habito , ¶ þat is ich am amonges folk þat foulen  
her lyppes wiþ foule speche forsoþe take Metal . golde oþer siluer :

<sup>1</sup> In the margin: Jere

<sup>2</sup> In the margin: Domin

<sup>3</sup> In the margin: Dominus

<sup>4</sup> p. 398 a.

<sup>5</sup> Between *chosen* and *of* slight traces of erasure.

<sup>6</sup> In the margin: aias

yrne oþer steel and laye it by a þing þat is rusty . and it schal  
drawe rust þere of ȝif hij liggen to geder longe . and so doþe  
vche goode man & womman takeþ rust of synne ȝif þat hij ben  
in feble *compaignye* þat is leef forto speke foule speche . & ȝutt  
5 þe deede is wers . Forþi fleiȝ seint John in to wildernesse & þere  
he biȝate þre heȝenesses . On þat he fulled oure lorde . and he  
schewed hym þe holy Trinite . þe fader in his steuene . þe holy  
gost in Culuer wise . And þe son in his honde þere . And þerfore  
he hadde þise pryueleges of *prechoure* . merytt of martirdom . And  
10 maydens mede . Crowne opoune crowne Ac for þis point ne schal  
noman bischepe hym þat he ne come nouȝth among þe folk . for  
he ne dude nouȝth so . he ȝede aboute and preched þe comynge  
of jesu crist for he was chosen þerto . And also þere ne were bot  
þre *prechoures* þat ben cleped roote of *prechyng*e John þe Baptist  
15 he preched of penaunce and he dude it in dede . for in gestic  
it telleþ . who þat ordeyned a lawȝe hym self schulde stonde  
þerto . and do do it in dede ȝif þat cas fel . And so dude seint  
John . He was ordeyned of god to be his forgoer and preche of  
penaunce . and þerfore he dude it in dede . And so schulde vche  
20 *prechoure* do þat he seide do in dede . And Jesus crist was an  
oþer *prechoure* and he preched of mercy and he dude it in dede .  
Who þat asked hym of help he halp hem . and souȝth where þat  
men wolde haue Mercy . forto ȝiue it hem . so hym was leef for  
to do mercy . And atte last he ȝaf his lyf forto saue oure soules .  
25 And so he biddeþ þat we schullen done forto saue oure broþer .  
He is þi neiȝbur and þi broþer þat helpeþ þe out of synne . And  
þat ȝiueþ þe ensampl in wel lybbyng þat þou schuldest do also .  
He nys nouȝth þi neiȝbur þat lyueþ in yuel lyf . ne þou ne schalt  
hym : nouȝth<sup>1</sup> loue bot forto helpe hym out of synne ȝif þou  
30 may . And ȝif þou ne may . Kepe þe out of his *compaignye* . and  
ne helpe hym noþing to bodilich sustenaunce wharþerouȝ þat  
þou be<sup>2</sup> susteyner of synne .

**E** Gestas<sup>3</sup> & ignominia ei qui deserit *disciplinam* .  
&c, ¶ In þat chapitre þou schalt fynde þis . Ȝif a wise man

<sup>1</sup> *nouȝth*: no on erasure.

<sup>2</sup> p. 398 b. At the bottom of the page, between the columns, a hand pointing upwards.

<sup>3</sup> In the margin: *Salomon* .

goo amonge þe compaignie of toles he makeþ hem wers þan hij weren. ȝif he be leechour oīper leiȝer. oīper<sup>1</sup> what ſole þat he be. he is þe bolder þorouȝ hym. and hardeþ hym þe more in his synne. And þerfore he seiþ he is liche to hem and to her dampnacionn bot ȝif it be ſorto amende hem. ac for noþing ne drawe 5 nouȝth to michel to hem. lest þou appaire þi ſeluen.

**C**Un<sup>2</sup> *sancto sanctus eris: & cum viro innocente innocens eris. & cum electo electus eris. & cum peruerso pernerteris* ¶ Be wiþ holy þou ſchalt be holy. and be wiþ jnnocent þou ſchalt be jnnocent. Be wiþ chosen þou 10 ſchalt be chosen. and be wiþ schrewes þou ſchalt ben a schrewe. of þis þing ich rede vche man be war lest þat he ne take no synne on þis manere.

**A**Ttendite<sup>3</sup> a falsis prophetis &c. ¶ Oure lorde seiþ. kepe ȝou from fals prophetes. by her wordes and by her 15 werkes ȝe ſchull knowen hem. ſeint john þe ewangelist seiþ þat alle commune leechoures. and alle proude men. and coueitouse men. And Loseniours. alle ben fals prophetes. And namelich men of Ordre bot hij ben chosen. And Salomon clepeþ þiſe wycked men for þiſe wolde envenym al a cuntre ou of hem. Poule was 20 þe þridde prechoure. And preched of loue and clarite. & he seiþ þis woord.

**M**Jehi<sup>4</sup> *autem absit gloriari nisi in cruce domini nostri Jesu christi* ¶ þat is. Blis be done away from me. bot onelich in Jesu cristes roode. He loued so god and 25 his euene cristene þat he ȝede among þe Sarȝines and ſpake goddes word And hij beten hym wiþ ȝerdes. And þe Jewes beten hym wiþ Staues. And ȝutt he nolde nouȝth leten. And þe Clerkes wolden haue done hym ſworne opon þe Book. þat he ne ſcholde nouȝth haue ſpoken of Jesu crist and hij acurseden hym & alle 30 Jesus deciples. and putten hem out of her ſynagoge þat is to ſaye out of þe commune poeple þat is now cleped holy chirche a gaderynge of Criſten folk. and flemeden hem. Ȝe ſchullen fynden it in þis Godspell.

<sup>1</sup> oīper: i inserted above the line.

<sup>2</sup> In the margin: *dauid*

<sup>3</sup> In the margin: *dominus*.

<sup>4</sup> In the margin: *Paulus*.

C<sup>U</sup>m<sup>1</sup> venerit paraclitus quem ego mittam vobis.  
 &c. þere 3e schullen fynde þat Jesus crist warned hem  
 þere of er he dyed vpon þe roode. And he seide hem what  
 Clerkes<sup>2</sup> schulden done hem. He warned hem bifore þere of for  
 5 hij ne schulden nouȝth ben abaischt whan it come. Now after  
 þise men it were best forto done. For þe foundement of<sup>3</sup> oure  
 lawȝe al is sett in þise þre poyntȝ. Mercy. penaunce. and loue.  
 wharfor a man mote done after all þise þre prechoures. And nouȝth  
 charge þat on al one. Now ich vnderstonde þat ȝif a Man wil<sup>4</sup>  
 10 looke after þe libbynge to come to þe blis of heuene þorouȝ. þe  
 best ensample were after Jesu crist hym seluen þat ich vnder-  
 stonde þat was Peter & Poule for hij ben princes of alle þe  
 Apostles. Now was þis Peteres lyf. Peter wrouȝth for his mete  
 and preched þe folk. & he seide hym seluen. Haue ich a kirtel &  
 15 a mantel. J. kepe nomore. And bred he seide ich haue ynouȝ. and  
 sumtyme wortes. And Poule preched also and seip þat he ne ete  
 neuere mannes mete bot ȝif it were his vnponkes þat he ne hadde  
 no space forto ernen it. And ich vnderstonde þat hij were men of  
 holy chirche. þis. j. saye for þat men sayen now. It ne falleȝ nouȝth  
 20 a man of holy chirche to wirche for his mete and erne his mete wip  
 his honden. In on manere hij seien soþe. hij ne auȝtten nouȝth to  
 taken her sustenance of anoþer man and erne her sustenance  
 neuer þe latter. bot ȝif he ȝaf it for þe loue of god and took scars-  
 lich his sustenance þerof. And by goddes ordinaunce and by hise  
 25 Apostles & by þe lyf þat hij lyueden he ne schulde take of a man  
 riȝth nouȝth bot scarslich her sustenance and ȝiue þat oper forþ.  
 and ȝut hym were better erne it þan take it. for he schal see þis  
 þat vche man schal be besy forto ansuere for hym seluen. And  
 ȝif he take oper mennes charge opon hym. and neuere latter  
 30 mede forto bidde for hem. bot ȝif he be þe warrer he may liȝth-  
 lich falle in Rirage<sup>5</sup> whan he cometh to acounte bot ȝif his acounte  
 be þe better arayed Seint Siluester þe Pope þre hundreþ ȝere  
 after þat Jesus crist died on þe Roode he was þe first man þat

<sup>1</sup> In the margin: *dominus*.

<sup>2</sup> *Clerkes*: *l* probably corrected from *h*.

<sup>3</sup> p. 399 a.

<sup>4</sup> MS.: *wel* with *i* over the expuncted *e*.

<sup>5</sup> Between *Rirage* and *whan*: *w* expuncted. To the end of the column capitals marked with red strokes.

resceyued londes & Rentes<sup>1</sup>. And þan seide a voice abouen þat  
 hij alle herden þat weren in þe chirche of Rome whan þe Pope  
 Siluester was at his seruise. Now is venym pult in holy chirche  
 & þerfore ich wot wel þat god ordeyned it neuere. Ac he suffred  
 it forto ben ordeyned And Siluester it ordeyned þan. For þan 5  
 men of holy chirche weren wedded men als wel as oper. Seint  
 mark made a cobler a Bisschop þat hadde a wyf & childer of  
 Alisaunder And þan Siluester ordeinde zif þat hij wolden haue  
 þe Londes & þe Rentes þat men wolden ziuen hem. þat hij schul-  
 den ben chaste, And zif þat hij wolden holden her wyues: hij 10  
 ne schulden haue none londes ne Rentes and hij chesen forto  
 ben chaste for gret charge<sup>2</sup> of wyf & of Childer An he graunted  
 hem þan and sett swich a payn þere opouen þat zif a preest lay  
 by a sengle wenche. he schulde haue ten zere penaunce. and vche  
 zere of þe ten zere: þre monethes faste bred & watere. bot þe 15  
 seuendaies. & þe heize feste<sup>3</sup> dayes & þan hij schulden eten a  
 porcioun of fisch. In þe canoun in Decree. hij þat willen looke  
 þere after hij schullen fynden it. And þis he ordeyned for a  
 symple preest. And zif he be of heizer dignite<sup>4</sup> þe more penaunce.  
 And me þenche þat it were better þat hij hadden wyues hem 20  
 seluen þan þat hij tooken oper memmes wyues oþer lemmans for  
 god hap forboden vs boþe þise horedom & spousebreche boþe in  
 þe elde lawze & in þe newe. lawe. Vche man þat hereþ þis laye  
 his honde on his hert zif he be ordred and looke how he feleþ  
 hym. j. warne hem wel goddes woord schal stonde on what 25  
 manere so hij it turnen it schal stonden as he pouzth.

**T**Ota<sup>5</sup> die verba mea execrabantur, ¶ þat is al day  
 hij turneden myne wordes azeinward and alle her pouztes  
 weren in yuel. þise Men Peter & Poule wrouzten for her mete.  
 Hij maden basketes and Paupylounnes. And fram Morn vnto vn- 30  
 derne hij wrouzten. And so dunde oure lefdy after þat hire son  
 was went vp fyftene zere, And fram vndrun to noone hij preche-  
 den þat we clepe<sup>6</sup> now myd ouer noone þat is þe nynþe houre

<sup>1</sup> *Rentes*: the second *e* touched up.

<sup>2</sup> p. 399 b.

<sup>3</sup> MS.: *festes* with *s* expuncted.

<sup>4</sup> *dig'te* on erasure at the end of the line.

<sup>5</sup> In the margin: *Da u*

<sup>6</sup> *clepe*: *c* by correction(?)

of þe day. For at þat houre Iesus crist died. And þan hij ȝeden  
 & badden her herberewe to pouere men. And on niȝth hij weren  
 in biddynge bot whan hij mosten nedes slepe. And after hem  
 were good to take ensample who þat niȝth þise men hadden þe  
 5 riȝth rewle of holy chireh napeles by heryng as men<sup>1</sup> seiþ and  
 by wordes. & by werkes. men forsaken mychel þis chirehe. and  
 namelich þe lered. And drawen fast to anoper chirehe þat schal  
 comen þat Antecrist schal be maister of. þat is of alle proude  
 men & of coneitouse men. & Leccherous men þat ben commun-  
 10 lich here jn danid seiþ he hated þis chirehe and so schulde vche  
 man þat wolde be goddes deciple.

**O** Diui<sup>2</sup> *ecclesiam malignancium & cum impijs non*  
*sedebo.* ¶ þat is. J. hated þe forwaried chirehes. And. j.  
 ne satt nouȝth wiþ þe wicked. Oure lefdy was mychel one þe  
 15 aungel fonde hire al one,

**I**ngressus<sup>3</sup> Angelus ad eam dixit Aue mariaria  
*gracia plena dominus tecum,* ¶ þe Aungel com jn to  
 hir it seiþ þan sche was mychel one. Jn holy wrytt we ne fynde  
 þat sche spake bot<sup>4</sup> foure sipes. Napeles sche tauȝt many holy  
 20 man and spak to hem often. Ac þise foure sipes þat sche spake  
 beren gret charge and weren of mychel myȝth. & þerfore men  
 redeþ of hem in holy wrytt. God hym seluen he was one & went  
 in to wildernesse forto do penaunce. And þere þe fende tempted  
 hym. And þat was in þe last endynge of his lyf þre ȝere & more  
 25 er he dyed to ȝiue vs ensample þat we ne schulden nouȝth schape  
 vs to hastilich to heiȝe degre of ordre er þat we were wel proued  
 in þe werlde þorouȝ temptacions more and more. and þat we were  
 stronge þorouȝ goode werkes. to we be worþi to come to heiȝer  
 degree in lyue in goode lyf and fonde forto do as we hadden  
 30 taken þe ordre and heiȝe lyf. and þan wolde<sup>5</sup> god putt his honde  
 perto and help vs. Ac now many gon to ordre er þat hij ben  
 proued. And þat is wel seen now in þis werlde by her berynge  
 for god letteþ hem þerfore go after þe fyndynges of her hert.

<sup>1</sup> *men*; *n* apparently a correction.

<sup>2</sup> In the margin: *daui*

<sup>3</sup> In the margin: *dominus*

<sup>4</sup> p. 400 a.

<sup>5</sup> *þan wolde* run together at the end of the line.

**E**T<sup>1</sup> dimisi eos secundum desideria cordis eorum  
ibunt in adiuvencionibus suis. ¶ I lete hem go  
after þe desires of her hert hij schullen gon in her fyndynges,

**I**nnocens<sup>2</sup> omni verbo credit &c. ¶ þe Innocent leueþ  
I vche woord and in þat he is a foole seiþ Salomon for holy 5  
wrytt defendeþ it

**K**arissiMi<sup>3</sup> nolite omni verbo credere &c. ¶ Myne  
frendes ne leueþ nouȝth alle woordes. þe queynt and þe  
wyse lokeþ his waie toforne er he goo. for he dredeþ pyne.  
Wysdom wil þat þou avise þe what spiryt spekeþ to þe Quo 10  
spiritu quisque loquatur,

**D**eclina<sup>4</sup> A malo & fac bonum. ¶ Wipdrawe þe fram  
yuel & do þe goode. Yuel wircheþ þe man oiper þe womman  
þat wircheþ wiþ hasty wille, For he þat nys nouȝth abidande  
doþe a pert folie Man of yuel queyntise þat is ypocrisye þat 15  
feiȝeneþ hym symple. Swich ben forto haten. for god warieþ hem  
in þe godspel. and seiþ þus.

**V**E vobis ypocrite. ¶ Hij þat ben of lytel witt speken  
folie & heresie. Ac þe wise vnderstondeþ wysdom in al þat  
he schal do and aviseþ hym ful wel er he agynne any ping And 20  
þencheþ what wil come of þe endyng. Now nys non so gret folie  
as man to putt hym to heize degree er þat he be proued. for he  
mon sone repent hym bot ȝif he wirche wiselich. Oure lord seide  
þis ensample to þe maisters of þe jewes þat tauȝtten<sup>5</sup> his lawȝe.  
It was a man and bad his o son done þat. & he seide he wolde 25  
done it. And he bad his oþer son & he seide he nolde nouȝth  
done it. And he þat seide he nolde nouȝth done<sup>6</sup> it dude it And  
he þat seide he wolde done it dude it nouȝth. And he asked hem  
which was þe better to praisen and hij seiden he þat dude it,  
And þat he seide by hem þis may be vnderstonden in þis manere. 30

<sup>1</sup> In the margin: auid

<sup>2</sup> In the margin: ala  
mon with a and m partly cut away.

<sup>3</sup> In the margin: ala  
mon with the first stroke of the m cut away.

<sup>4</sup> In the margin: auid

<sup>5</sup> tauȝtten: the first letter very indistinct, the beginning of the word  
being almost effaced.

<sup>6</sup> p. 100 b.



þe Jewes token vnderhonde to seruen god and hij ne duden it  
 nouȝth. And þe Sarȝines seiden hij nolden. and hij *serueden* hym.  
 Also it may be seide by cristen men þat now ben. by men of  
 ordre þat han taken vnder honde to done goddes comaundement  
 5 & techen þe *commune* poeple. and hij ne done it nouȝth. Ac þe  
 symple men þat louen god & dreden hym. hij nyllen nouȝth gon  
 to þat ordre for drede of þe heȝenesse þerof. Ac hij seruen hym  
 als wel as hij mowen and done it *in*<sup>1</sup> dede after her power as  
 hij hadden taken þat ordre. Þise men quemen god And þe oþer  
 10 ne quemen hym nouȝth. for hij ne done nouȝth þat hij han taken  
 on honde to do. Anoper ensaumpel he seiþ. Ȝif þou come to a  
 Bridale ne sette þe nouȝth in þe heȝest stede an Auntre ȝif þere  
 come anoper better þan þou! for þan worpestow putt adoune and  
 þan wil þi nebbe rede. Al þis is seide by hem þat setten hem  
 15 seluen in heȝe degre of ordre er hij ben proued And to alle  
 oþer þat to any manere degre gon out of þe *commune* poeple.  
 Whan hij han cauȝtt a coope hij wenen þat hij ben abouen And  
 many of hem ben wers þan hij weren whan *þat*<sup>2</sup> hij weren in  
 þe werlde. For in many poyntes hij trespassen þat hij nyten  
 20 nouȝth of. ne willen nouȝth vnderstonden it. for hij gon recche-  
 leslich þerto. And for þat hij mowen liȝthlich haue her sustenaunce  
 so. and wip more eyse þan hij trauaileden in þe world And þer-  
 fore god leteþ hem worþe. & ne helpeþ hem nouȝth. þat is. ne  
 sendeþ hem nouȝth his grace of riȝth knoweynge. Als sone as it  
 25 comeþ in his hert. may he seiþ it is good to serue god. Loo he  
 seiþ þe maudeleyn ches þe better part and nott neuere how sche  
 chees. ne what sche dude. And so he goþ forþ to heȝe lyf. And  
 he nott neuere where he schal bigynne forto serue god. And þer-  
 fore hij bicomen loseniours. And losengen Men for her sustenaunce.  
 30 and bigylen boþe hem & hem seluen aldermest. For men synnen  
 vpon hem and wenen þat hij ben goode men and mychel good  
 cunnen of þe lawȝe of god. And þan hij cunnen wel lesse þan  
 hij. For ȝif hij coupen good hij nolden nouȝth done so as hij  
 done. hij wolden erne her mete and seruen god so. tyl þat god  
 35 wolde sette hem as hij weren worþi. for he wott best þat vche

<sup>1</sup> *in* added above the line.

<sup>2</sup> *þat* added above the line.



man auȝt to trauaile for her sustenaunce and <sup>1</sup> nouȝth bidde it  
 bot ȝif he ne myȝth nouȝtherne it for sekenesse oīper for elde  
 oīper croked <sup>2</sup>. and bot ȝif he were prechoure and trauailed fram  
 toun to toun and preched. And ȝutt it were for hem bettere pat  
 hij erved it þan pat hij badden it ȝif hij miȝth þeiȝ he were a <sup>5</sup>  
 preest. Neren nouȝth Peter & Poule Prestes. ȝis forsope Als gode  
 j trowe as any were siþen. þan miȝth a noþer Preest wirche. It  
 schulde kepe hym out of of slaupē. For ydelnesse and Este. And  
 Ese. ben þe deuels Bauers. And what man oīper womman pat he  
 fyndeþ any of þise merkes jnne: he may wende jn and out as <sup>10</sup>  
 he wil. For þorouȝ þise þre hij bicomen fals prophetes. And  
 Heretikes and ypocrites And losenioures. And þise ben þe werst  
 manere folk pat þere ben. for god hym self in þe godspel acurseþ  
 hem as ȝe han wryten toforne in þis book Now also jesus crist  
 hym seluen suffred hunger and þrust to ȝiue vs ensample pat <sup>15</sup>  
 we schulde teme oure bodyes ȝif hij weren to fatt. pat we miȝth  
 haue hunger and þrust after bis blis as he hadd forto bringe  
 vs þerto:

**B**Eati <sup>3</sup> qui esuriunt & siciunt Justiciam. &c. ¶ Blissed  
 ben hij pat han hungere and þrust after riȝthwisenesse. <sup>20</sup>  
 Also whan he schulde bidde his bedes. he went vp vnto hilles  
 fram his Apostles. By Hiȝh is bitokned þeiȝe mannes lyf. pat is  
 þenche þeiȝe and lyue lowelich and polemodelich. For to swiche  
 men haþ þe deuēl envie. And þere is god next and stondeþ biside  
 hem. and ȝiueþ hem bodilich strengþe and gostlich bope. And <sup>25</sup>  
 swiche men may done wiþ god al pat hij willen pat ordeynen  
 her lyf by wysdom and queyntise

**Q**Uociens <sup>4</sup> inter homines fui minor homo recessi.  
 ¶ Þe ofter j was amanges men þe lesse man j was whan j  
 went fram hem. Hou miȝth he seiē þis woorde skilfullich for he <sup>30</sup>  
 was more þeiȝed <sup>5</sup> tofore god and þe bettere loued þan he schulde  
 haue ben and he ne hadde nouȝ comen amonge hem. and ben  
 one for he tauȝtte þe folk. For þis skyl it may be seiē pat vhe

<sup>1</sup> p. 401 a. Capitals and occasionally small letters at the beginning of words ornamented with red strokes.

<sup>2</sup> croked: traces of erasure on *d*.

<sup>3</sup> In the margin: *dominus*

<sup>4</sup> In the margin: *Jeremias*

<sup>5</sup> þeiȝed: the second *e* inserted in red ink above the line.

man penche whan þat he haþ best done þat he is ydel as he dude whan he hadd tauȝtt þe folk . þan he quemed god best and þan he þouȝth þat he was ydel . man ne owe take no wel late to hym seluen as oure lord seiþ .

5 **C**um omnia benefeceritis discite a me & inuiles serui sumus. ¶ þat is whan ȝe han wel done saie ȝe ben ydel . þat is knowe þat we be nouȝth parfit to god als longe as we ben Pilgrymes in þis werlde and þat we ben vnsuffisaunt to affye vs in oure werkes .<sup>1</sup>

10 **E**ccelesiasticus . nec oblecteris in turbis assidua est enim commissio. ¶ þat is . a man schal neuere penche good among folk . for þere is euere synne . þe Steuene of heuene seide vn to vs areseine .

**F**vge homines & saluaberis. ¶ þat is fleiȝe men and  
15 þou schalt be saued . and eft þat voice seide . fuge . tace . quiesce . fleiȝe . & be stille . and wone stille in o stede stedfastlich out of men . Now ȝe han forbise bope of þe elde lawe and of þe newe how good it is to ben one . Al þis Onyng nys nouȝth elles bot fleiȝe þe compaignye of wicked men & wicked wymmen .  
20 þat god in þe godspel haþ forboden þe And kepe þe in good compaignye . And þan miȝttow lerne good & do good . Bot resouns þere ben whi vche man auȝtte to nyme ȝeme þe better to hym seluen . I saie hem schortlich . nymen þe better ȝeme to hem . And þere I speke schortlich þere stodie ȝe lengest . For þat stodiynge  
25 schal bringe ȝou jn to vnderstondynge better þan forto rede forþ aþing hastilich . And anoper ȝif j schulde write þe al . it were longe er j schulde come to þe ende . ȝif a wilde Lyon com rennaude in þe stretes . nolde nouȝth vche man schete his dores & his wyndowes fast .

30 **S**obrij<sup>2</sup> estote & vigilate in oracionibus quia aduersarius vester diabolus tamquam Leo rugiens circuit querens quem deuorat cui resistite fortes in fide . ¶ Bep sober and wakeþ in biddynge for ȝoure aduersari þe fende goþ abouten in þe stretes for to loken wham he may deuouren aȝein wham stondeþ<sup>3</sup> ȝe stronge in seiþ . Anoper resoun  
35 þe apostle seiþ .

<sup>1</sup> p. 401 b.

<sup>2</sup> In the margin: Aug

<sup>3</sup> stondeþ: þ seems to have been squeezed in subsequently.

**H**Abemus<sup>1</sup> thesaurum istum in vasis fictilibus ¶ Who so bereþ haliway in a brotil vessel as glas in gret pronge it may lizthlich breken. & <sup>2</sup> so done we. we here halyway in a brotyl vessel. wel brotiler þan þe glas þat is maydenhode oiper chastite in oure brotile fle aboute. For maydenhode may <sup>5</sup> neuere ben ybett and it be ones ybroken nomore þan þe glas. Ac ȝut it brekeþ wiþ wel lesse þan þe glas. For glas ne brekeþ nouȝth bot ȝif it be wiþ sumwhat. and þat brekeþ wiþ a styk-ande wille. ac þat may be made hole aȝein ȝif it laste nouȝth longe. þe prone here of. John þe good godspeller pouȝt haue <sup>10</sup> broken his Maidenhode whan þat he was wedded and afterward was mayden,

Virginem<sup>3</sup> virgini commendauit, ¶ Maiden was bytauȝt maiden seiþ oure lord

**I**N<sup>4</sup> mundo pressuram in me autem pacem habetis, <sup>15</sup> ¶ In þe werlde is þrong seiþ oure lorde & in me ȝe schulle fynde pes. þe pridde. heuene is heiȝe & hem is litel ynouȝ to werpen al þe werlde vnder <sup>5</sup> foote þat clymben schal so heiȝe,

**V**Jdi<sup>6</sup> mulierem Amictam sole & lunam sub pedibus eius, ¶ Seint John seiþ in þe Apocalips he seiȝ a womman <sup>20</sup> cloped in þe sunne & þe mone vnder her fete. By þe sunne is bitokned þat vche riȝthwise man owe to ben ycloped in sope. Sunne þat is jesus crist he is sunne of riȝthwisenesse. Looke we þan þat þe sunne be nouȝth derk in vs þorouȝ no dedlich synne. By þe mone is bitokned þe richesse of þis werlde þat waneþ & <sup>25</sup> wexeþ as doþe þe mone. And ȝif we clymben heiȝe we moten haue hem vnder fote. þat is ne setten nouȝth oure hertes vpon hem. and ne take nomore of hem þan nede is vche man after þat his state<sup>7</sup> askeþ. þis word is fepered. nyme ȝeme vche man what his state ouȝth forto ben ȝ ne speke nouȝth þat a man <sup>30</sup> ne may haue good ynouȝ and queme god ful wel ȝif<sup>8</sup> he wil.

<sup>1</sup> In the margin: *apostolus*

<sup>2</sup> & added above the line.

<sup>3</sup> In the margin: *dominus*

<sup>4</sup> In the margin: *dominus* with *s* partly cut away.

<sup>5</sup> p. 402 a.

<sup>6</sup> In the margin: *hannes*

<sup>7</sup> *state*: *te* on erasure.

<sup>8</sup> Between *ȝif* and *he*: *we* crossed over.

Bot he þat wil be in state as he ouȝte to ben Look to goddes  
 holy HALEWEN & take ensample att hem . For alle þe worschipes  
 of þis werlde hij setten att nouȝth and alle þe richesches . And att  
 lesse þan nouȝth . For hij bringen a man to nouȝth . þat is to  
 5 synne and after to pyne wiþ outen ende bot ȝif hij ȝiuen þe  
 bettere kepe to her honde and gon þe wiselicher . þe fierþe  
 resoun is . Riȝth gentil men ne schulden wiþ riȝt<sup>1</sup> bere none purses  
 ne bagges for it falleþ to begenyldes to beren hem . And goddes  
 spouse is gentil sche ne schal bere noþing bot as a gentil man  
 10 auȝtt to do . It falleþ to burgeys to bere purs þat is to saie, her  
 hertes ne auȝtten nouȝth to be sett in no werdelich þinges . A  
 man þat can & haþ grace may haue good & mychel rychesse þeiȝ  
 he ne sette nouȝth his herte gretlich þere vpon . þe fyft resoun  
 is . Riche men maken large lyueree and good men & wymmen  
 15 maken large relyf,

**E**Cce<sup>2</sup> *relinquimus omnia & secuti sumus te.* Lord  
 seiðe seint Peter we han forsaken alle þinges and<sup>3</sup> folowen  
 þe . What forsook Peter bot an olde nett . may it nys nouȝth al so  
 in þe forsakyng of werdelich good . For hij wrouȝtten for her  
 20 mete in þe werlde . Ac þus it is . We schull forsaken alle Manere  
 vices and folowen þe lorde boþe here and in heuene as none ne  
 may bot Maidens one,

**H**i *secuntur agnum quocunque ierit utroque pede*  
*id est. integritate cordis & corporis,* ¶ þat is non  
 25 ne may folowe hym in hert & in body & in soule bot maydens .  
 þe sexte resoun is . to be pryuee wiþ god oure lorde,

**D**Ucam<sup>4</sup> te in *solitudinem* & ibi loquar ad cor  
 tuum, ¶ Ichille lede þe seiþ oure lorde in to priue<sup>5</sup>  
 stede . and þere jchille louelich & blepelich speken vn to þe for  
 30 me is loþ prees

**E**Go *dominus in ciuitate non egredior.* ¶ þe seuent  
 resoun is forto be briȝth in heuene . þe eiȝted resoun is  
 forto haue quyk bonen<sup>6</sup> . Lokeþ þerefor þat ȝe ben Ester . Ester

<sup>1</sup> *riȝt* squeezed together at the end of the line.

<sup>2</sup> In the margin: *etri*

<sup>3</sup> *and*; *n* seems to have been squeezed in between *a* and *d*.

<sup>4</sup> In the margin: *nus*

<sup>5</sup> p. 402 b.

<sup>6</sup> *bonen*: probably so; *e* apparently added subsequently.

on ynglich is als mychel to sayne as hydd .sche was assurs  
 quene And assur on ynglich is as myȝtty .sche red al hire folk  
 fram þe dep þorouȝ her bone .for þe kyng hereþ her bone and  
 graunteþ hir what sche wil hadde . þat bytokneþ men <sup>1</sup> & wymmen  
 þat ben in clene lyf .for michel folk beþ ysaued þorouȝ swich <sup>5</sup>  
 mennes biddinges . Hester was maradoches douȝtter , Maradoche  
 spelleþ . Amare conterens inprudentem , þat is totreden  
 þe schemeful . Schemeful ben hij þat any þing speken to swich  
 men oiper wymmen bot good . ȝif þere doþe any so . hij beþ þan  
 Maradoches <sup>2</sup> douȝttre . þat is bitterlich vndernymen hem and <sup>10</sup>  
 seiþ pis vers , Narrant <sup>3</sup> michi iniqui fabulaciones : set  
 non vt lex tua , Lorde hij tellen to me fables <sup>4</sup> and nouȝth pi  
 lawȝe . oiper þer pis vers ,

**D**eclinat <sup>5</sup> A me maligni & scrutabor mandata dei  
 mei . / ¶ þat is god fro me ȝe wicked and j schal reherce <sup>15</sup>  
 þe comaundementȝ of my god And seiþ pis vers þat hij mowen  
 heren & wendeþ away fram hem . Semel hadde dep aserued and  
 he cried mercy . And salamon forȝaf it hym vpon a forward  
 þat he helde hym att home in jerusalem . And he brake forward  
 for he went out after his þralles & he was sone biwraied vnto <sup>20</sup>  
 Salamon And he was done to þe dep . þis Semel bitokneþ man  
 oiper womman þat hap trespassed aȝeins god . Salamon is oure  
 lorde . keep ȝou wel in ȝoure hous þat is jerusalem ȝoure body  
 schetel wel ȝoure fyue wyttes & ȝe schull lynen . For Salamon  
 oure lorde ȝiueþ sone mercy att swiche a forward þat ȝe ne trespas <sup>25</sup>  
 nomore . For ȝif þe fyue wyttes gon out þat schulden ben att  
 home and ȝeme as wel þat þere were jnne þerfore ȝif hij gon  
 out þe hous is yuel ykept . þerfore ne leteþ hem nouȝth out for  
 ȝemeleshede so þat hij ne ben nouȝth ytempted to þe dep . Holde  
 ȝou ju as þeues þat ben flowen to holy chirche . for ȝif hij gon <sup>30</sup>  
 out þere nys nouȝth bot honge . þe sparowe hap þe fallande yuel .  
 So moten we haue fleschlich fondynges and gostlich boþe forto  
 harden vs & maken vs stronge . for we schulden elles leten to  
 wel of oure seluen . and bicomen to wilde . And þerfore it is god

<sup>1</sup> MS.: *mem* with the last stroke of the *m* expuncted.

<sup>2</sup> *Maradoches*: *M* touched up.

<sup>3</sup> In the margin: *dauid*

<sup>4</sup> *fables*: over a the upper part of an unfinished letter (*b*).

<sup>5</sup> In the margin: *dauid*

pat we fallen downward & be lowe of herte. For ȝif god lete vs haue all oure wille: we ne schuld nouȝth knowen oure seluen. Aȝein all temptaciouns here is remedie good. Ne wene non of heiȝe lyf pat he ne schal bene ytempted. For þe heiȝer of lyf<sup>1</sup> and þe better pat god loueþ hem þe more hiȝ moten ben ytempted & þe strengre more þan þe leȝi. And here ensample. þe heiȝer pat þe huȝ is þe mo wyndes ben þere on. By hyll in holy wrytt. is<sup>2</sup> bitokned heiȝe lyf þe heiȝer man of lyf þe mo puȝes of fondynges ben vpon hym & þe stronger.

- 10 **T**unc<sup>3</sup> maxime inpugnaris tunc te inpugnari non sentis. ¶ Seke man hap two states pat ben riȝth dredeful. as seint Gregori seiþ pat on is whan he feleþ nouȝt his owen sekenesse And for þi ne secheþ he nouȝth þe leche ne þe lechecraft ne ne askeþ no mannes red ne no conseil and so  
15 asterueþ he ferelech er he it wene. Þis is he pat ne feleþ no fondynges as<sup>4</sup> þe aungel seiþ in þe Apocalips

- D**Jeis quia diues sum & nullius egeo & nescis quia miser es & pauper & secus. ¶ þus þou seiȝt þe nys no nede medicine. Ac þou art blynde in herte and ne seest  
20 nouȝth pat þou art pouer & naked of alle goode þewes. & of holynes & of gostlich werkes. pat oper dredeful astate is pat seke man hap & is al froward þis oper. pat is pat he feleþ so mychel anguissch pat he ne may pole pat men hondle his sore ne come þere neiȝ forto helen it þis is he pat feleþ so many fondynges.  
25 & is so adrad pat god ne loueþ hym nouȝth pat no gostlich confort ne may hym gladen ne make hym to vnderstonen pat he may for hem þe better ben yholpen. Ne telleþ it in þe godspell pat an Aungel ledd oure lorde Jezu crist in to wildernesse forto ben ytempted of þe fende,

- 30 **D**Uctus est iesus in desertum a spiritu vt temptaretur a diabolo. ¶ Ac his temptacioun pat he ne miȝth nouȝth synnen was onelich wiþ outen. Vnderstondeþ alderfirst pat two maner temptaciouns þere ben & two maner fondynges þe vter & þe inner And boþe ben of many manere. þe vter

<sup>1</sup> p. 403 a.

<sup>2</sup> is: on s slight traces of erasure.

<sup>3</sup> In the margin: *Gregorius*.

<sup>4</sup> as: on s traces of erasure.

fondyng is þat þe likyng cometh of . oþer myslikyng<sup>1</sup> . as of  
 sekenesse myseise scheme and vnþappe and vche yuel þat þe  
 flessche feleþ . wipinnen hert sore greue oþer tene oþer wrapþe  
 for þat he is pynd in his body . wipouten ben þise fondynges  
 his hele of body Mete drynk oþer cloþinge . oþer ȝif a man is 5  
 yloued more þan anoþer & more holden by & done good more  
 þan anoþer . oþer forto ben yworschiped of man oþer of wom-  
 man . þise ben fals fondynges inwip þat comen of lykynge and  
 þis dele is þe jnner temptacioun and is wers þan þe vtter and  
 swikeler þan þe oþer half & soner bigileþ men and wymmen and 10  
 boþe ben o temptacioun & oþer is<sup>2</sup> wipinnen & wipouten for þat  
 on is liknge & þat oþer is myslikyng . and boþe þise ben of two  
 dalen ac hij ben cleped þe vtter for hij bigynnen euer wip outen  
 and entren wip jnnen . for þe vtter þing is þe fondyng . þise fond-  
 ynges comen oþer while of god as of sekenesse & of frendes 15  
 deþ . and oþer while it cometh hem seluen . pouerte . myshappe &  
 oþer swich myslikyng of woord oþer of dede oþer of þe oþer  
 of þine . þis is al myslikyng . & þise comen of god sumtyme . hele  
 also and eise of man praysynge oþer ygoded of sum man . þise  
 comen also of god ac nouȝt as done þe oþer wip outen . ac wip 20  
 alle þise he fondeþ man . hou þat he dredeþ hym & loueþ hym .  
 þe jnner fondynges ben of myslikyng vnpewes oþer to hem  
 ward . oþer swikel þouȝttes to hem ward þat men þenchen þat  
 hij ben good for it is to her likyng . And þise jnner fondynges  
 comen of þe fende . of þe werlde & of oure flessche oþer while . 25  
 To þe vtter temptaciouns is nede pacience þat is polemodenesse .  
 & to þe jnner is nede wisdom & gostlich strengþe . We schullen  
 now speken of þe vtter & techen & techen hem þat han hem  
 how þat hij mowen þorouȝ goddes grace finde remedie .

**B**eatus vir qui suffert temptationem quoniam 30  
 cum probatus fuerit accipiet coronam vite quam  
 repromisit<sup>3</sup> deus diligentibus se. ¶ Blissed & celi he is  
 þat hap in temptacioun polemodenesse . for whan he is yproued  
 it seiþ he schal ben ycrouned wip þe crowne of lif þat god hap  
 bihoten to his lef ychose . For also proueth god his lemman as 35

<sup>1</sup> *myslikyng*: e probably by correction.

<sup>2</sup> p. 403 b.

<sup>3</sup> At the beginning of this MS.-line, traces of erasure.



þe golde Smythþe doþe þe golde in þe fyre . þat fals golde goþ to  
 nouȝth . & þe good golde comeþ out trier & briȝtter þan it was  
 toforne sekenesse is apyne & a brennyng to þolien ac noþing  
 ne clenȝeþ fire þe gold ac sekenesse doþe þe soule . ȝe sekenesse  
 5 j saie þat god sendes<sup>1</sup> nouȝt sekenesse þat summe han . for many  
 maken hem seek for her fole hardischippes and þorouȝ vneuen-  
 nyng . and swiche sekenesse ne quemeth nouȝt god . Now how  
 schaltou knowe þise two maneres of sekenesses . sekenesse þat god  
 sendes & sekenesse þat comeþ of oure seluen . Sekenesse þat god  
 10 sendeþ is þis þat comeþ opon þe sodeynlich & nouȝth þorouȝ  
 þine owen makyng . for to make hem seke for greme oþer wraþþe  
 þat hij taken to hem oþer þorouȝ to mychel mete oþer drynk  
 oþer þorouȝ to gret fastyng oþer þorouȝ ȝemeleshede þat hij  
 gon in to sum stede & cacchen sum hyrt þorouȝ her owen default  
 15 & myskepyng & þis is al for default of wisdom & queyntise &  
 on many oþer maneres it comeþ to man & to womman . & ȝif  
 it come on any manere þat hij ne<sup>2</sup> hane nouȝth kepte hem as  
 hij auȝtten to done . swich manere sekenesse ne quemeth nouȝth  
 god oþer to longe wakyng oþer slepe to longe and wexeþ heuy  
 20 þerfore . Now remedie aȝein sekenesse þat god sent is þe mode-  
 nesse and be pacient þere jnne and þonke god ȝerne þat he wolde  
 so visite þe and proue þe And of þe sekenisse þat comeþ of þi  
 seluen erie hym ȝerne mercie and forȝiuenesse of<sup>3</sup> þat þou haste  
 þorouȝ þine owen default so anientisscht þi body þat þou ne may  
 25 nouȝth serue hym as þou auȝtte to done . Biȝeke hym þat he  
 forȝiue it þe & ȝiue þe grace þat þou may amende it aȝeins hym .  
 ȝif it be his wille . & be þan þe mode for þe mede is mychel  
 þat lip to þe þe mode man oþer womman . for he is euened to  
 martir . þus is sekenesse soule Hele & salue of her woundes and  
 30 kepeþ þat hij ne cacchen nomo as god seiþ þat hij schulden ȝif  
 sekenesse ne letted it . Sekenesse makeþ man to vnderstonde what  
 þat he is & to knowen hym seluen . And he is good maister þat  
 beteþ man forto lerne hou miȝtti is god . and hou brotel man is .  
 & þe blis of þis wrecched werlde Sekenesse is þi golde smyþþe  
 35 þat in þe blisse of heuene ouer gildep þi coroune . for þe more

<sup>1</sup> *sendes*: the second *e* partly effaced.

<sup>2</sup> p. 404 a. At the end of the line, erasure.

<sup>3</sup> *of* added above the line.



þat þi sekenesse is þe besier is þi golde smyþþe . and þe lenger  
 þat it lasteþ þe brytten it waxeþ to martirs euenynge þorou; a  
 wo þat þou haste here and takes it wiþ good wille . what is more  
 grace to þe þat haddest deserued & of erved þe pyne of helle  
 werlde wiþ outhen ende & may passe þat þorou; a litel wo here . 5  
 Nolden men tellen hym alder man maddest þat forsoke a buffet  
 for a speres wounde . A nedel prickyng for a byheuedyng . A  
 betyng for an hongyng oþon þe galewe trees of helle . god it  
 wott alle þe wo of þis werlde nys bot as a schadewe to þe leste  
 pyne of helle . Al nys nouȝth so mychel as a litel dewes drope 10  
 aȝein al þe grete see . þat goþ al aboute þis werlde . and alle þe  
 waters þerto . He þat may þan atstirten þat ilche griselich wo and  
 þat hetelich pyne þorou; a litel sekenesse here sely may he saie  
 þat he is .

**O**N oþer half lerneþ here many folde froueren aȝein þe vtter 15  
 fondyng þat comeþ of mannes yuel for þise oþer ben of  
 goddes sonde . Who þat euer mysseip þe oþer mysdoþe þe nyme  
 ȝeme and vnderstonde þat he is þe file þat þise Lorymers han þat  
 hij filen þe yrne wiþ and maken it bryȝth . so done hij . hij ben  
 þe file þat fileþ away al þe rust of þi soule þat is synne and 20  
 bryȝtten<sup>1</sup> þi soule and freten hem seluen allas þat while as þe  
 file doþe

**A**N oþer þenche who so euere any wo doþe þe scheme . grame .  
 oþer tecne . he is goddes ȝerde<sup>2</sup> & god hetep þe wiþ hem  
 & chastises as þe fader doþe his leue childe wiþ þe ȝerde for he 25  
 seiþ þat he doþe so þorou; seint jones moupe in þapocalips

**E**Go<sup>3</sup> quos amo arguo & castigo ¶ Hem he seiþ þat  
 j loue hem j wil nymen & chastise . j warne ȝou fora he  
 ne betep none here bot hem þat he loueþ nomore þan þou woldest  
 beten a fremde childe þeiȝ al it agylte . Ac nouȝth ne leteþ he 30  
 wel of þis þat is cleped goddes ȝerd . for as þe fader whan he  
 haþ beten þe childe wiþ þe ȝerde werpeþ it away so doþe oure  
 lorde werpeþ þe vnwrast man oþer womman þat he haþ beten  
 wiþ his dere lef childe doune in to þe pyne of hell,  
 Virga furoris mei assur &c. ¶ For þi elles where, 35

<sup>1</sup> *bryȝtten*: the second *t* almost effaced.

<sup>2</sup> p. 404 b.

<sup>3</sup> In the margin: *in apocalipsi*.

**M**Jehi<sup>1</sup> vindictam & ego retribuam ¶ pat is . myne  
 is þe wreche & j it schal ȝelde . As þeiȝ he seide ne wreke  
 nouȝth þi seluen ne guccheþ nouȝth . ne warieþ nouȝth whan a  
 man gilteþ ȝou ac þencheþ þat he is ȝoure fadersȝerde & þat he  
 10 wil ȝelde hym ȝerdes seruise . þat is caste hem in to þe pyne  
 of helle bot ȝif hij amenden hem here . as þe fader þroweþ a  
 way þe ȝerde whan he has beten his dere child And ne beþ  
 nouȝth þan as vntauȝt children and froward þat cracchen aȝein  
 & biten opon þe ȝerd . Ac doþe as þe debouer childe doþe ȝif þe  
 10 fader beteþ hym wiþ þe ȝerde he kisseþ it & so do ȝe . For so  
 biddeþ ȝoure fader þat ȝe ne kisse nouȝth wiþ mouþ one ac wiþ  
 loue of hert hem þat he beteþ ȝou wiþ,

**D**iligite<sup>2</sup> inimicos vestros . benefacite hijs qui  
 oderunt vos & orate pro persequentibus vos &  
 15 calumpniantibus vos . ¶ þis is goddes biddynȝ þat hym  
 is wel leuer þat ȝe dude þan ȝe eten harde brede & dranke water  
 or wered þe hard haire oīper ȝutt any oīper penaunce . for of alle  
 penaunces þat is þe most . Loueþ ȝoure foomen , he seiþ . & doþe  
 hem good þat wereþ vpe ȝou & ȝif ȝe elles ne mowen . biddeþ  
 20 fast for hem þat ȝou any yuel done oīper myssaien doþe as þe  
 apostle lerneþ . Ne ȝelde ȝe nouȝth yuel aȝein yuel ac ȝeldeþ euer  
 good aȝein yuel , as dude oure lorde hym self & alle his holy  
 halewen & ȝif ȝe holden þus goddes heste þan ben ȝe his dere  
 children þat kissen þe ȝerd þat he haþ ȝou wiþ ibeten . Now saien  
 25 oīper while summe . his soule oīper hir jchill wel louen ac his  
 body in none wise . & þat nys uouȝth to siggen þe soule & þe  
 body nys bot o mau & boþe hem tyt o dome . wiltou þan delen  
 a two þat god haþ ysamened he forbedeþ it & seiþ,

**Q**uod<sup>3</sup> deus coniunxit homo non separet . ¶ Ne  
 30 worþe<sup>4</sup> noman so wode þat he to dele a two þat god haþ  
 yfastned to gedres .

**I**nposuisti<sup>5</sup> homines super capita nostra . ¶ pou haste  
 ysett men abouen oure heuedes lorde . þat is to saie pou haste  
 sett men vpon vs to done vs harme and tene forto prouen vs,

<sup>1</sup> In the margin: *dominus* .

<sup>2</sup> In the margin: *dominus* ,

<sup>3</sup> In the margin: *dominus*

<sup>4</sup> p. 405 a. *Ne worþe* run together .

<sup>5</sup> In the margin: *dauid*

**T**ransibimus<sup>1</sup> *per ignem & aquam*. ¶ We schullen  
 passen by fire and by water. þat is to saie þorouȝ fire of  
 fondynges. & þorouȝ water of anguissch & sorouȝes. þenche ȝutt  
 on þis wise. þat childe ȝif it spurnep on sum þing oīper hirteþ  
 it men beten þat þing þat it hirteþ opon. & þe childe is paid 5  
 and forȝetep al his hirtt & stilleþ his teres. for þi frouer ȝoure  
 seluen

**L**etabitur<sup>2</sup> *iustus cum viderit*<sup>3</sup> *vindictam* ¶ For god  
 schal done on domes day as þeiȝ he seide þus. douȝtter  
 hirte þis<sup>4</sup> þe. dude he þe spurnen in wrappe oīper in herte sore. 10  
 in scheme oīper in any tene. Looke douȝtter hou he it schal  
 abiggen. And þere ȝe schulle seen þe deuels so beten hem wiþ  
 her baterels þat wo bep hem. and ȝe schult ben ypayed. þis  
 leueþ and ȝe schult ben ypaid per of. For ȝoure will and goddes  
 wille schult ben so bounden to gider þat ȝe schull wil as he 15  
 wil, and he as ȝe wil. And ouer alle oīper þouȝttes þencheþ euere  
 on goddes pyne and in al ȝoure anguissch þat he þat made al  
 þe werlde of nouȝth & weldeþ it att his wille. wolde for his  
 þralles polen swich schenschipes. hokers. buffetes and spatelynges.  
 blindefellinges. þornen corounynges. þat sete so in þe heued þat 20  
 þe bloode stremed adoune. And his swete body bounden naked  
 to a piler and beten so. þat þe derworþe blood ran adoune on  
 vche halue. þat attrý drynk þat men hym ȝeuen þo hym þristed  
 opon þe rode her heuedes schakende opon hym on hoker and  
 gradden so loude. Lo here he þat heleþ oīper men & may nouȝth 25  
 helen hym seluen. turnep þere vp. whan ich speke hou þat he  
 was pynd in alle his fyue wyttes. And ȝe schult seen hou litel  
 þat it recheþ to<sup>5</sup> his wo. Al oure wo. sekenesse & oīperwhat of  
 worde oīper of werk and al þat man may þolien aȝein þat þat he  
 þoled<sup>6</sup> And ȝe schul<sup>6</sup> seen hou litel it is þerto. and namelich 30  
 ȝif ȝe þenche þat he was lopes and al þat he suffred nas nouȝth  
 for hym seluen bot for vs. For he ne agylte neuere And ȝif

<sup>1</sup> In the margin: *dauid*

<sup>2</sup> In the margin: *propheta*.

<sup>3</sup> *viderit*: from *e* a slight erasure, extending down across two lines.

<sup>4</sup> *þis*: on *s* traces of erasure.

<sup>5</sup> Between *to* and *his*: *at* crossed over and expuncted.

<sup>6</sup> On *d* in *þoled*, *l* in *schul* slight traces of erasure.

we polen<sup>1</sup> wo. we haue wers deserued. & al pat we polyen it is  
for oure seluen.

**G**op now gladlicher<sup>2</sup> by stronge waie & by swynkeful toward  
pe heize feste of heuene here as oure glad frende<sup>2</sup> oure  
5 come kepeþ. þise<sup>2</sup> besie werldelich<sup>2</sup> men gon by pe grene waye  
toward pe galewes & pe dep of helle. better is to goo to heuen  
þan to helle. better is to goo to myrþe wiþ mescise<sup>3</sup> þan to wo  
wiþ eise. nouȝt for þan wrecched werldelich men biggen derrer  
helle þan goode men done heuene,

10 **V**Ja<sup>4</sup> *impiorum conplantata lapidibus*<sup>5</sup>. *id est.*  
*duris afflictionibus*, ¶ pe waye of pe wicked is sette  
ful of stones þat is many hard trauailes & pouȝttes hij han for  
pe goodes þat hij gaderen here. O þing to soþe wite ȝe A mys  
worde þat ȝe polieþ. A daies longynge. a sekenesse of a stounde.  
15 þeiȝ man cheped of ȝou on of þise atte day of dome þat is pe  
mede þat ariseþ here of. Ȝe nolden it sellen for an hundreþ  
þousande werldes of gold for þat schal be ȝoure songe

**L**Etati<sup>6</sup> *sumus pro diebus quibus nos humiliasti*  
*annis quibus vidimus mala*, ¶ þat is. wel is vs my  
20 lorde for þo ilche ȝeres þat we were seke jnne & hadden sore &  
sorouȝe Vche werldelich wo is goddes sondes man. And heize  
mannes messangere men owen heizelich to vnderfongen & maken  
hym gladd chere & namelich ȝif he is pryue wiþ his lorde. And<sup>7</sup>  
who was pryue wiþ pe kyng of heuene while<sup>7</sup> þat he woued here  
25 in erþe! þan was þis sondes man. sorouȝ. & wo. þat is pe wo of  
þis werlde it ne com neuer fram hym here vntil his lyues ende.  
þis messagere what telleþ he vs. He spekeþ to vs on þis wise,  
God as he loued me sent me to his lef frende. xi come and  
my wonynge þeiȝ ȝou it þenche attrý and hard it is good and  
30 heleande. Nere þat þing griselich in it self whiche þat men ne

<sup>1</sup> *polen*: above the line, between *e* and *n*, a comma-like mark, possibly meant for *i*.

<sup>2</sup> On the second *l* in *gladlicher*, *n* in *frende*, *p* in *þise*, *d* in *werldelich* traces of erasure.

<sup>3</sup> *me/seise*: p. 405 b.

<sup>4</sup> In the margin: *Salam* with the last two strokes of the *m* cut away.

<sup>5</sup> *lapidibus*: over *p* faint traces of an erased letter.

<sup>6</sup> In the margin: *da u*

<sup>7</sup> A red blot, half erased, extending from *And* slantwise down to the left across three lines, has made *e* in *while* indistinct.

miȝth nouȝth wel biholden þe schadewe were so kene and so hote  
 þat ȝe ne miȝth nouȝth *with* outen hirt it polien: what wolde ȝe  
 þan segge of þat eiȝeful<sup>1</sup> þing þat þe schadewe com of. ȝ. saie  
 ȝou forsoþe al þe wo of þis werlde þat euere was or euere schal  
 be til þe day of dome þeiȝ it were al in on. ȝutt ne were it bot 5  
 a schadewe to þe lest pyne of helle. Jch am þe schadewer seiþ  
 þe messagere þat is<sup>2</sup> werldelich wo. Nedelich he seiþ ȝe mote  
 vnderfonge me oþer þat griselich wo. þat ich am of schadewe  
 For who so vnderfongeþ me gladlich & makeþ me gladd chere:  
 my lorde sendeþ hym worde þat he is quite of þat ilche wo þat 10  
 ich am of schadewe. þus spekeþ goddes messagere to vs. for þi  
 seiþ seint jame.

**O**me<sup>3</sup> *gaudium existimate cum in temptationes  
 varias incideritis*, ¶ Al blisse holdeþ it breperen to<sup>4</sup>  
 fallen in diuers fondynges þat is in þe vtter<sup>4</sup> and in þe juner 15

**O**mnis<sup>5</sup> *disciplina in presenti videtur non esse  
 gaudij set meroris postmodum fructum &c.*, ¶ Alle  
 þe fondynges þat we ben now wiþ yfondeþ þat vs<sup>6</sup> þenchen  
 wepe & nouȝth wynne: afterward it turneþ<sup>7</sup> to wele and to blisse.  
 my leue frendes ȝieueþ good kepe herto for þis is a þing þat 20  
 doþe mychel harme and reueþ a man grete mede,

**Popule**<sup>8</sup> *meus qui te beatificant illi te decipiunt*  
 ¶ þis is<sup>9</sup> goddes word þorouȝ ysaie. who þat praiseþ ȝou  
 tofore ȝou and seiþ wel is þe moder þat þe bare and to goder-  
 hiele were þou borne in þis werlde. þise<sup>10</sup> ben pine traytours 25  
 seiþ oure lorde,

**Q**uoniam<sup>11</sup> *deus dissipauit ossa eorum qui homini-  
 bus placent confusi sunt quoniam deus spreuit*

<sup>1</sup> MS.: *heizeful* with *h* expuncted.

<sup>2</sup> is on erasure.

<sup>3</sup> In the margin: *Ja* almost effaced. *Ome*: *M* altered from *m*.

<sup>4</sup> An interlinear erasure has effaced *t* in *to* (partly) and *v* in *vtter*.

<sup>5</sup> In the margin: *paulus*

<sup>6</sup> *vs* partly effaced.

<sup>7</sup> p. 406 a.

<sup>8</sup> In the margin: *ias*.

<sup>9</sup> is possibly on erasure.

<sup>10</sup> *þise*: *i* inserted above the line.

<sup>11</sup> In the margin: *uid*

eos. ¶ Whi þe lord brake her bones for hij pleseden to men.  
hij ben confounded god hap forsaken hem

**V**E<sup>1</sup> vobis eum omnibus hominibus benedixeritis.  
v. s. h. & c. ¶ Acursed be ȝe þat alle men blis for þorouȝ  
5 þat blissynge hij maken ȝou fals prophetes as her faders  
weren. on þis manere ȝe moten vnderstonden þis. Who þat  
louep þe more & blisseþ for þi catel for hij hopen to haue sum  
goode of þe þe more þorouȝ her Losengerie þan ȝif hij seiden  
þe þe soþe. And ȝif hij hadden þi catel hij maden litel fors of  
10 þi soule oþer of þi body. þise ben þine traytours. And þat bliss-  
inge þat þou takest of hem. bringep þe to deceyt & putteþ þe  
in to a pryde þorouȝ a wel late þat þou latest of þi seluen for  
þat þou arte so praised. And to bodilich harme boþe. for hij  
bigilen þe of þi catel. For þorouȝ her praysynge þou ȝiuest hem  
15 þe gladlicher of þi good. & þat þou losest for hij ben ypoerites<sup>2</sup>  
and fals prophetes. And ȝif þou wost þat hij ben swiche. þou  
schalt be pyned þerfore þou susteynest hem in her synne þat  
is in her ypocrisie. & arte coupable forto be dampned þorouȝ  
hem. Now bep war of alle swiche. j. rede. for gregori seiþ þat  
20 swiche men & wymmen þorouȝ her faire speche leden þe folk in  
a grene waye toward helle. For grene waie is soft & fair & so  
ben her wordes. And þerfore seiþ jeremye þe prophete. saye þe  
folk her soþes. þat is saie hem boþe þe hard & þe nesche þat  
is speke boþe of þe merci of god & of his riȝthwisenesse to geder.  
25 And þan may he þat hereþ it take which waie þat he wil.  
wheþer he wil go to helle oþer to heuene it is in his fre will.  
for god hap ȝouen hym leue to chese & hap warned hym of his  
harme. wharþorouȝ hym þar wite non bot his fre will ȝif þat he  
wil alway take þe brode way þat lip to hell and leten þe narouȝ  
30 waye þat lip to heuene as alle þise werldelich men done. And  
ȝif a man speke þus of god þan puttes he hym seluen out of  
perile tofore god.

**N**OW þe jinner fondynge is to fold als wel as þe vtter in  
aduersite & prosperite. þat is in wele & in wo. & boþe þise

<sup>1</sup> In the margin some illegible letters, possibly: <sup>ns</sup><sub>o</sub> with the lower letter partly cut away and s(?) apparently corrected from g; a letter, half erased, above.

<sup>2</sup> *ypocrites*: *es* possibly on erasure.

kyndelen þe<sup>1</sup> juner fondyng. Adnersite is myslykyng. And prosperite is likyng þat likenep<sup>2</sup> to synne. þis j saie for þis poynt. for þere is likyng þat men fongen mychel mede fore. as likyng in god & in þat þat falleþ to hym. þe juner fondyng is two folde fleschlich & gostlich. Fleschelich as of lecherie & glorie oþer sloupe. Gostlich as pride. onde. wrappe coueitise. þise ben þe juner fondynges þe seene heued synnes and her foule kyndles fleschlich fondynges may ben euened to fote wounde. And gostlich fondynges þat is more drede of<sup>3</sup> for þe peril may ben<sup>3</sup> cleped breest wounde. Ac vs þencheþ gretter 10 fleschlich temptaciouns for þat we fele hem and þe oþer þei; þat we hane hem we ne fele hem nouȝth. & ben þei; grete and griselich in goddes eiȝen, and ben for þi mychel to dreden þe more. for þe oþer þat men felen willen schewe leche & salue. Ac þe gostlich hurtes ne þenchen vs nouȝth sore and perfore we 15 ne sechen no salue of schrift & drawen to þe deþ er men lest wene. Now willen<sup>4</sup> summe saie on þis manere. ȝe: ich am vncunmande. J graunte wel þis bot o þing J chille aske þe. hou & on what manere is a man cunmande. J chille segge þe go we first to werldelich cunnyng. ȝif þo schalt lerne any werldelich þinges 20 þou moste haue þise þre poyntes. þou moste haue will & loue to lerne it & þan ȝiue besilich þi stody þerto oþer elles ne schaltow neuer cunne it. And þei; þe þenche hard atte first tyme. þorouȝ will and loue þat þou haste forto lerne it. þou entres in litel and litel. And atte last þe þencheþ it liȝth<sup>5</sup> ynouȝ. And 25 riȝth on þis manere it fareþ by goddes lawȝe. Ȝif þou wilt cunne it and lerne hou þou may saue þi soule. þou mostest haue þise þre. Will & loue to god. & þan stodye ȝerne abouten what þing þat he haþ forboden<sup>6</sup> þe. & what he haþ bidden þe do. And þan he schal sende þe cunnyng ynouȝ. þat al cunnyng cometh 30 of. þat is to saie ȝif þou be in good wille for after þi will to hym ward he sendeþ þe grace and cunnyng. Now ȝif þou wilt nouȝth ȝiue þi stody forto brynge boþe þi body & þi soule to

<sup>1</sup> p. 406 b. In the left-hand bottom-corner, a hand pointing.

<sup>2</sup> *likeneþ*: *ne* inserted above the line.

<sup>3</sup> *of* — *ben* probably on erasure.

<sup>4</sup> *willen*: on *e* traces of erasure.

<sup>5</sup> *liȝth*: traces of erasure on *th*.

<sup>6</sup> Between *forboden* and *þe*: *me* crossed over.



blisse as pou doost to bodilich sustenance pat schal faile: pis  
 man oiper womman ne may nouȝth saie skilfullich pat hij ne  
 louen þe werld more þan god And þan þeiȝ he reue þe þe þing  
 þat þine herte falleþ to most ne blame hym nouȝth. Ȝif þi wille  
 5 falle to þe werld pou mostest þan haue þe blis of þis werlde.  
 and þe pyne wiþ outen ende. Oiper pou<sup>1</sup> moste haue wo & sorouȝ  
 here & blis wiþ outen ende. For ich warne ȝou forsoþe ne may  
 uoman haue. þat is al his wille here and elles whare For god  
 seiþ. noman ne may serue two lordes to queme þat is þe werlde  
 10 and god. Now may vche man wel seen þat man mote do þat in  
 hym is. For vche man & womman whan hij comen in to þis  
 werlde and ben of age hane her fyue wyttes and knoweyng of  
 yuel and of good and will and skil forto reule hem by. & mowen  
 ȝiuen hem þan to wheþer þat hij willen. to good oiper to qued.  
 15 Now ȝe þat ne cunnen nouȝth ne<sup>2</sup> ne willen nouȝth lerne hou ȝe  
 mowen serue god & quemen hym. ȝe ne schullen nouȝth onelich  
 be taken for vncumandnisse ac ȝe schullen be taken for men  
 þat despisen god. For wel wott vche man ȝif þat he hadde a  
 seruaunt þat coupe nouȝth serue hym ne wolde nouȝth lerne.  
 20 he wolde saye þat he hadde despytt of hym and putte hym a  
 way fram hym. Now do we þan to god as we wolde þat god  
 dude to vs. & make we hym no wers þan oure seluen. And ȝutt  
 he wil sauen vs þan and helpen vs. And skyl it wolde þat we  
 maden hym better<sup>3</sup> Ac wolde we make hym so good as oure  
 25 seluen. J. ne can fynde noman ne neuere ne coupe. and he  
 schulde haue a seruaunt þat he proue hym er he made hym  
 pryue wiþ hym ȝif he were goode & trewe & profitable to hym  
 And ȝif he seiȝ þat he were nouȝth. he wolde putt hym away.  
 and take anoþer. Ne blame noman god þan þeiȝ he do so. for he  
 30 seiþ he wil assaye his seruauntȝ er þat he ȝiue hem auancement.

**A**rgentum<sup>4</sup> igne examinatum probatum terre pur-  
 gatum septuplum. ¶ þat is siluer ytried wiþ fyre proued  
 þre sipes seuen fold oiper here oiper in purgatorie. And al þis  
 gret puregeyng is in a mannes wille. for swiche wille may a

<sup>1</sup> p. 407 a.

<sup>2</sup> ne: on e traces of erasure.

<sup>3</sup> better: on the lower part of b a half-erased blot.

<sup>4</sup> In the margin: dauid,



man haue here to god þat he wil purge hym here wip sekenesse  
 & trauaile & many oþer harmes. so þat he schal haue a glad-  
 nesse gostlich in þe pyne þat he þoles here so þat hij ne schul-  
 len nouȝth deren hym. & so he haþ done wip many and ȝutt  
 doþe vche day & drawep hem softlich vn to hym and al wip 5  
 lyst. for þe goode wiff þat hij han to hym. & þat was seen by  
 þe maudeleyne whan þat hire broþer was ded. sche com to hym  
 & wepe. & for he seiȝ hir wepe. he wepe wip hir & arered hire  
 broþer als smertlich. Nomore ne may he suffre now þat we  
 sorowe. & we han goode wille vn to hym as sche hadde bot ȝif 10  
 he alegge it alsone. And ȝif we gon to<sup>1</sup> purgatori we schullen  
 be pyned wip outhen any solas nylle we ne wil we. And many  
 seyen wel were me miȝth ich come þider þat my soule miȝth be  
 pyned þere. Wostow man what þi soule is. þi soule is þi lyf  
 whan þe soule is outh of body. what pyne felep a mannes body 15  
 þan. þi body nys bot a cloþing to þi soule as cloþing is here a  
 cloþing to þi body. And more harme it wolde<sup>2</sup> do þe to be  
 beten on þi naked body þan whan þou art cloþed Men seþ whan  
 þe fader wil do þe moder bete hir childe sche wil bidde þe  
 childe crie & bete it on þe cloþes. þan may we say þat god 20  
 louep vs as þe moder doþe þe childe<sup>3</sup> þat betep on his cloþes  
 whan he betep vs here vpon oure bodyes & nouȝth opon oure  
 naked soule. take we þan his betynge louelich. Holy men &  
 wymmen of alle fondynges weren strongest yfounded & hem to  
 goderhele for in þe fiȝth aȝein hij biȝeten þe blisful kempen 25  
 coroune. Loo þeiȝ hou he menep hym in Jeremie,

**P**ersecutores<sup>4</sup> nostri velociore aquilis celi super  
 montes persecuti sunt nos in deserto subsidiati  
 sunt nobis. ¶ þat is oure wiperwymnes ben swifter þan ernes  
 opon þe hilles. hij clymben after vs & þere hij fiȝtten wip vs 30  
 and ȝutt in þe wilderness hij spyen vs to slen. Oure wiperwyn-  
 nes ben piȝe þre. þe fende þe werld. oure flesche as ich er  
 seide. Liȝthlich ne may nouȝth a man witen oþer while which  
 of piȝe vs werrep for vche one helpeþ oþer. þeiȝ þe fende egge

<sup>1</sup> p. 407 b.

<sup>2</sup> wolde: on *w* a blot partly erased.

<sup>3</sup> childe: traces of erasure on *c*.

<sup>4</sup> In the margin: Je

vs to pride . to wrappe . oiper onde . & to her attri kyndels pat  
 ben here after ynempned . pe flessche putteþ þerto swetnesse &  
 softnesse . & ese . pe werlde biddeþ man<sup>1</sup> wisshen werldelich wele  
 and oþer swich vayn glories þat bi duelleþ canious to louien &  
 5 so hij don . þise fon he seiþ folowen vs on lilles & waiten vs  
 hou þat hij mowen vs harmen . Hull þat is holy lyf bitokned  
 pere pe deuēl ensautes oft ben strengest . By wilderness is bi-  
 tokned onelich lyf . For also as in pe wilderness ben wilde bestes  
 & willen nouȝt polen mannes anoyng ac fleen whan þat hij  
 10 hem heren . riȝth so schulden ouelich men & wymmen ben wilde  
 on þis wise . & þan hij ben swete & lef to oure lorde . & swete  
 hym pencheþ hem . for wilde flesch is swetter þan oþer flesch .  
 In þis wilderness went oure lordes folk as Exode telleþ toward  
 pe blisful londe of jerusalem þat he hem hadd bihoten . and of  
 15 alle þat wenten out of Egipte ne comen bot two to Jerusalem .  
 Josue & Calaphe þat god ne slouȝ hem for her synne . of sex  
 huudreþ þousande of men wip outen wymmen & children . &  
 seruauȝtȝ . so hard<sup>2</sup> pe deuēl tempted hem in wilderness . And  
 pere it was bot fourti dayes iourne hij weren fourty wynter in  
 20 goynge and al for her synne and her grucching perfore beþ  
 war who þat secheþ onelich lyf er he be proued for he may  
 liȝthlich myskarien for pe deuēls assautes ben hard pere & qneyut .  
 And alle goddes childer taken pe waye toward pe heiȝe blis of  
 jerusalem abouen . þat is pe kyngdom of heuen þat he haþ bi-  
 25 hoten his chosen . J rede þat we go wel warlich . for in þis waie  
 þat nys bot wilderness ben yuel bestes many . pe Lyoun of  
 pride . pe Neddre of attri onde . pe Vnicorne of wrappe . pe  
 Bere of heuy slouþe . Fox of wisshynge . Sowe of ȝeurnesse .  
 Scorioun wip pe tail of styngynge leccherie . þise beu pe seuen  
 30 hede synnes ,

**P**E<sup>3</sup> Lyoun of pride haþ<sup>4</sup> fele whelpes Vana gloria . vayn  
 glorie . þat is a man þat leteþ wel of hym seluen & of þing  
 þat he depe and wold ben yprased pere of wip word oiper wip  
 aqueyntaunce . oiper porouȝ maistrie þat he can do more þan

<sup>1</sup> man: *m* partly effaced.

<sup>2</sup> p. 408 a.

<sup>3</sup> In the margin: *perbia* in fainter black ink, apparently in a different hand.

<sup>4</sup> *haþ*: over a slight erasure.

anoper . & pis drawep mychel to religioun And pere it bicomep  
als wel as who so putt agold ringe in a swynes nose . for nomore  
bicomep it vn to hem be wel ypaied ȝif men praise hem yuel  
ypaied ȝif men mysprased hym & saie nouȝth al his will. Indig-  
nacioun is anoper whelp . pat is pat hym pencheþ scorne of any 5  
þing pat he seep by oper oiper hereþ and ne kepeþ nouȝth be  
chastised of lower þan he is. Ypocrisie is anoper whelp pat  
makeþ hym better þan he is. Presumpeioun anoper . pat is nymep  
more on honde þan he may do . oiper is to ouer trosty of goddes  
mercy oiper to holde toward hym . oiper to trosti opou hym 10  
seluen . oiper entermetep hym of þing pat ne falleþ nouȝth to hym .  
In pis poynt han pise clerkes sett hem hij pat seien pat noman  
schulde preche of god bot ȝif he were ordred Ac hij ne loken  
nouȝth pere what her ordre is For j saie hem forsoþe þeiȝ pat  
he be a Pope . oiper Bisschope . Monk . oiper Frere . & he be in 15  
dedlich synne . he is out of ordre . & ferrer fram þe grace of  
god þan a lewed Man pat non ordre hap taken of holy chirche  
bot his cristendom & is in clene lyf And j saie ȝou forsoþe god  
holdeþ better by þe foulest myster man pat lewed is & kepeþ  
hym out of dedlich synne & louep god & dredeþ hym . þan of 20  
alle men pat haue taken ordre & dignite and lyuen after her  
fleschlich likynges . for hem ne louep he riȝth nouȝth . for hij ben  
his enemyes & werren . aȝeins hym als longe as hij han þat wille .  
& alle pat susteynen hem schulȝ it abuggen . And god vouches  
better saf þat swich a lewed man speke of hym . þan any of hem 25  
as<sup>1</sup> ȝe<sup>2</sup> han in pis boke tofore pat he wil reprocen hem whi  
pat hij speken of hym . and seint Austin seiþ pat we clerkes  
lerne for to go to þe pyne of helle . and lewed folk lerne to go  
to þe ioye of heuene .

**E**ffusa<sup>3</sup> est contencio super principes & errare 30  
fecit eos &c. ¶ Strif and wrappe is ȝoten opou þe princes  
& made hem forto erren out of þe riȝth waie . pat is to saie hij  
ȝauen hem to delices of her bodies and god lete hem han her  
wille and after kast hem to helle,

<sup>1</sup> as: a partly effaced.

<sup>2</sup> p. 408 b.

<sup>3</sup> In the margin: *psalmista*.

ET<sup>1</sup> adiunuit *pauperem* de inopia, ¶ And he halp þe pouere out of her mesaise and summe wil saie where lered he of diuinite. þou bicomest hym forto speken of god her to lip gode answeie. where lerned Peter & Poule diuinite. Jerome & Ambrose and Gregori. of whom lerned þise men. wheþer comen hij to her wytt þorouþ þe holy gost. oþer þorouþ stody of gret clergie. J saie þat hij hadden it of god & nouþ þorouþ her stody ne þorouþ her lernynge. & ich vnderstonde þat þise were good men. for by hem is holy chirche yreuled now. And ich vnderstonde & wott wel þat god is now als redy for to helpe lewed men as he was þan þat hym wil loue & serue And wite þe wel þat it is now als mychel nede as it was þan þat hastise þe clerkes wip þe lewed men forto schewe his myth as he hap alway done her toforne. for holy wrytt is ful þerof þat seiþ whan synne miþth nouþth be chastised wip man. god it chastised And loke now ȝif synne may be chastised wip man. naȝ it is meyn-tened by hem þat schulden ben heuedes and chastiseu it. so þat it is þe more for summe þat holden mennes wyues & lemmans & hij han siluer for to ȝiuen. hij han leue for to serue þe deuel al att her wille. And summe seyn þat hij han ben atte holy chapiter & made her pes þat hij mowen holden her lemman & lyuen in þe deuels seruise att her lykyng. And þerfore j may saie hardilich & vehe man þat knoweyng hap of god þat he it wil chastise. for bigunnen he hap. For þis londe is departed in pre. in wywners & in defendours. & in assaillours. þe wywners þe ben þe commune poeple & hij han ben chastised wip hunger. þe defendoures þat ben þise grete Lordes þat schulden defende þe commune poeple. hij han ben chastised wip hongeyng. & draweyng. here is proue of ynouþ alle men it witen wel. þe assaillours þat is þe clergie þat schulde teche boþe þat on & þat oþer þe lawþe of god & chastise hem ȝif þat hij duden amysse. And as by siȝth in þe werlde hij þat<sup>2</sup> schulden ben chastisoures ben meyntenoures<sup>3</sup> of syne and hij ben vnchastised ȝutt. Bot drede hem nouþth þere of god ne hap nouþth forȝeten hem. he wil þenche oþon hem whan he seiþ his tyme. Ac ȝif *jesus* hadde

<sup>1</sup> In the margin: *Psalmista*,

<sup>2</sup> p. 409 a.

<sup>3</sup> *meyntenoures*: s possibly a correction.

a trewe prelate he wolde raper be longed & drawen perfore þan  
 he suffred his lord be so reuiled as he is. And ich am riȝth  
 siker he ne schulde nouȝth repenten hym þeiȝ he ȝede to þe dep  
 perfore nomore þan oþer holy men han toforu hym. Now go we  
 aȝein to oure matier. Inobedience þat is he þat nyl nouȝth be 5  
 tauȝt of his Ouerling ne of his vnderlyng. ne ben buxum to  
 his prelate ne parischen to his preest ȝif hij ben of good maners  
 And ȝif he ne be ȝiue worschipe to þe ordre & nouȝth vn to  
 hym for god forbedeþ þe his compaignye bot in hope for to  
 amenden hym. Man be buxum to his maister þe maiden to hir 10  
 dame. þe lower to þe heiȝer. Loquacitate, þat is he þat is of  
 mychel speche. Zelpen. demen. liȝen oþerwhile. vpbraideþ. chideþ.  
 stireþ leiȝtter. Blasfemie, þat is he þat swereþ grete opes<sup>1</sup>. þat  
 bitterlich curseþ oþer mysseþ by god oþer by any of his Halewen  
 for any þing þat he seþ oþer hereþ. þoleþ oþer redeþ. Inpatient 15  
 þat is he þat nys nouȝth þolemode aȝein all sorouȝes & alle yuels.  
 Contumacie þat is þing þat a man haþ in hert for to done be  
 it good be it qued þat no wiser red may hym out brynge of þat  
 riot. Contencion, þat is stryf to ouercomene þat on þencheþ  
 whan he haþ ouercomen & þat oþer is crauant. & he maister 20  
 of þe ple. & criep as champion þat he haþ ygeten þe place.  
 And siþen vpbraideþ al þat yuel<sup>2</sup> þat he may<sup>3</sup> on þat oþer bi  
 þenchen. & euere þe more hij seien þe better it likeþ hem þeiȝ  
 it be of þing þat was biforn honde amended fele ȝeres. Her  
 amonge ne riseþ nouȝth one bitter wordes ac ben ful stynkeand<sup>4</sup>. 25  
 schemeles & schendeful. & sum tyme wiþ grete opes many &  
 proude. Here to falleþ euening of hem seluen of her commune  
 sawȝe. Hij þat gon to schrift wiþ swich mouþ. hij ne han no  
 will to herie god wiþ song oþer biddynge to hym of any bone.  
 for her mouþ stinkeþ fouler tofore god þan any roten dogge. 30  
 Semblance<sup>5</sup> is anoper whelp. þat is wiþ signes. bereande heiȝe  
 þe heued. crenge wiþ þe swire. Loken on side. Biholden on

<sup>1</sup> MS.; *hofes* with *h* crossed out.

<sup>2</sup> *yuel*: *y* altered, probably from *q*.

<sup>3</sup> *may*: *y* apparently a correction.

<sup>4</sup> *stynkeand*: over the first *n* a curved stroke, evidently the beginning of an unfinished *k*.

<sup>5</sup> *Semblance*: *S* on erasure.

hoker . wynt wip þat on eiȝe . bende wip þe mouþ . maken mowe .  
 scornen oþer wip honde oþer wip heued . Suetelich syngen .  
 werpen legge ouer oþer sittand . gon styf as hij weren stichen .  
 oþer gon stonpeande for pride . loue lokyng opon man oþer man  
 5 opon womman . speken as innocent . whilspen for þe nones<sup>1</sup> Alle  
 þise & many mo cleþed to ouer girt as meninge . oþer heiȝeinge .  
 in pinchinge . in girdels girdyng of<sup>2</sup> damoisels . wise nebbes de-  
 peyntynge<sup>3</sup> wip symmeres claustringe oþer foule flitteryng .  
 teyntoure<sup>4</sup> of here heiȝes<sup>5</sup> . liteinge<sup>6</sup> . browes whinering oþer  
 10 benchen hem vp ward wip wete strikynges many þere ben þat  
 comen from þe welle of pride . of heiȝe lyf . of heiȝe kynde . of  
 fair cloþ . of wytt . of strengþe . of holy þewes comen pride Ac  
 þere j goo swiþe . stody ȝe longe . for j go liȝth and do bot  
 nempne hem . And of o word ȝe may fynde ten oþer twelue .  
 15 Ac who so hap any of þise þat ich haue ynempned hij han  
 pride hou so her kirtel is ischaped . ȝe . þeiȝ hij maken sleues<sup>7</sup>  
 of þe side gores and feden þe lyoun whelpes in her breest þat  
 is in her hert

**Þ**E neddre of attri onde hap þise kyndlen . ingratitude,  
 20 þat is he þat nys nouȝth yknownen of goode dede þat men  
 done hym oþer leten litel þere of oþer forȝeten it wip alle j ne  
 segge nouȝth one . þat men done hym . ac þat god doþe hym  
 oþer hap ydone hym vnderstonen ȝif a man were wel bepouȝth  
 men nymen here of litel ȝeme of þis vnþewe and is þeiȝ lopest<sup>8</sup>  
 25 to god & most aȝein his grace . Rancor sine odio<sup>8</sup> . þat is  
 hatyng of gret hert and bereþ it in hert . Al is attri to god  
 þat<sup>9</sup> hij euere wirchen . þe pridd is ofþenchinge of oþers goode .  
 þe fierþe is gladschipp of oþers harmes liȝend oþer gabbende

<sup>1</sup> *nonnes*: p. 409 b.

<sup>2</sup> *girdyng* of run closely together.

<sup>3</sup> *depeyntynge*: the fourth letter looks like *o*, the lower curve of the *e* probably being effaced.

<sup>4</sup> *teyntoure*: the first letter uncertain; possibly *c*.

<sup>5</sup> *heiȝes*: the first letter indistinct, the lower part being blotted.

<sup>6</sup> *liteinge*: *li* possibly corrected from *b*.

<sup>7</sup> *sleues*: the third letter not quite clear.

<sup>8</sup> *lopest*: *est* probably on an erasure extending down across *ne od* (in *sine odio*), which stands below in the following line.

<sup>9</sup> *þat*: on a traces of erasure.

opon hym ȝif hym mystyde. þe fyft is wrayyng. þe sext is bakbityng. vþbraidyng. oþer scornynge

**P**E<sup>1</sup> vnicorne of wrappe þat hap þe horne in þe heued þat he slep wiþ þat he may come<sup>2</sup> by. hap þise whelpes. þe first is cheste. þat oþer<sup>3</sup> stryf. An oþer wodeschip. biholde þe 5 eiȝe & þe nebbe whan he is wroþ. biholde þe contaunce<sup>4</sup> opoþ his lates oþer on hir. biholde hou þe mouþ geþ & þou may iugge þat hij ben wode & chaunged out of mannes kynde in to bestes kynde. For kynde of man auȝtt to ben mylde. þe fyft whelp is strokes. þe sext is wil þat yuel bitidd on hem oþer 10 opoþ her frendes. oþer on her godes. and do for wrappe amysse. & leten forto done wel. forgoþ mete oþer drynk wreken hem wiþ teres ȝif hij elles ne mowen. & wiþ wariynges to teren her here for tene. oþer on oþer manere harmen hem in soule & in body. þise ben omicides & murperers of hem seluen. 15

**P**E<sup>5</sup> bere of slouþ hap þise whelpes Torpor. is þe first þat is wo. þat hap wleche hert<sup>6</sup> þat schulde brennen al in þe loue of god. þat oþer is. Pusillanimitas<sup>7</sup> þa is to pouere hert & to arowȝe wiþ aȝ any þing to vndernymen in hope<sup>8</sup> of goddes help. & in trust of his suete grace & nouȝth of her 20 strengþe. þe þridde is. cordis grauitas. þat is while he wircheþ good wiþ heuy hert & grucchyng þe fierþe is ded sorowe for losse of any werldelich þing oþer of frendes. oþer of þencheinge bot for synne þe fift is ȝemelesschip to siggen oþer to done. oþer mysbisene. oþer þenchen. oþer mysuitten þing þat he hap 25 to ȝeme. þe sext is wanhope of goddes mercy and of his help. & þis is werst of alle. For it to fretþ god. & to cheweþ his mercy & his grace,

**P**e fox of wisschinge hap þise whelpes. Treccherie & Gile. þise goþ wide & her strengþe fals witnesse. oþer þat doþ 30

<sup>1</sup> In the margin, as p. 96, n. 3: Jra

<sup>2</sup> come: m touched up.

<sup>3</sup> þat oþer run together at the end of the line.

<sup>4</sup> contaunce: au squeezed together.

<sup>5</sup> In the margin, as n. 1: accidia

<sup>6</sup> wleche hert run together at the end of the line; e in hert almost effaced.

<sup>7</sup> Pusillanimitas: as touched up or corrected.

<sup>8</sup> p. 410 n.



Symonye . Goucl . Oker . Fastschijp Pinching . Synnyng of her  
 goodes . oꝛeueninge oīper laueninge . mansauzt . oīper while piſe  
 vnpewes is to þe Fox yeuened for many resones . to wil<sup>1</sup> we  
 siggen mychel . gyle is in þe fox and so is in þe wisschinge of  
 5 werdelich goodes . to biȝeten hem . þe fox astrangleþ al a flok  
 þeiȝ he ne may bot on souken . And also a wisscher<sup>2</sup> askeþ þat  
 many þousandes myȝtten be filled<sup>3</sup> of Ac þeiȝ his hert to brest  
 he ne may brynge on hym seluen bot o mannes dele . Al þat a  
 man oīper a womman wilneþ more þan he may scarslich leden  
 10 þe lyf by vchone after his state . is bigynnnyng & roote of dedlich  
 symne . þat is riȝth religioun þat vchone after his state borowe  
 of þis wrecched werd als litel as he leste may of mete . drynk .  
 oīper cloþ . And alle oīper þinges . Noteþ þat j sigge vchon after  
 his state for þat worde is feþered ȝe may þat wyte ȝe wel fynde  
 15 in many wordes mychel strengþe and vnderstondyng . For ȝif j  
 schul writen al longe it were er ich com to þe ende .

**P**E sowe of ȝiuerneſſe is glotonye þat haþ many pigges . &  
 þus hij ben ycleped þe first ete to erlich anoper to late .  
 þe þrid to hastilich . þe fierþe to fleshlich . þe fyft to mychel .  
 20 þe sext to often . & in drynk more<sup>4</sup> þan in mete . Of piſe j speke  
 schortlich . for vche man may vnderstonde in his owen wytt þat  
 it is a spice of dedlich symne . and ȝif he be custumable þerto  
 it is dedlich .

**P**E scorpion of stynkande Leccherie nyl ich nouȝth nempny .  
 25 for þe foule filþe of þe foule name for it miȝth done harme  
 in to clene hertes . Ac piſe þat ben commune whiche þat men  
 knoweþ wel þe more harme is to many . horedam and spouse-  
 breche . gederinge bitwixen sibbe fleshlich oīper gostlich þat is  
 in many manere dedlich . þat is to han wille to þat filleþ wiþ  
 30 skilles ȝetinge þat is whan þe skil & þe<sup>5</sup> wille acorden & þe<sup>6</sup>  
 hert ne wiþseip<sup>7</sup> it nouȝth bot wilneþ it & ȝerneþ it þat þe flesche  
 prikeþ and huntet þere after wiþ woweynge wiþ lokynge . wiþ

<sup>1</sup> to wil written closely together.

<sup>2</sup> MS.: *whisscher* with the first *h* expuncted.

<sup>3</sup> MS.: *fillend* with *n* expuncted.

<sup>4</sup> *more*: *r* a correction for *þ*.

<sup>5</sup> *þe*: *e* partly effaced.

<sup>6</sup> p. 410 b.

<sup>7</sup> MS.: *wiþ seip*, connected by a hyphen.



tollynge . wip gydy lau3tter . wip hore ei3e . wip many li3th lates  
wip 3ift . wip collyng . wip loue speche . wip cusse wip gropyng .  
sett stede & tyme for to comen þis is al dedlich synne of þise  
men . hij moten wipdrawen hem þat nyllen nou3th in þat foule  
silpe fallen as seint Austyn seiþ

5

**D**missis<sup>1</sup> occasibus que solent aditum aperire  
peccatis potest consciencia esse incolumis,  
¶ þat is . who þat wil his inwitt witen al clene fer he most flei3e  
þat fetles þat is wone oft to ben yopened . þat yngonge þat leteþ  
jn synne . J . ne dar nou3th for drede speke þere of ne writen . 10  
lest oþer ben ytempted þere of . Ac ich warne 3ou of her gidilich  
kyndels and gidilich li3tters For hou so it euer is yqueynt it is  
dedlich synne 3if it be wakeand and willes wip fleschlich likyng  
bot 3if it be in wedlok . And bot hij it tellen openlich in schryft  
as hij it deden þat felen hem gilded . elles hij ben ydampned to 15  
þe pyne of helle forto echen þat fyre . Nou it is to witen whi  
ich haue ynempned pride to Lyoun and alle þise oþer diuers  
bestes wip outhen þis latter . whi Leccherie is likned to þe scor-  
pioun Loo here þe skill . þe scorioun is a worme þat hap sum-  
del þe heued likned to womman . and nedder it is bihynden and 20  
makeþ fair semblaunt & fikeleþ wip þe heued and stynges wip  
þe tayl

**Q**ui<sup>2</sup> apprehendit<sup>3</sup> mulierem est quasi qui appre-  
hendit scorpionem . ¶ Who so takeþ a womman on  
honde he takeþ as he toke a scorioun þat wolde styngen hym . 25  
¶ ¶ þis leccherie is þat deuels best . þat he ledeþ to chepyng &  
to vche gaderyng & he chepeþ it to sellen and biswiþeþ many  
forwhi þat hij ne biholden nou3th bot þe fair heued þat heued  
is þe gynnyng of al galnesse of synne & þe likyng while it  
lasteþ þat hem þencheþ swiþe swete . þe tayl is þe ende þere of 30  
þat is sore ofþenchyng & stynges þerwip attre of bitter byrew-  
yng & of dede . bot sikerlich hij mowen siggen þat þe tayl  
swich yfyndeþ er þat attre a geþ Ac 3if it ne smert hem nou3th  
þe tayl & þat attrý ende . þan is it forto eche wip þe pyne of  
helle And nys he nou3th a foule chapman whan he wil buggen 35

<sup>1</sup> In the margin: *Augustinus*,

<sup>2</sup> In the margin: *Salamon*,

<sup>3</sup> *apprehendit*: between *h* and *e* traces of erasure.

an Ox . oīper an hors . ȝif he nyl nouȝth bihelden bot þe heued  
one . And forþi whan þe deucl bedep forþ his beste & chepþ it  
to sellen . he hideþ encre þe tayl & schewep forþ þe heued . Ac  
go ȝe al abouten & lokep toward þat ende . & to þe gynnyng &  
5 hou þe tayl styngþ . <sup>1</sup> And swiþe fleiȝe þerframward þat ȝe ne  
be nouȝth yattred .

**M**<sup>J</sup> leue childer þere we gon in wildernesses with goddes folk  
toward Jerusalem þat is toward þe holy londe þat is þe  
heizeriche of heuene . in þe waie þiderward ben pillich bestes &  
10 pillich wormes . ne wot ich no synne þat it ne may leide to on  
of þise seuene oīper to her stenes . Vnstedfast bilene aȝein holy  
lore nys it of pride . Anobedience ne falleþ it to sigaldrie fals  
takynges leuynges o fals sweuenes & all wichcraftes nymyng  
of housel in any heued synne . oīper in any oīper sacrament .  
15 nys<sup>2</sup> it a spice of pride þat men clepen . Presumpcio . ȝif man  
wot what synne it is . &<sup>3</sup> ȝif a man wot<sup>4</sup> it nouȝth . þan is it  
ȝemeles vnder þe synne of slouþe . He is slow þat nyl nouht  
seke remedie to hym seluen . oīper helpe oīper ȝif he may oīper  
can of her yuel & of her lere of soule . þis man oīper woman  
20 is sleyn for default of ȝemyng . tyþing . amys ne comeþ<sup>5</sup> it of  
onde . oīper atholde fyndels lant<sup>6</sup> amys nys it coueitise oīper þift .  
And atholde oīpers hure nis<sup>7</sup> it stronge rifeling . ȝif man ȝemeles-  
lich make any piug wers þat is lent oīper tauȝt to witen<sup>8</sup> þan  
hij wenen þat owen it nys oīper treccherie . oīper ȝemeles slauȝtt .  
25 Also reccheles hest oīper ypliȝth folilich trewh . longe ben vn-  
bisschoped . falslich go to schrift oīper to longe abiden . ne teche  
þe pater noster & þe crede to god childe . þise & þellich oīper ben  
ylaide to sleup þat is þe fierþe moder of þe seuen synnes þat  
fordope childe wiþ drynche . oīper fordope þat no childe may on  
30 hir ben ystrened . þise ben mansleers vnder þo þat ben ywriten

<sup>1</sup> p. 411 a.

<sup>2</sup> nys: *y* probably by correction.

<sup>3</sup> & added above the line.

<sup>4</sup> MS.: *whot* with *h* expuncted.

<sup>5</sup> *comeþ*: *þ* touched up or corrected.

<sup>6</sup> *lant*: *nt* on erasure.

<sup>7</sup> *nis*: *nī* possibly by correction.

<sup>8</sup> *witen*: on *i* traces of erasure.

And here a man may ȝif he wil of alle maner synnes take ensample by þise seuen bestes.

**P**Roude men ben þe deuēl Beemers & drawen wynde iuward & outward of werldelich<sup>1</sup> worschipen þat gadreþ it inward and puffeþ it outward as beemer doþe makeþ noise & loude drem 5 to maken her gle. Ac ȝif hij wel bipouȝtten hem on goddes beemers atte day of dome of aungels þat schullen comen on foure half þe werlde and seien. ariseþ ȝee dede & comeþ to þe dome þat ȝee mowen sore adreden forto ben ydampned þere no proude Beemer ne schal ben ysaued ȝif hij wel bipouȝtten hem on þis 10 hij nolden nouȝth blowen in þe deuēls dymme beme. of þise beemers spekeþ Jeremie.

**O**Nager<sup>2</sup> salitarius in desiderio anime sue attraxit ventum amoris sui, ¶ Of þe wynde draweȝnge iu for þe loue of werldelich ernyng. <sup>3</sup>summe þere ben jogeloures 15 þat cumme seruen of non oþer gle bot<sup>4</sup> make cherres & wrenchen wiþ mouþ mys stulleli wiþ þe eiȝen. of þis myster þan serueþ þe ondeful vnseli in þe deuēls court to bryngen on lauȝtter her ondeful lorde Biholde nou of þise hou hij faren whan þat hij heren þe good hij wrenchen away and stoppen her eren þat hij 20 ne hereu it nouȝth. ac þe loue aȝein þat yuel is euere yopened redy þan he wrencheþ þe mouþ whan he turneþ þe good vu to yuel. And ȝif it is sumdel yuel makeþ it wers. þise ben forquiders her owen prophetes. þise boden toforne hou þe deuēlen schullen rapelich glutton hem þorouȝ her grennyng. & hou hij 25 schullen hem seluen grennen & maken lophly semblaunt for þe inychel anguisch in þe pyne of helle. Ac hij ben þe lesse to witen for þat biforne honde hij leten her myster to maken grym chere<sup>5</sup>,

**P**E wrappeful bifore þe fende skirmeþ wiþ swerd & wiþ knyf. 30 Hij ben his knyf werpers & plaiers wiþ swerdes and beren hem by þe scharp ordes vpon þe tungen. Swerd & knyf oþer beþ keruande. worde þat hij werpeþ fram hem & kerueþ toward

<sup>1</sup> *werldelich*: the second letter, which is run together with the following *r*, the syllable being the last in the line, looks more like *o*.

<sup>2</sup> In the margin: *Jeremias*,

<sup>3</sup> p. 411 b.

<sup>4</sup> *gle bo* in *bot* on erasure.

<sup>5</sup> *chere*: on the first *e* traces of erasure.

oper. And hij beden<sup>1</sup> hou þe deucl schullen playe wip bem wip her sharpe cloches . and crokes . & skirnen wip hem al abouten & dunchen hem as pilche cloutes vche vntoward oper . & wip helle swerdes smyten hem þorou; out þat ben þe keruande pyne  
5 of helle.

S Lenpe lip and slepeþ on þe deucls barme as his dere der-lyng . & þe deucl laip his totel toward his ere & toteleþ hym al þat he wil. For so it is sikerlich who so is ydel of good werkes þe deucl toteleþ hym ȝerne & þe ydel vnderfongeþ lonelich  
10 his lore . Ydel & ȝemeles þis is þe deucls barme slepe . ac hij schull on domesday arisen grymmelich & abrayen wip þe dredeful drem of þe aungels bemen . & in helle wonderlich awaken,

S Vrgite mortui qui iacetis in sepulchris . surgite & venite ad iudicium saluatoris. ¶ þe coueitouse  
15 man haþ swich a bay þat he lip euere in þe askes & askes al abouten hym & bisilich stireþ hem to rokely hem to hepes & bloweþ þere ȝnne & blyndeþ hym seluen . popereþ & makeþ þere-inne figures of augryme to rekenen And þis is al þe conions blis . And þe fende biholdeþ þis gamen and leizeþ þat he brestes .  
20 Wel may vche wise man wite þat gold & siluer nys askes . & ablente vche man þat hem<sup>2</sup> ȝnne blowen & bolneþ hym þorou; hem in hert pride And al þat he rokeleþ & gadereþ to geders & atholdeþ of any þing nys bot askes,<sup>3</sup> more þau it nedep to hym . & it schal in helle worpen to frouden & to nedders . & be as  
25 ysaye þe prophete seiþ his couerture & his whittel schullen ben of wormes

S Vbter<sup>4</sup> te sternetur tinea & operimentum tuum vermis. ¶ þe gloton is þe fendes maunciple he stykeþ euer in þe seler . oiper in þe kychin his hert is in þe disches . his  
30 þouȝth is in þe nappes . his lyf is in þe tunne . his soule is in þe crokke . He comeþ bfore his lorde bismoked & bismered . A dische in his on honde a schale in his oper . & biholdeþ his gret wombe & þe fende leizeþ . þus precheþ vs god þorou; ysaye .

<sup>1</sup> *beden*: d touched up or corrected.

<sup>2</sup> *hem*: e a correction on erasure.

<sup>3</sup> p. 412 a.

<sup>4</sup> In the margin: aias

Serui<sup>1</sup> mei comedent & vos esurietis, // Myne men  
schullen eten & zoure schullen haue hungere and ze schullen  
ben þe fendes fode werlde wip outh ende.

Quantum<sup>2</sup> se glorificauit & in delicijs fuit tantum  
date illi tormentum & luctum in apocalipsi con- 5  
tra vnum poculum quod miscuit miscete ei duo, ¶ Jon  
þe ewangelist seiþ ziue þe gloton þe coppe he þat wil euere  
drynk . Coppe in glotonye ziue hym wellande bras to drinken &  
zetep it in his wide þrote þat he swelt inwip<sup>3</sup> on ziue hym to  
pillich is goddes dome in þe Apocalips. 10

Þe Lecchoures<sup>4</sup> in þe deuels Court han riȝth her owen name  
for in þise grete Courtes þat men clepen Lecchoures þat han  
forlorne schame þat sechen hou hij mowen most Leccherie done

De continentibus dicitur. Hij sunt qui cum mulie-  
ribus non sunt coinquinati, ¶ þe lecchours in þe 15  
deuels court defouleþ hem seluen foulelich . & her felawes alle  
styken of þat filþe & payep wel his lorde wip þat stynkyng breþ  
better þan he schulde wip any recles . It paieþ wel þe deucl þat  
hij ben strongelich pynd . & þat is wonder for her pyne is þe  
more for hem . And þerfore þe deuels haten hem . & han gret 20  
envie to hem . And þe more pyne þat þe soules han þe bettere  
it likeþ þe deuels . And þeiȝ her pyne schal pynen hem . Hou  
þise lecchours styken . In vitas patrum it telleþ þat þe  
Aungel schewed it vn to an holy man þat helde his nose for  
þe proude lecchour þat com ridand<sup>5</sup> þere & nouȝth for þe roten 25  
cors þat he halpe þe Ermyte to beryen . Ouer alle oþer þan han  
þise þe stynkeandest pyne in helle þat so bapen hem in Lecche-  
rie . for þe deucl schal pyne hem wip þat stynk . Summe man  
oþer womman wene þat hij schull in þe first zere . whan þat hij  
bigynnen to serue god ben hardest ytempted : nay it nys nouȝth 30  
so . noiper in þe first ne in þe secounde . & also whan hij hau

<sup>1</sup> In the margin: aias

<sup>2</sup> In the margin: <sup>h</sup>  
apostolus with a partly cut away.

<sup>3</sup> Between *inwip* and *on* a blank, large enough for about five letters; no traces of erasure are distinguishable.

<sup>4</sup> *Lecchoures*: the second *c* appears merely as a blot on the *h* and is evidently squeezed in subsequently.

<sup>5</sup> *ridand*: *dud* squeezed together, the word being the last in the line.

serued god fele zeres . & her temptacions ben awaye . hij ben  
 adradde þat god hap forȝeten hem . & ne loueþ hem nouȝth . &  
 hap forsaken<sup>1</sup> hem . Nay in þe first zere ne in þat oþer nys it  
 bot bal play . ac nymeþ ȝeme hou it fareþ by a forbisen whan  
 5 a man weddeþ his wyf & holdeþ hir al softelich þat þeiȝ sche  
 trespas he ne takeþ no ȝeme þere of . Ac fondeþ to drawe her  
 loue to hym so þat sche loue hym inwardlich in hert . And whan  
 he vnderstondeþ þat sche loueþ hym wel þan whan sche mysdoþe  
 he schal reprocen hire & chastise hir louelich . & sett sum eyȝe  
 10 to hir & chastise hire so . And sche ne loueþ hym neuer þe lesse  
 þeiȝ þat he do hir duresse &<sup>2</sup> bynyme hir her vnpewes . And þat  
 he doþe hire duresse he doþe forto turnen her lone fram hym-  
 ward and turneþ to þe grym toþe . And he seep þan þat sche ne  
 loueþ hym neuer þe lesse & þat he vnderstondeþ for wel ne for  
 15 wo þat sche nyl nouȝth chaungen her loue ac euere doþe better<sup>3</sup>  
 and better . þan wott he wel þat sche loueþ hym faiplich . And  
 þan le leteþ of al his reddure & turneþ al þe wo to wel & to  
 wyne al her lyf tyme . So doþe Jesus crist oure spouse draweþ  
 vs first wiþ lone tyl þat he se þat we loue hym wel . & forbereþ  
 20 vs þat we ne be nouȝth yfondeþ to oft . Ac afterward he wiþ-  
 draweþ hym & leteþ vs ben yfondeþ forto loke ȝif oure loue be  
 stedfast And whan he wott & seep þat it is stedfast . þan he ȝineþ  
 vs pes al oure lyf<sup>4</sup> . As whan he lesse his folk from Pharaon out  
 of Egipt londe he dude for hem al þat hij wolden & ledde þem  
 25 þoruȝ þe rede cee drie fote by . xij . waies . & bitwixen vche  
 waye stode þe cee vp as a wal for vche kynde of þe . xij . kyndes  
 hadde a waie by hym one . And Pharaon com after and his folk  
 & adreynt vchone and her vitaille & her armure com al vp to  
 his folk And whan hij comen in to wildernesse he ȝaf hem  
 30 hunger & þrust & many werres and on ende he ȝaf hem eise &  
 rest . & wele & wyne to hem þat were pacient . & al her hert  
 wille til þat hij kepten his comaundementȝ And hij þat grucche-  
 den & wrabbeden aȝein he slouȝ hem , þus oure lorde draweþ þe  
 feble & þe meseyse & þe ȝonge out of þis werlde softlich & al

<sup>1</sup> *forsaken*: p. 412 b.

<sup>2</sup> & probably by correction.

<sup>3</sup> *better*: probably so; the first *t* hardiy distinguishable, being written together with *e*; the word is the last in the line.

<sup>4</sup> *oure lyf* run together at the end of the line.

wip lyst, & sone so he seep hem harded he leteþ werre awaken & techen hem to fitten & wo polyen & after longe swynk he giueþ hem swete reste. 3e here J sigge in þis werlde er hij comen to heuene. And þan hem þencheþ so goode þe rest after þe swynk. þe eise after þe myseise hem þencheþ þan so good & so swete,

**N**Ou ben in þe *sautere* after þe temptaciouns þe vtter & þe jinner þat temen alle þe oþer foure dalen & þus to deleþ hem. fondynges liȝth & derne. fondynge liȝth & openlich. & al is vnderstonen<sup>1</sup> here june,

10

**N**On<sup>2</sup> *timebis a timore nocturno a sagitta volante in die a negocio perambulante in tenebris ab incursu. & demonio meridiano.* ¶ Of fondynges liȝth & derne seiþ Job þis word.

**L**Apides<sup>3</sup> *excauent aque & allimone paulata terra* 15  
*consumitur.* ¶ Liȝth dropen þirlen þe flynt þat ofte fallen þere on. & so liȝth derne fondynges offallen a trewe hert oft Liȝth fondynges & open he seiþ also. *Lucebit<sup>4</sup> enim post semita.* nys noȝt so mychel doute of.

**V**Enit<sup>5</sup> *malum super te & nescis ortum eius.* ¶ Ysaye 20  
seiþ. yuel come vpe þe & þou wost nouȝth his wexinge. stronge temptaciouns & derne is ek þat Job menen hym of.

**I**nsidiati<sup>6</sup> *sunt & preualerunt & non erat qui ferret auxilium.* ¶ þat is myne son wayten me wip trecherie & gyle & tresoun & strengþen jn vpe me as þe wal were to 25 broken & þe ȝate open. þe first & þe þridde fondynge<sup>7</sup> of þise foure ben almeſt vnder þe jinner. And þe seconnde & þe fierþe ben vnder þe vtter & beþ almeſt bodilich & epe forto felen. þe oþer two ben gostlich & þe<sup>8</sup> more forto dreden. forþi many þat hij ne weneu nouȝth beren in her hert þe lyouns whelpes & 30 þe nedders kyndels þat forfreten þe soule as Salamon seiþ

<sup>1</sup> vnderston den: p. 413 a.

<sup>2</sup> In the margin: dauid.

<sup>3</sup> In the margin: Job

<sup>4</sup> In the margin: Job.

<sup>5</sup> In the margin: ysayas.

<sup>6</sup> In the margin: Job.

<sup>7</sup> *fondynge* added above the line.

<sup>8</sup> *þe* added above the line.



**T**Raxerunt<sup>1</sup> me & ego non dolui. wlnerauerunt me  
& ego non sentiui, ¶ Hij drowen me & j ne made no  
sorowze hij woundeden me & j ne feled it nouȝth Osee seip,

**A**Liēni<sup>2</sup> commederunt robur eius & ipse nesciuit.  
5 ¶ pat is vnhelpe forfreete þe strengþe of his soule and he  
nyst it nouȝth. And ȝut is most drede of whan þe feude of helle  
eggeþ a man to þing þat is swiþe goode wiþ alle & his soule  
help & þeiȝ it turneþ dedlich. & so he doþe als oft as he ne may  
opon man wiþ yuel kyþe þis strengþe. Nay he seip ⁊ ne may  
10 bringe hym to synne oīþer hir þorouȝ glotonye ne leccherie. Ac  
ȝchill do as þe wresteler wrenchen hem þiderward as hij mest  
drawen, & werpen hem on þat on half. & brayde hem ferlich  
adoune ar hij it arst wenen. And eggeþ hem to so<sup>3</sup> mychel ab-  
stinence þat hij ben þe vnstronger in<sup>4</sup> goddes seruise. & leden so  
15 hard lyue & pynen so þe lykham. þat þe soule asterueþ. He bi-  
holdeþ anoper þat haþ a rewful hert & a soruȝful & haþ forsaken  
þe werlde þat is synne: ȝe he seip ȝchill maken hem to rewful.  
& hij sen pouere men hane gret default. A seynt marie scip he  
oīþer sche uyl noman helpen þis man. men wolden me & ich  
20 badde hem. & bringeþ hem on to gedren so þat hij leten goddes  
seruise & wexen werldelich so mychel þat hij schullen ȝiuen<sup>5</sup>  
hem to werldes aghȝt & þenchen þe lesse on god<sup>6</sup> & maken feste  
god it wott. Ac swich feste makeþ summe þe deuels hoore &  
forschepeþ of her soules þat was goddes spouse þe deuels hous-  
25 bonde oīþer his wyf of helle. þerfore vche man susteyne hem  
seluen as hij mowen best serue god & ne caren nouȝth to mychel  
for non oper so þat hij gederen þe more þerfore. As summe  
willen saye, hadde ⁊ þat oper hane. þan wolde ⁊ serue god wel.  
& whan hij comen þerto þan seruen hij hym<sup>7</sup> wers þan hij du-  
30 den aforne. Ac ȝif þou see men oīþer wymmen in defaultt. haue

<sup>1</sup> In the margin: *Salamon*.

<sup>2</sup> In the margin: *Osee*.

<sup>3</sup> MS.: *so to* with marks of transposition.

<sup>4</sup> *in* above the line, *to*, on the line, being crossed over and expuncted below.

<sup>5</sup> *ȝiuen*: *ē* partly effaced.

<sup>6</sup> p. 413 b. The upper part of some letters in the topline cut away. Similarly p. 414 a.

<sup>7</sup> Between *hym* and *wers*: *þe* crossed over and expuncted.



wille forto helpen hem .zif þou ne may & bidde fast for hem  
 þat god sende hem grace to suffre her penaunce in þolemode-  
 nesse to goddes worschip & to note of her soules þou dooste  
 þan wel better þan þou madest þe forto gadre & gyue for þe  
 loue of god & þenche what Iesus crist seide to martha for seche 5  
 was an houswyf & gedred forto ziuen.

**M**Artha<sup>1</sup> martha . maria optimam partem elegit,  
 ¶ Marie hap chosen þe better part & it ne schal nouȝth  
 be bynomen hir . Lokeþ þat none erpelich þinges ne lette ȝou  
 forto seruen god att tyme & att termes þat þou haste sett as 10  
 þine hert forȝiueþ þe þat þou may best hym serue . & seche after  
 wisdom & queyntise . for þat on nys nouȝth wiþ outen þat oper .  
 Swich gaderiug makeþ hem to vnderstonde flaterers & herieþ  
 hem & heueþ vp her almes . & hij leten good þere of<sup>2</sup> & fallen  
 in to filþe of synne þere þorouȝ . And summe seien on scorne 15  
 þat swich men & wymmen gadren hoord , ne leueþ nouȝth þat  
 fende<sup>3</sup> . Dauid<sup>4</sup> clepeþ hym . Demonio meridiano . þat is  
 briȝth schynande deuel . & poule clepeþ hym aungel of liȝth . For  
 swich ofte he makeþ hym & scheweþ hym to many & bigileþ  
 hem . Ne siȝth þat ȝe sen in sweuene ne telleþ it for nouȝth for 20  
 it nys nouȝth bot his gyle . bot ȝif it be þe better man oiper  
 womman þat al her hert han ȝouen to god . & wirchen al þat hij  
 done by wisdom and queyntise . Hem ne schal he neuer bigile ,  
 Bot loke þat non ne trost opon her holynesse . For he hap ofte  
 bigiled men of holy lyf & brouȝth hem to helle for hij foloweden 25  
 her owen wille . and rewled hem nouȝth by wisdom & queyntise  
 as hij schulden haue done & þefore hij ne quemeden nouȝth  
 god . forþi . & hij hadden quemed hym . hij ne schulden nouȝth  
 so han ben lorne . In vitis patrum it telleþ þat a man was  
 in wildernesse<sup>5</sup> & lyued holy lyf . & a man com to hym & wepe 30  
 as mysaise<sup>6</sup> vpon hym & bysouȝth hym herberewe . And þe  
 good man wende he<sup>7</sup> hadd ben a goode aungel & herberewed

<sup>1</sup> In the margin: *dominus*

<sup>2</sup> *þere of* run together, being the last words in the line.

<sup>3</sup> *fende*: the second *e* almost effaced.

<sup>4</sup> *Dauid*: *uid* almost effaced.

<sup>5</sup> *wildernesse*: *wil* indistinct; *il* touched up.

<sup>6</sup> *mysaise*: *y* apparently altered from *i*.

<sup>7</sup> *he*: *h* by correction.

hym<sup>1</sup> & by his fader he wyst *pat* it was þe deuēl<sup>2</sup> for he<sup>3</sup> made hym forto slen his. An<sup>o</sup>þer man *pat* lived holy<sup>4</sup> lyf he made hym to giuen all his fader good for þe loue of god to pouere men. & atte last made hym to done a dedlich synne by a wom-  
 5 man & brouȝth hym in to wanhope & dyed in *pat* foule synne for he hadd so oft seide hym soþ toforne honde of many þinges & al to biswiken hym on ende

**H**erep now how ȝe schull witen ȝou wip his wrenches. to summe he comeþ on þis wise & losangeþ. & polemodelich  
 10 spekeþ to hem & meneþ<sup>5</sup> her nede of charite. & is more aboute to quenchen charite. & summe womman he is abouten to don hir fleiȝe help of man, *pat* sche falleþ in to dedlich sore. *pat* is slaught. oīþer in to summe oīþer synne. And so he wil do man fleiȝe þe felauschip of womman to done hym do wers oīþer bring  
 15 hym in to dedlich pouȝttes *pat* hij ne ȝiue no ȝeme þerto. And summe he doþe so haty synne *pat* hij han ouer gret pouȝth of oīþer men *pat*<sup>6</sup> falleþ in synne man schulde wepe for hem & saie as þe holy man seide,

**I**lle hodie : ego cras. ¶ It was telde hym of þe fal of his  
 20 broþer *pat* dude a dedlich synne by a womman. Weilaway he seide. strongelich was he tempted ar he fel. He fel to day ȝeh may to morne. *pat* is to saie als vnstrong am ich as he was ȝif god ne kepe me þe better

**N**ow of many temptacions haue ich yspoken. nouȝth forþi.  
 25 *pat* men schull fallen þere ȝinne. Ac *pat* all *pat* men wip ytempted ne may ich nouȝth nempny hem. Ac<sup>7</sup> of þise *pat* ich haue ynempned fewe þere ben now in þis werlde *pat* hij ne ben wip þise ytempted. For he haþ so many boistes ful of his letewarye þe liþer leche of helle he *pat* forsakeþ on he bedep hym forþ<sup>8</sup>  
 30 anōþer. þe pridde. þe fierþe. & so alway forþ forto he come to on *pat* he vnderfongeþ & þer wip he bigileþ hym. þencheþ here

<sup>1</sup> *hym*: *y* indistinct, partly effaced.

<sup>2</sup> *deuel*: *l* touched up.

<sup>3</sup> *he*: *e* almost effaced.

<sup>4</sup> p. 414 a.

<sup>5</sup> *mcneþ*: the third letter resembles *u*.

<sup>6</sup> *pat* added above the line.

<sup>7</sup> *Ac*: on *c* traces of erasure.

<sup>8</sup> *forþ* added above the line.

on þe tale of þe Ampoiles þat seint Austyn telleþ he mett a  
 deuē and bare a gret book . att his rugge . & he hadde many  
 Ampoils abouten hym . And seint Austin asked hym what he  
 was and whider he scholde gon . And he seide he was a deuē  
 & schulde go to þe Abbey forto ȝiuen þe monkes of his drynk . 5  
 What is þat book þat þou berest he seide . And he seide þe names  
 of<sup>1</sup> which þat he tempteþ & falleþ þorouȝ hym . And he asked  
 hym ȝif he were ouȝt in his book . & he seide ich hope wel þat  
 þou be . And seint Austin loked & he fonde hym pere ȝune for  
 he hadde forȝeten his complyn on atyme vnseide And seint 10  
 Austin<sup>2</sup> hadde hym go þider þat he schulde go & come aȝein by  
 hym . & he dude so . & seint Austyn ȝede & seide his complyn<sup>3</sup> .  
 and þe fende com aȝein to hym . And Austyn asked hym what  
 he hadde done . And he seide hij weren so stedfast in goddes  
 seruise þat he ne miȝth nouȝth done to hem . And Austyn took 15  
 his book & fonde þat he was oute . owe seide þe fende hastow  
 þus bigiled me & went hym away as an olde schrewe .

**O**N oper half owe to confort vche man & womman whan hij  
 ben ytempted . Ȝee witeþ wel whan a toure is ywonnen .  
 men owen nouȝth þan forto ȝiuen a sauȝt perto ne to þe cite : 20  
 nomore þe helle werroure assaileþ wiþ fondynges hem þat he haþ  
 ac doþe hem þat he ne haþ nouȝth . For whi . who þat nys nouȝth  
 yfounded sore . he may be adradde þat he is wonnen .

**P**E þridde confort is þat oure lorde hym self seiþ in þe pater  
 noster & techep vs bidden & ne nos inducas in temp- 25  
 tacionem, þat is lorde ne suffre nouȝth þat þe fende<sup>4</sup> lede vs  
 a long in to temptacioun . Lookeþ nymep ȝenie . he nyl nouȝth  
 þat we bidden hym þat we be nouȝth ytempted for þat is oure  
 purgatorie & oure clensynge fyre ac þat we ne be nouȝth a<sup>5</sup> longe  
 brouȝth pere ȝune wiþ consent of hert & wiþ skilles ȝetyinge . — 30

**P**E fierþe is þe sekernesse<sup>6</sup> of goddes help in þe fiȝtting aȝein  
 as seint poule seiþ Fidelis<sup>7</sup> est deus qui noluit nos

<sup>1</sup> of added above the line.

<sup>2</sup> Austin: the second letter more like n; s a correction, apparently for t.

<sup>3</sup> complyn: p. 414 b.

<sup>4</sup> fende: n partly effaced.

<sup>5</sup> a apparently by correction.

<sup>6</sup> sekernesse: r in fainter ink added above the line.

<sup>7</sup> In the margin: paulus

temptari vltra quam possumus<sup>1</sup> &c. ¶ God he seip is trewe for he nyll neuer þat deuel tempte vs ouerþat<sup>2</sup> he seep þat we mowe sufferen ac in þe temptacioun he hap sett a footemerk as þeiȝ he seide tempte hym so fer & no ferrer. 5 & so fer he ȝineþ vs strenghe to wipstonde. & þe fende may no ferrer prike þan þe merk Gregori seip.

**D**Jabolus<sup>3</sup> licet afflictiones iustorum semper appetat cum & a deo potestatem non accipiat ad temptationis articulum non conualescit. formidari igitur 10 non qui nichil nisi permissus agere valet, ¶ þe fift confort is þat þe fende ne may do noþing to<sup>4</sup> vs bot by goddes leue<sup>5</sup> & þat was wel yschewed<sup>6</sup> as þe godspel seip whan þe deuelen þat oure lorde cast out of a man. a legion. sex þousande. & <sup>7</sup>sex hundrep. & <sup>7</sup>sexti and sex crieden & seiden to oure lord. 15 **S**J eicis nos hinc mitte nos in porcos, ¶ Sipeu þou dryuest vs hennes lorde do vs in to piȝe swyne & he graunted hem. Looke hou þat hij ne miȝtten nouȝth wip outen his leue gon in to þe swyne. & þe<sup>8</sup> swyne onon riȝth runnen in to þe cee & adreynt hem seluen. seint marie so hij stonken on þe 20 swyne þat hem was leuer to drenchen hem seluen þan to heren hem abouten. and au vnsely synful man bare hem in his breest & name neuer ȝeme of hem. Al þat he dude to Job. euer he name leue pere of toforne at oure lord þat tale þat is in þe dialoge look þat ȝe cunnen hou þe holy man seide to þe deuels 25 nedder.

**S**J licenciam accepisti ego non prohibeo, ¶ Ȝif þou hast leue to styngge. styngge on fast and bede forþ his cheke. & þan hadde he no myȝth bot one forto enticen hym þerto. Nomore ne hap he on vs bot ȝif oure bileue crook and whan 30 god ȝaf hym leue of his dere frende whi is it bot for her mychel goode. þeiȝ al it greue hem sore,

<sup>1</sup> *possumus*: ss touched up in black ink.

<sup>2</sup> *ouerþat*: on *u*<sup>o</sup> traces of erasure.

<sup>3</sup> In the margin: *Gregorius*,

<sup>4</sup> *to*: *o* possibly by correction.

<sup>5</sup> *leue*: *ue* squcezed together; probably a correction.

<sup>6</sup> *yschewed*: *che* on erasure.

<sup>7</sup> & added above the line.

<sup>8</sup> p. 415 a.

**P**E sext confort is whan þat oure lord poleþ þat we ben  
ytempted he playeþ wiþ vs as þe moder doþe wiþ her ȝong  
derlyng þat fleiþeþ fram hym & leteþ hym sytt al one. And whan  
þe childe<sup>1</sup> ne seþ hire nouȝth it clepeþ dame. dame. & lokeþ  
ȝerne abouten & wepeþ a while. & þan his moder comeþ to hym 5  
wiþ sprad armes & wipeþ his eȝen. and kisseþ hym. & clyppeþ<sup>2</sup>  
hym. Also oure lorde leteþ vs yworþe oþer while & wiþ draweþ  
his grace fram vs & his confort and we ben þan al one & felen  
no suetenysse<sup>3</sup> in noþing þat we wele do ne sauoure of hert.  
And þeiȝ in þat ilche poynt ne loueþ he vs neuer þe lesse. Ac he 10  
it doþe for mychel loue þat vnderstonde we wel þat dauid seiþ. —

**N**On<sup>4</sup> mederelinquas vsquequaque, ¶ Lorde seiþ dauid  
ne lete me nouȝth a longe. Loo whan he wolde he lete  
dauid ac nouȝth a long. sex<sup>5</sup> enchesons pere<sup>6</sup> beþ whi god leteþ  
vs one & wiþdraweþ his grace fram vs, þat on is<sup>7</sup> þat we ne 15  
proude nouȝth. for ȝif his grace were alwap wiþ vs we myȝth  
liȝthlich fallen þorouȝ a wellate of oure seluen, Anoper enchesoun  
is þat we may knowe oure owen feblesse & oure mychel vnstrengeþe  
Gregori seiþ

**M**agna<sup>8</sup> perfeccio est sue imperfeccionis cognicio, 20  
¶ þat is mychel godenysse is to knowe wel oure wayke-  
nesse and oure owen vnstrengeþe

**E**Cce intemptatus qualis sit. ¶ þat is. vnfonded nott  
neuer where þat he is. ne in what state. for he ne knoweþ  
nouȝth<sup>9</sup> hym seluen Austyn seiþ. 25

**M**elior<sup>10</sup> est animus cuius est infirmitas nota  
quam cui scrutatur celorum fastigia & terrarum  
fundamenta. ¶ þat is better is a man to seche his owen  
feblesse. & his owen vnstrengeþe. þan forto meten hou heiȝe is

<sup>1</sup> *childe*: *e* effaced or possibly erased.

<sup>2</sup> *clyppeþ*: *ly* seems to be a correction for *h*.

<sup>3</sup> *suetenysse*: the third letter uncertain; looks more like *o*.

<sup>4</sup> In the margin: *dauid*.

<sup>5</sup> *sex*: *se* almost erased.

<sup>6</sup> *pere*: on the abbreviation-mark for *er* traces of erasure.

<sup>7</sup> *is*: *s* apparently by correction.

<sup>8</sup> In the margin: *gregorius*.

<sup>9</sup> p. 415 b.

<sup>10</sup> In the margin: *Augustinus*.

þe heuene . & <sup>1</sup> hou depe is þe erþe . for whan two beren a birden  
to gider þan wot neuere þat on hou heuy it is . Ac whan þat on  
it letēþ þan wot he þat it bereþ how heuy it wexeþ . Also whan  
god bereþ wiþ vs oure temptacioun þan witen we neuere hou  
5 heuy it weiþeþ ne what it is . And forþi he leteþ vs one þat we  
mowe witen what we beren for þat we schullen þe ʒerner clepen  
after hym . & crien loude opon hym til þat he come to vs . ʒif  
he is longe helde it wel vp þerwhiles . For who so is siker of  
good helpe & ʒeldeþ þeiþ vp þe Caste to his wiperwynes<sup>2</sup> : swiþe  
10 mychel he is to blamen . It telleþ it was an holy man & he seiþ  
in þe west so many ferdes of deuelen aʒeins hem<sup>3</sup> to fiʒten wiþ  
hem . whan he<sup>4</sup> he was in his temptacioun þat he les his strengþe  
of his bileue . and his felawe seide vn to hym . Look by esten &  
þou schalt seen we hane more on oure half þan hij ben forto  
15 helpen vs

Plures nobis *quam cum illis* . ¶ þe þridde þing is þat we  
ne ben neuere alto siker . for sikernesse sterueþ ʒemeles . & by  
þis strengþe jnobedience *super epistolam ad Romanos* .

20 **C**ontentum nutrit resoluta securitas . ¶ þe fierþe is  
þat oure lorde hideþ hym *fram* vs þat we seche hym þe  
ʒernelicher . & clepe . & wepe after hym as þe childe doþe after  
þe dame . ¶ þe fyft is<sup>5</sup> þat we aʒeins his aʒeincome vnderfonde  
hym þe gladlicher & make þe more ioye of his comynge . ¶ þe  
sext is þat whan we hane ycauʒt hym þe ʒernelicher & þe wil-  
25 licher witen hym . & saien to hym . tenui te nec dimittam,  
ʒ schal holde þe my lef & j . ne schal nouʒth lete þe . þise sex  
enchesons schullen holden vs vp aʒeins alle fondynges wiþ con-  
fortes toforne . ¶ þe seuent confort is . hou þise holy men of holy  
lyf weren ytempted now to seint peter þe heiʒest

30 **E**cce<sup>6</sup> sathan expetiuit vos ut cribraret sicut tri-  
ticum . ¶ Loo seide oure lorde to seint Peter . Sathan is

<sup>1</sup> & added above the line.

<sup>2</sup> Originally *wiperwynes*; between *n* and *e* a horizontal stroke, a second *n* probably having been squeezed in.

<sup>3</sup> *hem*: *e* on erasure.

<sup>4</sup> After *he* three letters, of which the first is *w* and the last possibly *n* or *u*, erased.

<sup>5</sup> *is* added above the line.

<sup>6</sup> In the margin: *domin*

jerne aboute to tille þe out of myne ychosen . Ac ich haue bi-  
souȝth for þe þat þi bileue ne crook nouȝth along . þat is þat þou  
ne faile nouȝth in bileue . ¶ Poule hadde flessche prickȝng of  
leccherie & of pride in his soule . & he bede god deliuer him  
þere of .<sup>1</sup>

**D**atus<sup>2</sup> est michi stimulus carnis mee . ¶ And he bad  
oure lorde deliuer hym and he seide þat he nolde & seide .  
Sufficit<sup>3</sup> tibi gracia mea nam virtus in infirmitate  
perficitur . ¶ þat is my grace schal kepe þe þat þou be nouȝth  
strong<sup>4</sup> in vnstrengþe . Seint sare was tempted þrittene jere of 10  
hire flesche Ac for þe gret anguish aros þe mykel mede nolde  
sche neuere bidden ones deliuer hir þere of Ac bad oure lorde  
ȝine hire strengþe to wiþstonde þat gret anguissch ,

**D**a michi domine virtutem resistendi . ¶ And atte  
þrittene jeres ende com þe fende vuto hir in a bloo man- 15  
nes liknes & seide to hir . Sare þou haste ouercomen me . And  
sche answered hastilich aȝein & seide þou lixt foule þef Ac hap  
jesus my lorde . Looke now þere he wolde haue putt hire in to  
pride forto haue hadde a litel wel late of her seluen . & þat was al  
þat jesus crist tauȝt<sup>5</sup> his deciple whan he dude wonders for hem . 20  
þat hij ne schulden haue no gladnesse in hert þer of . bot hij  
schulden ben gladd þat hij weren chosen to þe blis of heuene .  
þis he tauȝtte and preched hem often . Ac do we as seint Sare  
dude in al þing þat we do oþer þat he doþe for vs ȝine we þe  
strengþe & þe maistrie to swete jesu of heuene . Antoyne and alle 25  
þise oþer hou weren hij ytempted . Ac for þe gret mede þat aros  
in þe fondȝnge aȝein . hij it suffreden louelich . & þorporouȝ weren  
hij proued trewe championns . & so of serueden coroune op Co-  
roune as þe Goldsmyth purgeþ þe gold in þe fyre also doþe god  
hise ychose in þe fire of fondȝnges 30

**P**e nynþe confort is . Ȝif þe fende greueþ þe þou greuest hym  
wel more & sorer for þre resouns<sup>6</sup> þat as Origine telleþ be

<sup>1</sup> p. 416 a.

<sup>2</sup> Datus: the upper part of DA cut away.

<sup>3</sup> In the margin: nus. with the first stroke of the n cut away.

<sup>4</sup> strong: tr somewhat indistinct, being written over the downstroke  
of P (in Pat in the line above).

<sup>5</sup> tauȝt: the first stroke of u almost effaced.

<sup>6</sup> resouns: the fifth letter looks like u.



leseþ his powere . For to vche synne he doþe al<sup>1</sup> his power  
 forto tempten . þat oper he ecþeþ his pyne . þe þridde he for-  
 fretþ his hert of sore greme þat he is ouercomen . Whan he is  
 ouercomen he leseþ his strengþe & is sore aschamed and agremed  
 5 þat he has so liȝthlich lorne al his trauaile and is ouercomen  
 & braydeþ þe corowne of blis nouȝth on ne two . Ae doþe as oft  
 as þou ouercomest hym als fele corounes þou haste . þat is als  
 fele worschipes in þe blisse of heuene seint Bernard seiþ,

10 **Q**Vociens<sup>2</sup> vincis tociens coronaberis ¶ þe tale Jn  
 vitis patrum . it witnessþ þat an holy man tauȝt his  
 deciple & as he tauȝt hym he fel on slepe & his deciple stode  
 bifore hym and sumtyme he pouȝth to hane waked hym . and  
 sumtyme he pouȝth to haue gon to his bedd . & atte last he sette  
 15 hym adoune . & his maister a wooke att mydȝiȝth & bad his grome  
 go slepe .<sup>3</sup> & he dude so . and his maister fel on slepe also . And  
 alsone hym pouȝth þat he was brouȝth in to a faire grene place .  
 & pere he seiȝ an aungel brynge achayer . and seueue faire Corounes  
 pere opou . & þan seiðe þe aungel vn to hym . þise hap þi deciple  
 20 erved while þat þou slepe . And he awoke & cleped his grome  
 and asked hym what he dude whiles þat he slepe and whi þat  
 he satt whan þat aros . & stode whan he leide hym . And his  
 grome seiðe ȝ pouȝt to hane waked þe . and for þou slepe so swete  
 ȝ ne miȝth nouȝth for rewþe . & þan ȝ pouȝth to haue gon to my  
 bedde . & ȝ nolde nouȝth bot sett me doune by þe . þan asked  
 25 his maister hym hou ofte he ouercom his pouȝth . & he seiðe  
 seuen sipes . And þan wist his maister wel þat þo were þe seuen  
 Corounes þat his deciple hadde erved while þat he slepe for þat  
 he ouercom hym seluen and wipstode þe fende . Al þus in þe  
 temptacioun ariseþ oure mede Poule seiþ .

30 **N**Emo<sup>4</sup> coronabitur nisi legitime certauerit . ¶ Ne  
 schal none beu ycorouned<sup>5</sup> bot ȝif he stronglich & trewlich  
 fiȝth aȝein . his flessche . þe fende . and þe werlde . who þat fiȝtþ  
 treulich aȝein þise þre & namelich aȝein þe flessch & wipsigge þe

<sup>1</sup> *al* added above the line.

<sup>2</sup> In the margin: *ardus*

<sup>3</sup> p. 416 b.

<sup>4</sup> In the margin: *paulus*

<sup>5</sup> *ycorouned*: the first *o* inserted above the line.



graunt pere of . ne prikk it neuer so hard . pan ben hij jesus  
cristes frendes and done as he dude hongen on þe roode,

**C**um gustasset acetum noluit bibere. He smelled þe  
bitter drynk . & nolde it nouȝth dryuken þeiȝ h a þrist were .  
þeiȝ a man oþer a womman þrest in þe lust and<sup>1</sup> þe fende 5  
bedeþ hym his halyway . þenche þat þere is galle vnder . and  
better it is to ben ofþrest þat to ben yattred . Lete lust ouer go  
& eft it wil þe like . While ȝechinge lasteþ it is gode to rudden .  
ac after it smerteþ . weleway þat while . many ben so sore ofrest  
and drinkeþ hastilich & ne felen it nouȝth . so hij glutten it jn 10  
ȝernelich . And after felen þe smert & gynnē þan to sorowe &  
maken reulich chere . ac þan is to late . Ac nouȝth for þan better  
is late þan neuere . After yuel þan is goode penance spewe out  
þat venym to þe preest ar it wilde . for ȝif it wildeþ it wil brede  
þe dep . 15

**A** ȝein alle temptaciouns & namelich aȝein fleschlich bep vnder  
goddes grace holy meditaciouns . goode felawschippes . &  
biddinge & hardy bileue . fastyng . wakyng . Alle þise ben armes  
in þis fiȝth . & bodilich swynches . & also speke to sum oþer þer-  
whiles þat þe temptacioun lasteþ . Lowenesse & all gode þewes 20  
ben armes in þis fiȝth . Ac who þat werpeþ away his wepen þat  
he schulde fiȝth wiþ .<sup>2</sup> hy lyst ben ywounded . Holy meditaciouns  
þat is þenche in goddes passioun & in oþer goode pouȝttes

**M**ors tua mors domini nota culpe gaudia celi:  
judiciij terror<sup>3</sup> figantum mente fideli ¶ þenche 25  
on þine symnes . on þe ioyes of heuene . on þe pynes of helle .  
on þi dep . on goddes dep on þe rode . & on þe pyne þat he suffred  
for þe on domesday . oþon þis fals werlde . What it is . & what is  
his mede . & what þou owest god for his gode dede . What he  
hap done for þe . how vnkynde þou haste ben aȝeins hym . Vche 30  
one of þise wolde haue a longe poyntyng . Ac whan we þenchen  
on þe joyes of heuen god wold<sup>4</sup> schewe hem to vs here in sum  
wise to men . & of þe pynes of helle & schewed hem to vs here  
as schadewe . for alle werldlich ioyes þat euer wore . & now ben .

<sup>1</sup> In the upper curve of *d*, partly blended with the downstroke of *D*  
in *þeiȝ* in the line above, hole erased in the leaf.

<sup>2</sup> p. 417 a.

<sup>3</sup> *terror*: the last *r* apparently on erasure.

<sup>4</sup> *wold*: *d* added above the line.

& euer schull ben vntil domesday . nys bot a schadewe to þe lest  
 ioye of heuene . Ne alle þe werldelich pyne ne ben bot a scha-  
 dewe to þe lest pyne of helle . We ben here in þe see of þis  
 werlde & stonden on þe brynk of þis see . Be we nouȝth eschu  
 5 of þe schadewe . þe hors þat stondeþ opon þe brynk & is eschu  
 for þe schadewe may liȝthlich falle in to þe pytt . And so mowen  
 we ȝif we ben adradde of þe wo of þis werlde þat is bot a scha-  
 dewe liȝthlich fallen in to þat wo þat al þe wo of þis werld nys  
 bot a schadewe to . as Job seiþ . he þat douteþ þe hore frost þe  
 10 snowe schal fall opon hym þat he seiþ here by hem þat ben  
 adradde of þe wo of þis werlde . þe wo of helle schal falle opon  
 hem . A gret fole is he þat fleiȝeþ þe peynting on a wal for þe  
 griseliċhede pereof Al þe wel of þis werlde nys bot a schadewe  
 to þe lest blis of heuene . & also al þe wo to <sup>1</sup> þe lest pyne of  
 15 helle . Nouȝth onely holy meditaciouns of oure lorde & <sup>2</sup> of oure  
 lefdy his moder Mary & of hise holy halewen ac done holy  
 þouȝttes sum while helpen in foure manere aȝein fleshlich temp-  
 taciouns . dredeful . wonderful . gladful & sorouȝful . þise a Man  
 schal arere oīper whhile in his hert . or nede come penche what  
 20 wolde done ȝif þat we seiȝen openlich deþ stonde toforu vs . &  
 þe denel of helle <sup>3</sup> as he doþe <sup>4</sup> dernelich in þe <sup>5</sup> fondyng . &  
 ȝif oure hous brent ouer vs . þise ben dredeful þouȝttes . Won-  
 derful as þeiȝ þou seiȝ Jesu stonde bifore þe & asked þe what þe  
 were leuest after þi saluacioun . & hadde þe chesen wiþ þi þat  
 25 þou wiþstonde <sup>6</sup> þi temptacioun . And ȝif þou seiȝ witterlich all  
 þat in heuene weren & in helle . Gladful as ȝif þe com bode þat  
 þe best frende þat þou haste were ychosen pope þorouȝ Steuene  
 of heuene . <sup>7</sup> Sorouȝful as ȝif þou herdest saye þat . þat man þat  
 þou louedest most were feerlich ded . adreint oīper murpered .  
 30 oīper anhoned . oīper brent . Swich þouȝttes oīper while wreken  
 out fleshlich temptaciouns . Holy bedes of goode men oīper of  
 wymmnen þe fende douteþ swiþe mychel hem . for hij bynden

<sup>1</sup> to added above the line.

<sup>2</sup> & added above the line.

<sup>3</sup> of hel (in helle) on erasure (?).

<sup>4</sup> After doþe; ofte expuncted.

<sup>5</sup> þe added above the line.

<sup>6</sup> wiþstonde; þ inserted above the line.

<sup>7</sup> p. 417 b.

hym & brennen hym In *vitas patrum* it telleþ þat an holy man Puplinus lay in his bedes. & þe fende com þere forþ ouer hym fleizeande by Julius heste Cesar. And þis<sup>1</sup> mannes bedes as hij steijen vptoward<sup>2</sup> god bounden hym so þat ten dayes hij helden hym þere stille þat he ne miȝth nouȝth away. Seint Mar- 5 garete bonde Ruffyn as men reden in her lyf þat was Barabub broþer. to<sup>3</sup> Seint Bertlemew as he lay in his bedes þe deuel seide þine bedes brennen me & bynden me

**I**Ncendunt me *oraciones tue* ¶ And who þat may wip bedes haue teres. he may haue of god al þat he wil. ȝif he 10 bidde riȝthfullich. And it owe to ben ygraunted<sup>4</sup> and þerfore secheþ afterwisdom þat ȝe ne bidde hym noþing bot ȝif it be wiselich ybeden. for ȝif he graunted it. he were a more fole þan anoþer man. ȝe ne seþ no wise Man þat wil graunt any þing þat me asken hym bot ȝif he se þat it may wel be done. And elles 15 he were a fole ȝif he graunted it. Ȝe! a more fole þan he þat bereþ a Babyl. þerfore in ȝoure biddynge biddeþ so þat ȝe ne be nouȝth aboute to make god a fole<sup>5</sup> For ȝif ȝe do it wil fallen opoñ ȝoure seluen. For he ne wil graunt noþing bot his riȝth-wisenesse & his mercy mowen acorden þere ȝune. Ac euere he 20 heldeþ more here to þe mercy þan to þe riȝthwisenesse. & þerfore vche man bidde wiselich ȝ rede & soule hele for holy wrytt seiþ

**O**Racio lenit lacrima cogit. ¶ þe good bede softeþ god & makeþ hym mylde to vs. as man þat hap a sore & is anoynt. it softeþ hym. ac oure teres pricken hym. and leten 25 hym neuer haue rest til þat he haue ȝiuen vs al þat we asken ȝif it be skylful.

**C**Onturbasti capita draconis in aquis ¶ Whan þe deuel assaileþ ȝou. casteþ out scoldyng water opoñ hym as men done att Castels opoñ her enemyes. For þere þat water comeþ. 30 þe fende fleizeþ sikerlich. lest his heued schulde ben yscolded Castel is vche mannes body. And ȝif ȝoure castel be wel kirkelde. & wel warnyst wipinne þat is wip good werkes. & depe dicheð al aboute þe wall. þat is polemodenesse. þan is ȝoure Castel

<sup>1</sup> *þis*: at the end of the word faint traces of an erased *e* visible.

<sup>2</sup> *vptoward*: to inserted above the line.

<sup>3</sup> to added above the line.

<sup>4</sup> *ygraunted*: *e* touched up.

<sup>5</sup> a fole run together.

careles . þe fende may longe assaile þou & lese all his assautes  
as men seiþ often . a litel<sup>1</sup> rayn felleþ a gret wynde . so<sup>2</sup> done  
bedes and teres wiþ al fellen þe deuels blastes and þan comeþ  
þe sunne and schineþ after and makeþ al fair & drye . And  
5 so doþe þe soþ sunne Jesus crist ȝueþ liȝth & suetnesse to þe  
soule

Oracio<sup>3</sup> humilitatis penetrat nubes &c. ¶ Þe bone of  
þe symple man & womman þat is lowe of hert perceþ heuen,

10 **M**agna<sup>4</sup> virtus pure oracionis que ad dominum  
intrat & mandata peragit vbi caro peruenire<sup>5</sup>  
nequit. ¶ Mieheli is þe miȝth of þe schire bone þat fleiȝeþ vp  
tofore god and doþe þat erande so wel þere þat þe flesche may  
nouȝth comen . þat almiȝtȝ god haþ writen al þat he seiþ in þe  
booke of lyf as seint Bernarde witnesseth and sendeth adoun his  
15 aungel to done al þat he wil .

**R**esistite<sup>6</sup> diabolo & fugiet a vobis. ¶ Stondeþ aȝein  
þe deue and he fleiȝeþ fram þou . stondeþ hou . Resistite<sup>7</sup>  
in fide . ¶ Stondeþ aȝein strongelich in þe bileue . beþ hardy  
of goddes help & pencheþ hou lepi he is þat no strengþe ne haþ  
20 bot of hym seluen . He ne may do no more bot putte forþ his  
aped ware & preten<sup>8</sup> vs to biggen þerof . Leiȝeþ hym þan to scorne  
stondeþ aȝein stiflich in þe bileue and he holdeþ hym as sehent

**S**ancti<sup>9</sup> per fidem vicerunt regna . ¶ Þise holy hale-  
wen<sup>10</sup> ouercomen þorouȝ bileue þat hij hadden Alle his wiles  
25 of synne . for he ne comeþ nouȝth bot þorouȝ synne

**W**E holdeþ hym<sup>11</sup> mychel of pride whan he biholdeþ to  
grete god hou litel he made hym in a pouere maidens

<sup>1</sup> *litel*: over *t* the upper part of an unfinished letter (*l*).

<sup>2</sup> p. 418 a.

<sup>3</sup> In the margin: *sala mon* with *s* and *m* partly cut away; an erasure, extending about an inch along the edge of the page. On *O* traces of erasure.

<sup>4</sup> In the margin: *ugustinus*

<sup>5</sup> *peruenire*: the fourth letter looks more like *n*.

<sup>6</sup> In the margin: *acobus* with erasure below.

<sup>7</sup> In the margin: *etrus*

<sup>8</sup> *preten*: *pret* on erasure.

<sup>9</sup> In the margin: *Paulus* with *P* partly cut away.

<sup>10</sup> Between *halewen* and *ouercomen*: *al* expuncted and crossed over.

<sup>11</sup> *hym*: *hy* partly effaced.

wombe . & nouȝth for his goode ac for oure good dede & seide  
 and poled pyne & wo for vs . þe chynche ne kept þat non ne  
 hadde of his good bot al hym seluen wolde it haue . so ne dude  
 oure lorde nouȝth . For ȝutt whan he hadd parted wiþ vs here of  
 his good After he liȝth adoune in to helle to þe free<sup>1</sup> prisoun 5  
 and delt hem þere of his good . We fynde in holy mennes lyues  
 þat an ancre had almost lorne þe eiȝe of hir bileue for a quayer  
 þat on of hire susters wolde haue borowed at hir and sche nolde  
 nouȝth lene it hir, And þerfore bep war ȝe þat wil ben gostlich  
 men & wymmen ȝe þat desiren forto ben goddes childer bep war 10  
 þat ne holde no gostlich þing fro noman þat may do anoper  
 man good als wel as ȝou þat ȝe ne be redy at helpe hym wiþ  
 al at his nede wytt oīper any oper þing for Salamon seiþ þou ne  
 schalt nouȝth sellen þi wytt for god it ȝiueþ þe . & lenep forto  
 parten wiþ oper . ȝif þou can more þan anoper<sup>2</sup> ne ȝutt of bodilich 15  
 þing þat þou haste more þan þe nede bihouep . þou art adetted  
 þerto . For god haþ made þe his reue and his spenser for þou  
 scholdest dispenden it to his worschipp and to note of þi soule .  
 for þou ne haste nouȝth here a ferþing worþ of good pattow ne  
 schalt ȝelde rekenyng þere of straitlicher þan any reue schal hou 20  
 it is dispended And of þine fyne wyttes hou þou haste dispended  
 hem in ydelnesse oīper in goddes worschipp and to þine owen  
 note . do þan as þe reue doþe . Ȝelde owen of owen j rede as  
 god biddep in þe gospel make ȝou frendes wiþ mammona . þat is  
 riches ȝiue it as it comeþ & holdep nomore þan nedep . 25

**W**Ho may þan oīper dar holde wrappe in his hert . þat bi-  
 holdep hou þe gret god com adoun in to erþe to make  
 þrefold sauȝtnesse . bitwene god & man . bitwene man & aungel .  
 and bitwene man & man . And after his arisyng fram dep to lyue  
 whan he com to his deciples þis was his gretynge Pax vobis . 30  
 þat is pes & sauȝtnisse bitwene ȝou . And nyneþ ȝeme whan þat  
 lef frendes departen vche fram oper . þat last word þat hij seyen .  
 þat men best athold . And oure lorde left his leue frende here in  
 erþe in vncoupe þede . and þe last word þat he seide vn to hem  
 whan he went fram hem he seide þis worde vn to hem . Pa- 35  
 cem relinquo vobis . pacem meam do vobis . / ¶ þat  
 is . sauȝtnisse j . do amonges ȝou . and my pes j leue wiþ ȝou .

<sup>1</sup> free: the third letter looks like a badly made o.

<sup>2</sup> p. 418 b.

**I**N<sup>1</sup> hoc cognoscetis si discipuli mei sitis si dilectionem adinuicem habueritis. ¶ By þat ȝe schull knowe ȝif ȝe ben my deciples . ȝif þat ȝe loue to gider . þis was his druery<sup>2</sup> & his merk þat he sett opon hem . for *Jesus crist* is  
 5 al pes . & liȝth . & loue þere is his wonyng stede,

**I**N pace factus est locus eius . ibi confregit potencias arcum gladium scutum & bellum . ¶ Pes & sauȝtnes is godes<sup>3</sup> stede . and where so þis pes is . it bryngeþ to nouȝth alle þe deuels wiles & his wrenches . and al his strengþe : it brekeþ  
 10 his bowe þat ben his<sup>4</sup> derne fondynges . & his swerde . þat ben temptacions keruynges & neȝe of kynue . Ne wot ȝe nouȝ wel þere men fiȝtþeþ in stronge<sup>5</sup> ferdes als longe as hij holden hem to giders hij ne mowen nouȝth ben onercomen . Also it fareþ gostlich for al þe deuels entent & his bisinesse is abouten forto parten  
 15 parten mennes hertes & wymmens & cast wrappe þere sauȝtnesse schulde be amounges goddes childer . For he ne hap none enueie bot to hem . & sone after his wrappe amounges hem . he doþe<sup>6</sup> hym bitwene onon riȝth and sleþe<sup>7</sup> on vche half adoune riȝth . Forþi att doumbe beste lerneþ wisdom for hij han þis worschiþ  
 20 whan hij schullen ben assailed of lyoun oȝer of bere . hij gaderen hem to gyder & maken schelde of hem seluen . & perwhiles hij ben all syker . And ȝif any be so vnsely þat he weude out he is yschent onon riȝth . also ȝif men gon in a slider waye & vche holde oȝers honde hij mowen gon þe sikerlicher .

**C**um<sup>8</sup> nos vobis per oracionem opem coniungimus per lubricum quas adinuicem manus tenemus vt tanta quisque amplius roboretur quanto alteri vnitur . ¶ Also in stronge wyndes & swift wateres þat men moten euer waden . ȝif many holden to geders her honden and on falle  
 30 he is sone holpen vp . & ȝif he be one he geþ sone away .

<sup>1</sup> In the margin: *dominus*!

<sup>2</sup> *druery*: *e* added above the line.

<sup>3</sup> *godes*: *d* fainter, added above the line; *o* and *e* run together; on *e* and *s* traces of erasure.

<sup>4</sup> *his*: in fainter ink added above the line.

<sup>5</sup> *stronge*: *ōg* run together.

<sup>6</sup> p. 419 a. *doþe*: *do* partly effaced.

<sup>7</sup> *sleþeþ*: the first *l* somewhat faintly added above the line.

<sup>8</sup> In the margin: *Gregorius*.

**V**E<sup>1</sup> soly quia cum ceciderit non habet subleuantem. ¶ Wo is hym he seip þat falleþ & is al one for he ne hap who hym arereþ. Ac he nys noȝth one þat hap god to fere. Aforbisen takeþ. Grut cleueþ to geder. take dust & rowe it. it altobloweþ. An hondeful of ȝerdes while hij ben to giders hij 5 nyllen nouȝth breken. A tree þat wil falle men vndersetten it wiþ anoþer. & ȝif Men twynnen hem hij fallen. Ac many men and wymmen þat schulden ben in loue to geders in compaignye hij ben sampsones foxes þat weren tyed to geders by þe tailles & in vche tayl a blasme brennaude whan þe Philistiens & he 10 weren wroþe. He tooke alle þe foxes þat he miȝt and knytt hem to geder by þe tailles & bonde a blasme of fyre in vche tayl & drof hem þorouȝ<sup>2</sup> her feldes and so brent vp alle her cornes<sup>3</sup>. & her vynes. nymeþ goode ȝeme what þis be to siggen. Men turnen oft þe nebbe to þing þat Men louen. & awayward fro þing 15 þat men haten. Tayl bitokneþ ende. who so wil þan be tyed to gider as his foxes were for non wolde piderward þat oper wolde bot al froward, & ysett þan fire in þe ende þat is wrappe. þat is þe fyre of helle. Al þis is ywriten here for þat vchon schulde loue to geder as goddes deciples duden. & namelich þere it owe 20 to ben. þat is in wedlok. & in ordre & in religioun. For þere is þe deuel most aboute to sundren it. & þere schulde man & womman fastest cleuen to gedres in god and biseke hym þat he helde hem to gedre & þan hij mowen ben syker þat he schal helpen hem ȝif hij wil bidden hym of helpe þere of & elles nouȝth. & 25 beþ nouȝth as Sampsones foxes. non ne wolde as oper wolde. & ȝif ȝe holde ȝou to gedres as holy wrytt seip.

**M**ultitudinis credencium erat cor vnum & anima vna.<sup>4</sup> ¶ þat is mychel stedfast bileue schal be in on hert & in o soule. For þerwhiles þat men holden to giders ne may 30 þe sende noþing done & þat he wott ful wel. And þerfore whan any frende schal sende vn to oper. Loke þat þe sondes man be wel syker and recorde it often er<sup>5</sup> he go. for a litel clout may make a foule spott. And ȝif any frende blame oper for her mys

<sup>1</sup> In the margin: *Salamon*

<sup>2</sup> *þorouȝ*; the first *o* nearly effaced.

<sup>3</sup> *cornes*: *n* partly effaced.

<sup>4</sup> p. 419 b.

<sup>5</sup> *er*: over *e* a curved stroke resembling a contraction-mark.



berynge. oíper for lackes þat hij han warneþ hem for hij ne seen  
it noȝth hem seluen. þonkeþ hem ȝerne wiþ þis psalme,

**C**orripiet<sup>1</sup> me *iustus in misericordia & increpabit*  
me *oleum autem peccatoris non inpugnet caput*  
5 meum, ¶ He þat blameþ me forto amende me hym ich owe to  
louen & cunne hym þonke more þan þe synner þat seiþ me softe  
wordes after my wille,

**M**eliora sunt *ulnera corripientis quam oscula*  
blandientis, ¶ Bettere ben þe blameande wordes þat  
10 ben seide forto amenden me: þan cusse þat is fykel. þat is to  
saie þan he þat foloweþ al my wille. And perfore seiþ Salamon.  
chastise þe wise man & he wil loue þe afterward þe bettere ne  
be non so bolde ne so fole hardy forto resceyue goddes flesche  
& his blode in wrappe ne ȝutt in non oþer synne. ne loke toward  
15 hym þat com adoun to make þre fold sauȝtnesse,

**B**eati *pacifici quoniam filij dei vocabuntur.*  
¶ Blissed ben þe peisible of hert for hij schullen ben cleped  
goddes sones. And who þat may do þis poynt. he þat nap nouȝth  
agylt drawe þe gylt toward hym forto make hym þat hap agilt  
20 come to amendement & to loue þere he nolde nouȝth toforne. &  
so be aknowen his owen gylt. þat is an heiȝe staire to god ward  
& mychel mede lip perfore. And for þe gret mede þat falleþ per-  
fore. a man oíper a womman owe to strengþe hem þe more þerto  
forto done it

25 who<sup>2</sup> so be slow & slumbry þat seep hou besy oure swete lorde  
was jesus crist here on erþe for oure note

**E**xultauit *vt gigas ad currendam viam pertran-*  
*siuit bene faciendo.* ¶ And after al þe oþer swynk þat  
he swank in þe last endyng of his lyf. oþer men han rest whan  
30 hij ben laten blode and holden<sup>3</sup> hem pryuelich in chambre &  
comen bot litel in þe liȝth. And he was laten bloode opon þe  
mount of Caluarie. þider he went on heiȝ<sup>4</sup> whan he wolde be  
leten blode. & ȝutt in þe hattest of þe day. forto schewe to vs

<sup>1</sup> In the margin: *dauid* with some letters, probably *dau*, erased below.

<sup>2</sup> At the beginning of the line space seems to have been left for inserting an initial.

<sup>3</sup> *holden*: *hol* squeezed together at the end of the line.

<sup>4</sup> MS.: *heiȝe* with *e* expuncted.



hou hot his loue was to vs & hou brennande . & pere he was  
 laten bloode on fyue stedes brode woundes & depe wip outhen  
 alle pe rewful garses . here was a gret swynk . And azein sluggers  
 & sleepers is his erlich arisinge fram ded to lyue<sup>1</sup> . and also whan  
 he went wip hise deciples . he ros vp erlich & went fram hem .<sup>2</sup> 5  
 & made his prayers to his fader for vs . wel auztte we pan forto  
 trauaile for oure seluen . and arisen erlich forto seruen hym for  
 it is al oure owen profit .

A Zein coueitise is his mychel pouerte on erpe here pat wex  
 opon oure lorde euere lenger more and more . For po he 10  
 was borne so michel place ne hadde he nouzth pat his litel swete  
 body miȝth lye opou . so narowe was pe stede pere he was borne .  
 pat vnnep̃e Joseph & his moder seten pere opon and laiden hym  
 in a cracche wip clontes pe godspel tellep̃ .

P Annis<sup>3</sup> eum inuoluit . ¶ Ius he was cloped pat clop̃ep̃ 15  
 pe sunne<sup>4</sup> . pere after pouerlich fedde wip pe mylk of a  
 maiden<sup>4</sup> and ȝutte wite ȝee pat maidens han lesse<sup>4</sup> milk pan oȝer  
 wymmen han . and after in litel stede leide in a credel . & ȝutt  
 siȝen he menep̃ hym pat he ne hadde<sup>5</sup> nouȝt so mychel where  
 opon he miȝth leggen his hede . 20

F Jlius<sup>6</sup> hominis non habebat vbi caput suum reclī-  
 net . ¶ Ius pouer he was of ju . & of cloping . And of mete  
 nedeful pat opon palme sonenday al day he stode & preched in  
 ierusalem in pe temple . And at euen wha he hadde done he  
 stode and loked longelich aboute hym And nou ne wolde bidde 25  
 hym to mete ne to herberewe . and peiȝ hij hadden wolde hij ne  
 durst nouȝth for pe clerkes and pe maisters of pe lawȝe . And pan  
 he ȝede to Bethanye<sup>7</sup> & his deciples wip hym vn to marthaes  
 hous and his deciples breken pe eres as hij ȝeden by pe waye  
 for hungere And<sup>8</sup> ȝutt hij weren chalanged of pe Clerkes pat hij 30

<sup>1</sup> On *lyue* traces of correction.

<sup>2</sup> p. 420 a.

<sup>3</sup> In the margin: *nus*

<sup>4</sup> *sunne* on an erasure extending down across of a *mai* (in *maiden*)  
 and *han les* (in *lesse*), which stand below in the two following lines.

<sup>5</sup> *hadde*: *a* added above the line.

<sup>6</sup> In the margin: *nus* with *n* half cut away.

<sup>7</sup> *Bethanye*: *n* touched up.

<sup>8</sup> *And*: *An* almost effaced.

hadden broken þe lawȝe for þat hij gedreden her mete opoþ þe  
 sabate day. And ȝutt alpermeste pouerte com after þan whan he  
 henge naked opoþ þe rode and mened hym of pryst & he þat  
 al made of nouȝth ne hadde bot a fote of erpe to<sup>1</sup> dyen opoþ  
 5 as by mannes wene. & þat was more to his pyne. whan þe kyng  
 þat al þis werlde may welde & heuene & helle att his wille  
 nadde nomore goode in þis werlde vn bileued is he þat mychel  
 wisscheþ of werdelich wele.

10 **A** ȝein glotonye is his pouer pitaunce on þe roode. Tuo manere  
 men han nede to eten wel & drynken. Swynkeande men.  
 & bloode leten men. Look þat day þat he was sore trauailed &  
 leten blode. Look what men ȝaf hym to drynk oiper to mete.  
 Men ȝaf hym bot a litel galle in a spounge. Look þan who wil  
 grucchen ȝif he þenche wel þere opoþ of vnsanoure metes &  
 15 drynkes.

**A** ȝein leccherie is his beryng on erpe of a clene mayden.  
 & al was clene þat he ledde wip hym. And his hard betynge  
 atte pyler þat so he was beten & forwounded. þat fram his hede<sup>2</sup>  
 to his fote nas nouȝth als mychel skyn hole opoþ hym as men  
 20 seien. þat men miȝth sett on a nedel poynt þat it nas to broken.  
 and summe of þise holy men seien þat he hadde a Legion of  
 woundes. sex þousand. & sex hundreþ. & sexti and sex. Who  
 þan þat is tempted of leccherie. sett þis wel att his hert and it  
 wil drawe out þe likyng of leccherie. Aȝein all dedlich synnes  
 25 þat werreþ vs saint Peter seiþ.

**CH**risto<sup>3</sup> in carne<sup>4</sup> & vos eadem cogitacione ar-  
 memini. ¶ Armeþ ȝou seiþ saint peter wip þouȝt of  
 jesu crist þat in oure flesch was so ypyned

30 **R**ecogitate qualem apud semetipsnm sustinuit  
 contradiccionem vt non fatiget. ¶ Þencheþ whan  
 ȝe gon & fiȝtten aȝein þe deuel. hou oure lorde wipseyde<sup>5</sup> his  
 wille of his flesche.

<sup>1</sup> to added above the line.

<sup>2</sup> p. 420 b.

<sup>3</sup> In the margin: *Petrus*.

<sup>4</sup> *carne*: ne on erasure.

<sup>5</sup> *wipseyde*: þ added above the line.

**N**on<sup>1</sup> dum enim vsque ad sanguinem<sup>2</sup> restitistis ¶ But ne han 3e nouȝth wiþstonden tyl schedyng of ȝoure blode . as he dude for vs . wil we clepe hym to help he is euer redy biforme vs atte Messe and scheweþ hym as þeiȝ he seide . Loo me here in present . Telle to me what pou wilt . jchiff ȝine 5 þe strengþe to wiþstonde . þe fende and alle his wiles . & in what stede þat we clepe to hym he is euer redy .

**M**etati sumus castra iuxta lapidem adiutorij petro philistim venerunt . ¶ Lorde seie j ȝine my strengþe to þe . pou þat art ston of help . toure of treuþe . castel of strengþe . 10 þere þe fende ne may nouȝth do wiþ h sautes . þis is taken out of Regum . þere þe folk of jsrael loged hem . by þe ston of help . And þe Philistiens comen þat ben vnwiȝttes . afep on ebru . is new wodeschipp . and it telleþ þat jsrael went sone þe rygge . & foure þousande in þe fiȝth weren sarrelich yuomen and þat was 15 for hij were flechhande . And þefore in ȝoure anguisch stondeþ stiflich aȝein wiþ gode josephath þat sent sondes many to þe kyng of heuenen after socoures ,

**I**n nobis quidem non est tanta fortitudo vt possimus huic multitudini resistere que<sup>3</sup> irruit super 20 nos set cum ignoramus quid agere debeamus . hoc solum habemus residui . vt oculos nostros dirigamus<sup>4</sup> ad te . seq<sup>e</sup> hec dicit dominus nobis nolite timere & ne paueatis hanc multitudinem . non enim vestra pungna set dei tantum modo confidenter state & 25 videbitis auxilium domini super vos credite in domino deo vestro & securi eritis . / ¶ Ju vs nys nouȝth derworþe lorde þat we mowe wiþstoude þe deuels ferde ac whan we be so bistad þis one we mowe doue heuen vp oure eiȝen<sup>5</sup> toward þe mylsful lorde . pou sende vs socoures . ȝif he ne hereþ 30 vs nouȝth crie we Ludder . & prete<sup>6</sup> þat we wil ȝelde vp þe castel bot ȝif heiȝe þe swiȝer wiþ his helpe . Ac hou ansuered he þan þe goode josephath : nolite timere , ne be ȝe nouȝt aferde .

<sup>1</sup> In the margin: paulus.

<sup>2</sup> sanguinem: the second n by correction.

<sup>3</sup> que: e seems to be a correction for i.

<sup>4</sup> dirigamus: the first i added above the line.

<sup>5</sup> Between eiȝen and toward: to struck over and expuncted.

<sup>6</sup> p. 421 a.

ne drede 3e 3ou nouȝth . þe fiȝth is myne & nouȝth 3oures . stondeþ  
sikerlich *with* stedfast bilene and 3e ben alle syker . for þe fende  
ne may noþing done to vs als long as we stonde . þis is þe fendes  
woord þorouȝ ysaye.,

5 **I**Neuruare<sup>1</sup> vt transeamus, ¶ Stoupe he seiþ & lete me  
ride . 3 nyl nouȝth ride longe . þou may schouue me adonne  
he seiþ wiþ schrift . þus wil þe fende seiþ ne leueþ hym nouȝth  
he is a liȝer seiþ seint Bernard

10 **N**On<sup>2</sup> wlt transire set residere . ¶ Nille he nouȝt  
wenden ouer ac he wil sytte wel fast þere was a womman  
þat leued hym so . and bowed adoune & lete hym lepe vp &  
þouȝth to haue schriuen hir on þe morne . & sche dude it eft &  
sche fel in full wone . & he rode oþon hire twenty wynter . And  
ne hadde ben a miracle þat sche seiȝ he schulde haue riden hire  
15 so þat he schulde haue torpled adoune wiþ hire in<sup>3</sup> to helle pytt  
And þerfore holde we vs vp stedfastlich in þe bileue for it bringeþ  
to nouȝth alle þe denels wiles . Haue stedfast bileue as holy  
chirche bileueþ and lete away alle wicche craftes alle tiliynges .  
alle sweuens . & alle fals siȝttes þat holy men dreden . For þe  
20 fende hap many bigiled pere þorouȝ . for pere nys non þat in his  
sotile temptacions may atstonde bot one in þe bileue . And þer-  
fore we most fast biseche god þat he strengþe oure bileue as his  
apostles beden hym . for ȝif þe fende may vnderstonde þat oure  
bileue faileþ þan wexeþ his miȝth . We rede in Regum þat ȝsbosett  
25 made a womman his ȝateward þat wyndeweþ whete . and sche fel  
on slepe & ȝsboset was wiþ inne . And þan com recasbesones &  
wen ȝn & slouȝ ȝsboset . ȝsboset on ebru is þe bymased man to  
saie on english þat a myddes his wiperwynnes leide hym to  
slepen . womman ȝateward is his wittskil þat schulde departen þe  
30 whete fram þe chaf . þe whete is his goode werkes . chaf is ydel  
þouȝttes<sup>4</sup> & speches . þis skil þat schulde be strong as man<sup>5</sup> and  
whan he vstrengþed þan he is womman<sup>5</sup> þat is þe bileue faileþ .  
þis ȝateward þan slepeþ sone whan he gynneþ consenten to

<sup>1</sup> In the margin: ysayas.

<sup>2</sup> In the margin: *Bernardus*

<sup>3</sup> in added above the line.

<sup>4</sup> þouȝttes: the first *t* not clear.

<sup>5</sup> Over *a* in *man*, *o* and *n* in *womman* small holes, owing to an erasure on the other side of the leaf.

synne þan þe lust gop jnward and þe delit wexep. þan recabesones þat ben þe deuels barnes of helle gon ju & slen<sup>1</sup> doumriȝth þat vnseli bymased soule gregori seiþ.

**I**Gniue<sup>2</sup> ferie est vitam carnis dileccionis perforare. ¶ þe fende þorouȝ stikeþ þe cher whan þe delit 5 smiteþ to þe hert and þat is þorouȝ ȝemelesschipp. gregori seiþ.

**A**Ntiquus<sup>3</sup> hostis mox vt mentem occisam inuenit ad eam in quibusdam occasionibus loquutus venit. & quedam ei de gestis preteritis ad memoriam reducit. audita quadam verba indecenter resonat. 10 putran<sup>4</sup>. & deteriorate sunt citatrices mee. cicatrix ergo quippe figura. figura est wlnoris. Cicatrix ergo ad putritudinem redit quando peccati wlnus quod per penitenciam sanatum est ad dileccionem sui animum concutit. ¶ þat is whan þe olde vnskil listnep toward 15 oure pouȝttes and hereþ hem speken of fleschlich pinges. & spekeþ þus þe olde swike toward þe hert of wordes þat he hap byforne oiper siȝttes þat he hap seen bifore oiper of her owen synnes þat it sumtyme wrouȝt al þis he putteþ forþ to þe doted soule so þat þe synnes þat bifore weren bett ben opened and 20 ymade newe. þat he may wepe & sorouȝe ynouȝ & seiþ wiþ þis psalme

**P**Vtruerunt<sup>4</sup> & corrupte sunt cicatrices mee. ¶ Wei- laway myne woundes þat weren faire heled ben gedred newe þorouȝ synne. & gynnep to roten. þat is whan þe elde 25 synnes comen in mynde. & þat is þorouȝ sloupe þat he falleþ in ydel pouȝttes.

**I**Sboset inopinata mortem nequaquam subcumberet nisi ad ingressum mentis mulierem custodiam deputasset. ¶ And al þis vnhap comeþ þorouȝ þe ȝateward slepe 30 þat is wommanlich &<sup>5</sup> schulde be manlich. & þat is for default of bileue þat ouercasteþ bope man & womman. & namelich ȝein þe fondynges þat ȝsbosett died ȝnne. þat is ȝemeleshede. Look

<sup>1</sup> p. 421 b.

<sup>2</sup> In the margin:  $\left. \begin{array}{c} G \\ g \end{array} \right\}$  with *G* partly cut away.

<sup>3</sup> In the margin:  $\left. \begin{array}{c} g \\ g \end{array} \right\}$

<sup>4</sup> In the margin: dau

<sup>5</sup> Between & and *schulde* traces of erasure.

hou oure enemy is wayk & lepi . nys h nouȝt an vnhardy campion  
 pat smiteþ toward þe fote of his<sup>1</sup> enemy . For flesche lust is  
 cleped foote wounde . For as oure fete beren vs whider pat we  
 wil gon . so done oure flesche lustes . Ac ne drede we vs nouȝth  
 5 ful sore<sup>2</sup> bot ȝif pat þe delit smyte toward þe he hert and gynne  
 to wexen more & more . Ac þan drynk of þe atter . pat is þenche  
 on þe passioun of Jesu crist . & do penaunce & dryue out þat  
 attri swellyng fram þe hert . pat is . þenche on attri pyne pat  
 Jesus drank opon þe rode for oure synnes . pride . onde . wrappe .  
 10 hert sore for werldelich þinges . drery for loue longyng wisschyng  
 of Catel . þise ben hert wounden,<sup>3</sup> þise ȝiuen depes dynt onon  
 whan þe foote smyt piderward þan it is to dreden . pat is þe lust  
 oiper þe loue .

**R**Emedie aȝein pride is lowenesse . & onde salue is felauȝ-  
 15 schipp . wrappe salue is loue<sup>4</sup> . & suffre þat man misdo þe .  
 Aȝein sloupe is redyng . spekyng of god & of gostlich werkes .  
 aȝein coueitise is free of hert . aȝein glotonye fastyng . aȝein  
 leccherie fleiȝe out of þe feble compaignye þere it may be done .  
 & bidde fast to god niȝth & day pat he sende þe grace to wiþ-  
 20 stonden it .

**W**Hou so wil be lowe aȝein pride þenche hou mychel hym  
 faileþ of holynesse & of gostlich þewes . ȝutt þenche what  
 þou hast of þi seluen þou art of two dele of body & of soule .  
 & in oiper ben two þinges þat mowen michel meken þe ȝif þou  
 25 ȝiuest good kepe vn to hem . ȝn þi body is filþe & vnstrengeþe .  
 Look in þe fairest stede of al þi body pat is þi neb . what comeþ  
 out þere of bereþ it wyn beryen oiper smel of Aromance . þe  
 breren beren rosen . þi flessche<sup>5</sup> what bereþ it . out of þi nose  
 ne comeþ nouȝth bot slyme . ne artow nouȝth bot wormes mete .  
 30 **S**perua fluidum . vas stercorum . esca vermium .  
 ¶ Now a fleiȝe may dere þe & make þe to blenche wel owe  
 þou to be proude . Biholde to þise holy men hou hij fasteden .  
 & woken . & in which traual pat hij weren . & so may þou knowe  
 þine owen vnstrengeþe . Ac pat awildep vs pat we be cloumben

<sup>1</sup> *his*: *i* added above the line.

<sup>2</sup> *ful sore* run closely together.

<sup>3</sup> p. 422 a.

<sup>4</sup> *loue* added above the line.

<sup>5</sup> *flessche*: *l* blotted; over *e* the upper part of an unfinished letter.

heize & perfore biholde downward & pou schalt see what pou art seip seint austin,

**I***ncencium est eleccionis respectus inferioris sit cautela que humilitatis consideracio superioris.* ¶ pat is biholde vn to pise holy men pat ben of heize lyf & 5 pou may loke pan hou lowe pou standes forbi hij<sup>1</sup> done. Faste a seuen niȝth brede & water. wake pre niȝth. what wil it vnstregþe pi body pan may pou wel see pat in pi flesche is filþe and vnstregþe. And in pi soule ben oper two þinges. forȝeting & vncunnyng. & liȝth forto casten in to synne. And perfore bi- 10 holde to þine synnes. drede pi feble kynde and seie wiþ þe holy man pat men telde hym þe fal of his felawe,

**I***lle hodie ego cras.* ¶ Als vnstrong am ich as he was. he fel to day & j may to morowen & biwepen his vuhappe. & dreden pat so niȝth bitiden hym jif god ne helde hym vp 15 wiþ his grace Bernard seip.

**S***uperbia est appetitus proprie excellencie humilitatis contemptus eiusdem.* ¶ Also as pride is willyng of worschipp & heizenesse. riȝth so is lowonesse willing of lowen- nesse & to be litel holden. & as pride is rote & hede of alle 20 vices: so is<sup>2</sup> lowenisse rote & heued of alle vertues.

**Q***ui sine humilitate virtutes congregat est quasi qui in vento puluerem portat,* ¶ pat is who pat bereþ vertues in hym wipouten lowenesse it fareþ by hym as 25 who bare dust in þe wynde. for þis lowenesse no gnare ne may ne may it atholde pat is non of þe deuels wiles ne may hym deren. Seint antoyne it witnesseth pat god schewed al þe werlde vnto. & pan he seiȝ it sett al ful of deuels gnares. & pan he seide vn to oure lorde. A lorde he seide hou niȝth euere any passen all pise and witen hym fram hem. & oure lord seide to 30 hym. þe þolemode man. For þe lowe man of hert is so litel pat no gnare may atholde hym. & þerto eke he is so strong pat al gostlich strengþe cometh þerof cassiodre seip.

**O***mnis<sup>4</sup> fortitudo ex humilitate &c,* ¶ Al gostlich strengþe cometh of lowenisse.

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<sup>1</sup> hij on erasure.

<sup>2</sup> p. 422 b.

<sup>3</sup> In the margin: *gregorius*,

<sup>4</sup> In the margin: *cassiodorus*



**V**Bi<sup>1</sup> humilitas . ibi sapiencia, ¶ pere lowenesse is<sup>2</sup>  
 pere is wisdom . & pere þat is wisdom pere is þe faders  
 strengþe . Hou doþe þe wresteler he nymeth ȝeme what turne þat  
 his felawe can nouȝth . & þerwip he casteth hy . Also oure lorde  
 5 seiȝe hou þe fende cast alle to helle þorouȝ þe pride þat was in  
 adam . And þan seiȝe oure lorde ꝓ schal werpen hym wip a turne  
 þat he neuer ne knew ne neuer schal . And oure lorde streiȝtte  
 hym so lowe by þe erþe þat þe fende ne knew hym nouȝth &  
 þat is cleped þe fallande turne . & þerwip he bigilêd hym and  
 10 cast hym & ouercome hym . & alle his wiles er he wist . And  
 ȝutt vche day he is bigiled wip þat ilch turne of þe polemode  
 man & womman

**O**Mne sublime vident oculi eius . ¶ Holy men þat  
 holden hem lowe & litel of hem seluen & ȝiuen hem nouȝth  
 15 vnto þe werlde . þe wilde bore ne may nouȝth come vnto hem .  
 Hij ben careles of his tosshes . & þerfore vche man bihelde his  
 blak . & nouȝth his white . þe white wil bygile þe eiȝe oure  
 lord seiþ.

**D**Jscite a me quia mitis sum & humilis corde,  
 20 ¶ Lerneþ of me to be mylde . for ich am meke & mylde .  
 For in piȝe men þat ben mylde he ne heldeþ nouȝth drope  
 meel of his grace ac foloweand he heldeþ in hem his grace,

**Q**Vi<sup>3</sup> emittis fontes in conuallibus &c ¶ þou makest  
 welle lorde in þe valeie . & hert bolnen & heuen as hil .  
 25 take me a bledder and<sup>4</sup> blowe it and it wil fleten pricke þer  
 inne wip a nedel & it goþ<sup>4</sup> al out & sinkeþ . And so it fareþ by  
 pryde . als longe as a man leteþ wel of hym seluen þan he is  
 blowen as bledder Ac lete hym loke witterlich what he is & his  
 tayl<sup>5</sup> wil falle

**P**Ride salue is piȝ . Felawschipes & loue oper mennes goode &  
 30 it is piȝe owen . & wille hem goode pere myȝth faileþ . For  
 so mychel strengþe hap loue þat it makeþ opers good his gode .

<sup>1</sup> In the margin: *Salamon*.

<sup>2</sup> *lowenesse* is run together at the end of the line.

<sup>3</sup> In the margin: *dauid*.

<sup>4</sup> From *and*, the last word in a line, a large erasure, extending over the whole of the following line down to *goþ*, which stands in the middle of the next. Comp. p. 130, n. 4.

<sup>5</sup> p. 423 a.



Loue opere memnes gode<sup>1</sup> & it turnep to þe . Lord what many  
ben in þis werlde as ich vnderstonde wolde wel loue þat þing  
here on erþe þat al þing were his þat it touched

**A**lia bona si diligis tua facis. ¶ Jif þou hast onde of  
Aopers goode þou attres þe wiþ halyway . & woundes þe wiþ 5  
salue . þi salue it is jif þou it loues . & þi strengþe aȝein þe  
fende . jif þou loue witterlich nomore schal fleschlich foundynges  
dere þe þan gostlich . Looke þat we wil þat vche man & womman  
þat louep vs . louned hem . Helpe oper forto haue default þerof þi  
seluen . An Ancere was almost dampned for þat sche nolde nouȝth 10  
lenen a quayer fram fer to loken on,

**W**rappe salue is polemodenesse þat men owen to han aȝein  
yuel . þre staires þer bien þat longen to wrappe . jif þou  
be polemode aȝein wrappe an heiȝe staire it is jif þou pole pole-  
modelich harme þat men done þe . wel<sup>2</sup> heiȝer it is . & more mede 15  
liþ þerfore jif þou ne haue nouȝth agylt . And alder heiȝest jif þou  
it pole for þi good dede . Ac many wil saye j made neuere fors  
and ich hadde agylt . Ac for j ne hane<sup>3</sup> nouȝth deserued it .  
it doþe me þe more harme . þou þat so seist ' chese on of þise  
two . wheþer þat þe is leuere to be judas felawe . oiper jesus cri- 20  
stis<sup>4</sup> felawe judas was honged for his gylt . & jesus crist giltles .  
He þat mysseip þe oiper misdope þe he is þi file . for þe file fileþ  
away al þe rust of þe soule . For al þis word is goddes swiþe  
to smiþe wiþ his chosen . & his belys þat he blowep wiþ þat ben  
his wicked men & wymmen þat clensen his childer and briȝten 25  
hem whi schull we be waryand hem þat done vs good . jif we  
weren wel avised we auȝtten<sup>5</sup> to blissen hem & bidden for hem  
fast for þe good þat hij done vs . wolde þe yrne jif it couþe  
speken warien þe fyle þat it clensed nay bot it were a gret fole,

**A**rgentum probatum vocauit eos . ¶ He cleþeþ hise 30  
siluer proued jif þat we wil come to oure spouse . we mote  
ben yproued as þe siluer is in þe fyre . so we mote ben yproued  
in þe fyre of foundynges,

<sup>1</sup> gode: the second letter more like e.

<sup>2</sup> wel: w partly on erasure.

<sup>3</sup> ne haue added above the line; on e in haue traces of erasure.

<sup>4</sup> cristis: the last is in somewhat fainter ink added above the line.

<sup>5</sup> auȝtten: uȝl squeezed together at the end of the line.

**Q**uid *gloriatur impius si de ipso facit flagellatum*  
 pater vester / ¶ penche on þis ensample, on domesday  
 is day sett forto ȝelde vche man<sup>1</sup> after þat he hap deserued.  
 doþe he þe þan wrong þat demes þe or þat day come. for þan  
 5 is riȝth sett vn to alle men. for two þinges god hap holden to  
 hym seluen worschipe & wreche,

**M**chi *vindictam ego retribuam*. ¶ Myne is þe wreche.  
 ⁊ it schal ȝelde.

**G**loriam meam alteri non dabo. ¶ My blis and my  
 10 glorie ⁊ ne schal ȝiue to man Now þise men þat wrappen  
 hem here of harmes þat men done hem<sup>2</sup> and of wronges and  
 þise men also þat desiren forto haue Lordeschippes onere oþer  
 & haue all Men vnder foote for her ryches. þat on wil bynyme  
 god þe wreche þat falleþ to hym. & þat oþer his glorie þat is  
 15 his blis. And so wolde Lucifer hanc done. And þerfore þe harme  
 fel oþon hym seluen. he bicom of þe fairest aungel<sup>3</sup> of heuene  
 þe foulest deuyl of helle. and so schull all done þat hym folowen  
 bot ȝif hij amenden hem here whiles þat hij lyuen. for alle swich  
 Men wil bynymen god wip strengþe al þat falleþ vn to hym  
 20 dauid seiþ,

**L**acum aperuit & effodit eum & incidit in foueam  
 quam fecit. ¶ Hij maden a graue and dalf it. and fel  
 hem seluen in þe dicke. þat hij maden. & so it schal fare by  
 vche wicked man & womman. þe harme þat hij wolde done to  
 25 oþer. it schal falle to hem seluen here oþer elles where. For  
 atte day of dome þou schalt seen hou þe deuyls of helle schullen  
 beten hem þo þat ben þine enemyes & han done þe harme here  
 ȝif þat þou ȝiue þe wreche in to his bonde. for we schull<sup>4</sup> wil  
 as god wil. and he schal wil as we wil.

**S** Loupe salue is þis gostlich gladnesse þorouȝ hope of gret  
 30 mede þat we schull haue þorouȝ redyng. þorouȝ holy þouȝttes.  
 oþer of mannes mouþe to here<sup>5</sup> men schull ofte lete biddynges  
 forto heren and forto reden. for þorouȝ heryng & redyng cometh  
 þe denocioun. and ȝiueþ good kep to þise verses.

<sup>1</sup> p. 423 b.

<sup>2</sup> hem; m apparently touched up.

<sup>3</sup> aungel: u by correction.

<sup>4</sup> we schull run together.

<sup>5</sup> here: the first e corrected or touched up.

*Nunc stude . nunc ora . nunc cum feruore labora ;  
Sic erit hora breuis & labor iste leuis .*

¶ pat is now stodye . now biseche now wirche euere as pi wytt  
is scharpest and so schal þe penche þe day schort & þe werk  
lyth, 5

**S**emper in manu tua sacra sit leccio tenenti librum  
sompnus subripiat & cadentem faciem sancta  
suscipiat, ¶ Holy redyng eue be in þine honde pat pi nebbe  
falle sleping<sup>1</sup> opon þe þe holy pagyn . Ac eue as a man may  
do best and best wille hap so holde hym . pat is to saie in 10  
biddyng oþer in heryng oþer in redyng oþer in spekyng oþer  
in pouȝth of goddes passioun.

**S**alue aȝein coueitise is largesse frenesse of hert . napeles a  
man may be to fre as seint Gregori seiþ . mete and drynk  
blyndes þre tymes lyth pouȝttes lyth wordes . and seching of 15  
lustes ac vnderstondeþ þere ben þre degrees of fleschlich fondynges  
on is cogitacio . an oþer affectus . þe þridd consensus,  
cogitacio . pat ben lyth pouȝttes pat ne herten nouȝth þe soule  
bot hij bispatten it as fleiȝes done confiteor serueþ þere of  
crouchyng & knelyng & culpyng atte breest done hem away 20  
affectus . pat is whan þe pouȝth goþ inward and þe delytt  
wexeþ and þe lust þan wexeþ wounde and depeþ inward in to  
þe soule & pat is after . pat þe lust goþ . þan is nede to crie  
Sane me domine hele me lorde for ich am wounded in to  
my soule, 25

**R**uben primogenitus meus non crescat ruben,  
¶ Rede pouȝth þou blody delytt ne wexe þou neuere con-  
sente . pat is ne consente þou neuere þerto . ne drawe non vnlust  
vpe þe as þing pat were amased . and liþe adoun and leteþ hym<sup>2</sup>  
vp & seiþ cranant . þan he bicometh neer pat aforne stode fer 30  
and biteþ depe bytte pat stode arst fer fro ȝou danid seiþ,

**E**rue a framea deus animam<sup>3</sup> meam & de manu  
canis vnicam meam, ¶ Whan þe dogge of helle cometh  
als smertlich stonde aȝein ne loke nouȝth what he what he wil  
do ac nyme onon þe roode staf in þine honde & in pi moupe . 35

<sup>1</sup> p. 424 a.

<sup>2</sup> hym added above the line.

<sup>3</sup> animam: a stroke across the first a seems to have been erased.

pat is make on þe þe merk of þe croice arise vp smertlich &  
 stir þi seluen holde vp þine eijen & þine honden after socours<sup>1</sup>  
 wip Deus in adiutorium. Veni creator spiritus. Exur-  
 gat<sup>2</sup> deus & dissipentur. Saluum me fac. Domine quid  
 5 multiplicati, Ad te leuauī oculos meos. Saieþ þise Psal-  
 mes. & gif þou ne come nouȝth sone help crieþ ludder wip good  
 hert. Vsquequo domine obliuisceris me. pater noster.  
 Credo. Aue maria, And smertlich falleþ. a doune to þe erpe  
 and braideþ vp þe roode staf casteþ hym a furwe half þe helle  
 10 dogg þat nys nouȝth elles bot blisse al aboute þe and spytte  
 hym amydde þe berd & scorne hym þat he wolde wip so litel  
 hire þi soule goddes spouse. bihode what he payed deme opon  
 hir<sup>3</sup> prys and be euere þe derere for þat sche<sup>4</sup> coste dere ne  
 selle hir nouȝth for so litel to his fo. þat he paied so mychel  
 15 fore his owen hert blood & make hir nouȝth þe deuels hore.  
 to litel hij mowen do þat ne mowen nouȝth heuen vp her þre  
 fyngers & nempne goddes passioun<sup>5</sup> his derworþe bloode & crepe  
 in to his<sup>6</sup> woundes as þe prophete seiþ.

20 **I**Ngredere<sup>7</sup> petram abseconde fosse humo ¶ Go in to  
 þe ston and in to þe doluen erpe,

**F**Oderunt<sup>8</sup> manus meas & pedes<sup>9</sup> meos dinumera-  
 uerunt omnia ossa mea, ¶ Hij doluen myne feet &  
 myne honden & rekened myne bones. 3e þe nayles weren ragged  
 biforen for hij weren of a wommanes making & baren þorouȝ  
 25 in to þe tree skyn. & flesch. & bon. al þat hij stoden on. & þer-  
 fore þe prophete biddeþ þe crepe in to þe doluen erpe,

**C**olumba mea in funeribus petre & cauernis ma-  
 cerie ¶ Michel loued he þat culuer þat he made swich  
 hidels to hir. þo þat he clepeþ culuer looke þat hij han  
 30 culuer kynde wip outen galle. þat is wipouten bitterness of hert

<sup>1</sup> *socours*: the second *o* probably a correction.

<sup>2</sup> *Exurgat*: between *u* and *r* traces of erasure.

<sup>3</sup> *hir*: *r* apparently by correction.

<sup>4</sup> *sche* added above the line.

<sup>5</sup> *passioun*: *pas* almost effaced.

<sup>6</sup> p. 424 b.

<sup>7</sup> In the margin: *propheta*.

<sup>8</sup> In the margin: *dauid*

<sup>9</sup> *pedes*: the first *e* looks like *o*.

& filþe of synne . come þau boldelich to hym & make schelde of his passioun . oþer ȝutt in wille to leten her synne als sone as god sendeþ hem his grace whan þat hij han bisouȝth þere after

**D**Abis scutum cordis laborem tuum . ¶ Lord þou schalt ȝiue me hert a schelde aȝein þe fende wiþ his swynkful 5 pyne . He schewed it to vs witterlich ynouȝ þat he is oure schelde , þe fiȝt þerof makeþ hym agast & bryngeþ hym att fliȝth . & ȝif ȝoure temptacioun go so ferforþ takeþ seint Benett salue nouȝth so mychel as he dude . for he tooke so mychel þat rigge & wombe brusten ou blode . ac wiþ a smert discipline<sup>1</sup> oþer to drawe out 10 of likyng ȝif þou werest þe slepeande he wil come vpe þe for delytt is dedlich wiþ outhen dede so ferforþ it may go and last ,

**N**Vmquam enim indicando est dileccio esse mordiaracio recluditur<sup>2</sup> & negat assensum . ¶ Whan þe skyl<sup>3</sup> fiȝtteþ no lenger aȝein þan it is dedlich For in þe ginyng 15 trede þe nedder ou þe hede er þat he were to bolde þe prophete seiþ .

**B**Eatus<sup>4</sup> qui teuebit & allidet paruulos suos ad petram . ¶ Blissed be he seiþ þe prophete þat brekeþ to þe ston atte first skirminge , 20

**I**N<sup>5</sup> canticis capte vobis wlpes paruulas quidam . Enim , ¶ þe first prickyng sleþ þe vyne þat ben oure soules þat moten han mychel tilyng as þe vine of all trees it most haue mooste cost and it ne may nouȝth beren hym<sup>6</sup> seluen . nomore ne may a man beren hym seluen , ne kepen hym bot 25 þorouȝ þe grace of god . And wel more keping & tilyng it mote hane þan þe vine and liȝthlich þou may sle þe vine . & ȝut wel liȝthlicher may þe soule be sleyn . And þerfore & for many oþer enchesous man is likned to þe vine . þe fende is bere kynde bihynde . & <sup>7</sup> asse bifore . þat is leþi bifore & stronge bihinde . & 30 þerfore smyte hym opou þe schulders for he is þing prудdest &

<sup>1</sup> discipline: the second *i* added above the line.

<sup>2</sup> recluditur: over the *c* a short perpendicular stroke, evidently the upper part of an unfinished *l*.

<sup>3</sup> skyl: *k* indistinct.

<sup>4</sup> In the margin: *dauid*.

<sup>5</sup> In the margin: *jn canticis*.

<sup>6</sup> *hym*: *y* on erasure.

<sup>7</sup> p. 425 a.

hym is schame lopest . pat is atte first whan he tempteþ stonde  
 stiftlich aȝein wiþ gods passioun & he fleiȝeþ als swiþe . & of pat  
 synne he ne schal nomore tempte þe . Ac anoþer may for þere  
 ben fele of hem . A lefdi seide a spark brouȝth al hir hous on  
 5 brennyng & so it fareþ ofte of litel comeþ mychel . þerfore vche  
 man & womman beþ war of þe deuēl, he is redy to blowen it &  
 kyndleþ it more and more . & þerfore quencheþ it onon riȝth wiþ  
 jesus cristes bloode for it is goddes riȝthful dome a man pat nyl  
 nouȝth whan he may he ne schal nouȝth whan he wold Also  
 10 aȝein coueitise þenche hou pouer jesus crist was att his bereyng  
 he ne hadde none hous to be borne jnne ne no cloþing forto  
 ben ywounden jnne and pouerlich was sustened afterward and  
 afterward his moder sustened hym wiþ her rok for sche span pat  
 tyme And after more pouerte whan he henge on þe rode naked .  
 15 **A** ȝain leccherie þenche opoṇ his betyng wiþ scourges knotted  
 & take þe a discipline oīper two . & pat wil drawe þe likyng  
 fram pine hert And bidde fast to jesu crist & he schal deliuer  
 þe & pou bidde wiþ good will, er pou lest wene for pat synne  
 ne may noman wiþstonde wiþouten his grace bot hij pat ben  
 20 chaste of kynde . oīper þorouȝ art pat is to vnderstonde by art  
 pat hij deliten hem in oīper þinges & þerfore hij ne han no will  
 þerto . oīper usen letewaries to fordone her kynde,

**A** ȝein glotonye beþ sober . fasteþ gretelich for pat is þe best  
 25 medicine þere aȝeins & þencheþ opoṇ þe meþfulnesse of  
 jesu crist whan he henge opoṇ þe rode And he asked a drynk  
 & hij ne ȝeuen bot a litel galle & eysil & myrre menged to  
 gedre . & he wiþdrouȝ hym & nolde nouȝth drynk it þeiȝ al he  
 were of þrust .

**N**ow we schull telle of schrift two þinges nymēȝ ȝeme of  
 30 schrift . þe first of which miȝth it is . pat oīper what it  
 schulde be . Now jchille dele þis on sextene partyes as men  
 breken bred to childer pat bot ȝif þe bred were broken to hem  
 hij miȝten dyen for hunger, Schrift haþ many miȝttes . Ac jchil  
 tellen bot of sex pre to þe fende & pre to oure seluen schrift  
 35 schendeþ þe fende & toheweþ of his heued & to dreueþ al his  
 feerd . And oure seluen it wassheþ of al oure filþe . & ȝeldeþ vs  
 pat we hadde lorne & makeþ vs goddes childer . Judyf is schrift  
 on oure tunge pat<sup>1</sup> is þe fende whan men schewen her synnes

<sup>1</sup> p. 425 b. Near the left-hand bottom-corner, a hand pointing upwards.

to þe preest & ben sori þerfore þan schenden hij þe fende whan  
a man is in wille to done his synnes nomore þat raper he wolde  
dyen & drawep out al þe rote of þe likyng þan is his heued of.

**C**ompuncte sciencie in cubiculo abscondit caput,  
¶ Ac ȝutt he nys nouȝth al fullich slayn, 5

**V**aga o vna mulier ebria . *id est* . Judif fecit in  
domo regis nabugodonosor, ¶ þat is erþe mouþe do  
out al þat heued al þe gynnyng & al as it was þan he fleizeþ & all  
his wrenches & all his wiles as Judif dude Oloferne Also judas  
machabeus who stooðe aȝeins hym also þe folk in . *judicum* 10  
asked whan Josue was dede who schulde ben her leder

**Q**uis erit dux nostrum Judas ascendit &c. ¶ Oure  
lorde seide late Judas go bifore ȝou and j schal take ȝoure  
enemyes in to ȝoure handes what is þis to saie . Josue spelleþ  
hele and Judas schrift as Judif doþe þan is Josue ded whan þe 15  
soule is slayn þorouȝ synne & is quyked aȝein þorouȝ schrift .  
For schrift is baneoure & bereþ þe baner bifore goddes ferde &  
bynymep þe fende his londe . Judas to drof al þe londe of  
Chanaan bodilich and so doþe schrift gostlich

**O**mnia in confessione lauantur glosa confitebimur 20  
tibi deus confitebimur, ¶ þis was bytokned þat Judif  
wesche & despoiled hir of widewen schrude þat bitoknep synne  
& cloped hir in haliday weden

**L**auit corpus suum & exuit se vestimentis vidui-  
tatis . jehel seip . 25

**R**eddam vobis annos quos comedit locusta &  
bruceus . rubigo & erugo, ¶ Schrift ȝeldeþ vs al oure  
lorne . þis was bitokned þat Judif schredd hir wip haliday weden  
ovrnement; bitoknep blis as oure lorde seip,

**E**runt sicut fuerunt & proieci . &c . ¶ Schrift schal 30  
make þe Man swich as he was er he synned . þe pridde  
þing endeþ hem boþe for it makeþ vs goddes childer . Judas  
biȝate beniamyn of jacob his fader to ben his riȝth honde sone  
þat is of þe eritage of heuen . now jehil tellen hou ȝe schullen  
go to schrift 35

**S**chriſt schal be wrayful . þou schalt biwraie þi seluen & non  
oper as summe wil saien þus ich it dude þorouȝ oper oiper  
þe fende it maked me done . þus Adam and Eue wered hem .



Adam wytt his synne opon Eue<sup>1</sup> and<sup>2</sup> Eue opon þe nedder þe  
fende ne may strengþe non to synne þeiȝ þat he egge hem þerto  
ac wel wele he leteþ þere of whan men seien o fore he is proude,<sup>3</sup>  
for hij ȝiuen hym strengþe þat naþ non bot onlich þorouȝ oure  
5 seluen . ȝif þou witest þi synne on þine vnstrengþe þou puttest  
þi synne on þe fader þat made þe . ȝif þou seist þou<sup>4</sup> ne haste  
no cunnyng þou puttest þi synne on þe son þat bouȝth þe . ȝif  
þou seist þou ne haste no grace<sup>5</sup> þou puttest þi synne on þe  
holy gost & ou alle þise þre þou gabbest for ȝif þou wilt bidde  
10 hem . hij ben redy to ȝiuen þe strengþe witt & grace, ȝif þou  
bidde wiþ good wille & folowe it in dede als forþe as þou may .  
for at domesday þou schalt<sup>6</sup> fynde alle þise þre aȝeins þe ȝif þou  
woldest excusen þe in þis manere . Nay þou schalt saie þus by  
myne vnwraist wille j þeiȝe to þe fende & to his wrenches  
15 poule seiþ

**S**J<sup>7</sup> nosmet ipsos diiudicaremur non vtique iudica-  
mur, ¶ Ȝif we wraie vs here & deme wel oure seluen we  
schulþ be quyte atte mychel dome þere seint anselme seiþ þise wordes,

**H**Jnc<sup>8</sup> erunt accusancia terrenis supra iratus iudex.  
20 subtra patrinus horrendum chaos inferni intus  
vrens consciencia. foris ardens mundus peccator sic  
deprehensus in quam partem se premet. ¶ On domes-  
day schal þe deucl of helle stonde on þi riȝth half þine blake  
synnes on þi left half & biclepe þe of þi soule murþer and riȝth-  
25 wisenesse þere al redi þat no reuþe nys wiþ forto biwraie þe  
abouen þe . þe erþe demer dredeful to biholde & storne . for als  
soft as he is here . als sterue he is þere . þe prophete seiþ here .

**A**Gnus<sup>9</sup> dei qui tollit, ¶ Here he is lombe & þere lyoun  
for he wot alle oure gyltes Biueþen vs þe wide þrote of

<sup>1</sup> Eue: E on erasure.

<sup>2</sup> and: on a and d traces of erasure.

<sup>3</sup> p. 426 a.

<sup>4</sup> þou: o a correction, probably for a.

<sup>5</sup> grace on erasure.

<sup>6</sup> þou schalt run together.

<sup>7</sup> In the margin: {a u l u s with a half cut away.

<sup>8</sup> In the margin: {n s e l  
m u s with the first two strokes of the m cut away.

<sup>9</sup> In the margin: p r o p h e c i a



helle redy to swelewe vs . And oure conseience þat is oure inwit  
brennande wipiunen vs & al þe werlde on fyre abouten vs . þe  
synful þus bisett to which of þise may he turnen hym: nys here  
bo berne & here þat wo Word þat griseliþ word þat sorouþful  
word þat god schal seye,

5

**I**Te<sup>1</sup> maledicti in ignem eternum<sup>2</sup> qui preparatus  
est diabolo & angelis eius, ¶ Gop 3e awaried out of  
myne ei3en si3th in to þe fyre þat euer schal last þat was made  
for þe deuel & for his aungels for 3e forlode my dome þat j  
demed man to þat was to lyuen in sorouþ and wo here in þis 10  
werlde and after come to my blis . þerfore 3e schuþ now haue  
þe deuels dome to brenne wiþ hym wiþouten<sup>3</sup> ende . þan schullen  
þe synful crien swich a cry þat heuen and erþe may agrisen  
of þat ilch<sup>4</sup> cry .<sup>5</sup>

**A**scendit<sup>6</sup> homo tribunal mentis sue si illud cogi- 15  
tet quod oportet eum exhiberi ante tribunal  
christi . assit accusatrix cogitacio testis consciencia  
carnis timor, ¶ þat is þenche man on domesday Austin seiþ .  
For skyþ sitteþ<sup>7</sup> þere on dome settel comeþ þere after his þou3th  
& accuseþ hym & seiþ þus þou dedest þere & þere & on þis wise . 20  
His witt biknoweþ al soþ it is & mychel more . After þat þan  
schal drede come & hynde hem þorouþ hest of domes man, 3utt  
nys he nou3th ypayed þei3 hij ben ybounden ac biðdeþ þyne &  
sorouþ wirche in hem al þat he can & may . þyne wiþ outen &  
sorouþ wiþ innen . who so demeþ þus<sup>8</sup> hym seluen here salþ he 25  
is for þe prophete seiþ .

**N**On<sup>9</sup> iudicabit deus in idipsum . ¶ God nyl nou3th  
þat a man for o synne be twies yugged

**S**J accusat deus excusat in vite viam, ¶ 3if þou  
biwraye þe here god wil were þe þere,

30

<sup>1</sup> In the margin: *dominus*

<sup>2</sup> *eternum*: on *n* traces of erasure.

<sup>3</sup> *wiþouten*: on *e* traces of erasure.

<sup>4</sup> *ilch* added above the line.

<sup>5</sup> p. 426 b.

<sup>6</sup> In the margin: *Augustinus*.

<sup>7</sup> *sitteþ*: over *s* slight traces of erasure.

<sup>8</sup> Between *þus* and *hym*: *wiþinnen* struck over.

<sup>9</sup> In the margin: *propheta*.

**S**chrift schal be bitter aȝein þat þe synne was swete . judyf  
 þat spelleþ schrift was marachies douȝtter . And judas þat  
 spelleþ schrift also wedded Othomar . Bitter and sorouȝ in schrift  
 þat on comeþ wiþ þat oþer . þat on wiþ þat oþer nys nouȝth  
 5 worþe . Judif and Marachie bope ben sauen in fiȝth Phares and  
 ȝarim nymen here foure þinges to stire ȝou to make sorouȝe .  
 ȝif a man hadde lorne fader & Moder . wyf & childe & broþer  
 suster & alle his frendes . and alle in on tyme nolde he nouȝth  
 be sory . God wott he may be wel sorier þat haþ lorne god his  
 10 fader & marie his moder and holy chirche his spouse . þat he ne  
 haþ no good of nouȝth þat hij done þere ȝune . Alle þe aungels  
 of heuene þat weren his frendes toforne . Alle halewen his bre-  
 þeren & his sustren . Alle hij ben to hym als fremde & dede<sup>1</sup> as  
 in hym . he haþ sleyn hem and lyueþ in loþ of hem alle

15 **O**Mnes<sup>2</sup> amici eius sprenerunt eum & facti sunt ei  
 inimici, ¶ Alle þat weren his frendes all spyen opon  
 hym . his children dyen þat ben his good werkes al elene, and  
 ȝutt opon al þis hym seluen þat was goddes childe & lyche to  
 hym . makeþ hym þe deuels barne of helle & bicomen liche hym,

20 **V**Os<sup>3</sup> ex patre diabolo estis. ¶ Ȝe ben þe deuels childer  
 of helle & he is ȝoure fader seiþ oure lorde in þe godspell .

**L**Vetum<sup>4</sup> vnigenitum fac tibi planctum amarum,  
 ¶ Make bitter man as womman doþe for hir child þat seep  
 it dye toforne hir . Now by þis worde .<sup>5</sup> bot ȝif a man wepe als  
 25 mychel for his synnes as þe wyf doþe for hir childe for sche  
 leten teres wiþouten mesure and bot ȝif a man dude so for his  
 synnes he nere nouȝth verray repentaunt . Nay it nys nouȝth so .  
 Ac þou schalt wil make sorouȝ & haue doel<sup>6</sup> & ioie þe in god  
 as þe prophete seiþ,

30 **G**Audete<sup>7</sup> in domino semper & delectare in deo  
 & ipse dabit tibi peticiones cordis tui, ¶ þat is<sup>8</sup>

<sup>1</sup> *dede*: under the second *e* a dot, probably accidental.

<sup>2</sup> In the margin: *Jeremias*,

<sup>3</sup> In the margin: *dominus*.

<sup>4</sup> In the margin: *Jeremias*

<sup>5</sup> p. 427 a.

<sup>6</sup> *doel*: the second letter not quite clear; written together with the third.

<sup>7</sup> In the margin: *propheta*

<sup>8</sup> Between *is* and *ioie* two strokes going almost perpendicularly across the line.

ioye þe in þe lorde & delite þe in god & he schal ȝiue þe þe  
 askyng of þine hert Now here beþ tway contraries . glade þe in  
 god & sorouȝe for þine synnes . & a man may nouȝth haue boþ  
 att ones . and boþe we moten haue at ones on þis manere . wil  
 be sori for þi synne & glade þe alway in god þat is haue hym 5  
 alway in þine hert & in þi mynde in al þat þou doost . ¶ Anoper  
 enchesoun<sup>1</sup> forto maken sorouȝ . A man þat were dampned for a  
 murdre forto ben ybrent oþer anhonged . þou þat doost a ded-  
 lich synne þou murperest goddes spouse þat is þi soule . þou art  
 dampned to ben ybrent & anhonged opon þe galewes of helle 10  
 for þou chaffares þan wiþ þe fende as ysaye seiþ .

**P**Epigimus<sup>1</sup> cum morte & cum inferno ruimus pac-  
 tum . ¶ þat is þou haste treuþe plizth & made dede forþ-  
 ward wiþ þe fende . he ȝiueþ þe synne & þou hym þi soule . For  
 synne is his chaffare þat he chaffareþ wiþ . al . þe þridde enche- 15  
 soun . a man þat hadde al þe werlde in welde & forlese it al att  
 o tyme for his quedschipp hou wolde his hert att<sup>2</sup> stonde . Nou  
 vche man þat lip in dedlich synne he hap forlorne þe kyngdom  
 of heuen . & oure lorde jesu crist þat is þousande hundreþ fairer  
 þan heuene & erþe and al þe werlde . þe fierþe encheson is whi 20  
 a man miȝth make sorowe .

**Q**Vem enim christi ad bellum conuencio &c . ¶ þe  
 kyng of þe londe hap bitauȝtte his dere childe a kniȝth  
 forto wyten & ȝemen and his enemy comeþ & ledeþ hym awai  
 and to werray opon his fader . nys nouȝth þis kniȝth sory . So it 25  
 fareþ here þe fader of heuene hap bitauȝtt vchon of his childer  
 an aungel forto witen & warden & elles yuel vs schulde bi-  
 stonden . Ac we putten hym away þorouȝ synne & maken hym  
 fol sori in als mychel as in vs is . And oure enerych to swich a  
 gentil wardeyn ȝiueþ to litel reuerence & cunneþ hym to litel 30  
 þank for his seruise . I rede þat we do vs in his warde<sup>3</sup> & be  
 ful tender ouer hym to helden hym wiþ vs . swich enchesons  
 þere ben & many oþer whi þat a man auȝtte<sup>4</sup> to wepen for his  
 synnes . For god doþe wiþ vs as a man þat hap an yuel dettour  
 takeþ often Oten for whete . so doþe oure lorde of vs . wiþ riȝth 35

<sup>1</sup> In the margin: ysayas,

<sup>2</sup> att: the first t somewhat indistinct, the letters being squeezed together.

<sup>3</sup> p. 427 b.

<sup>4</sup> auȝtte: a unusually large, apparently a correction, possibly for o.

we schulde ȝelde hym blode for blode . and þeiȝ oure blode aȝein  
his blode may be sette<sup>1</sup> at alȝth prys . Ac he doþe as þe yuel  
dettour doþe takeþ oure teres for his blood . & ȝutt he is ful wel  
ypayed . he wepe opou þe rode . on lazar . on *jerusalem* . for oper  
5 mennes synnes . wepe we for oure owen . In *vitis patrum* it  
telleþ an holy man *preched* & seide wepe we for oure synnes  
lest þat oure teres ne seþen vs in helle,

Schrift schal ben hole þat is al holelich made al to o man .  
þat is whan ȝe come toforne hym þat schal schryue ȝou .  
10 ȝe schull telle hym al holelich þat comeþ þan to ȝoure mynde &  
nouȝth wiþholde sum & telle sum . þe pouer womman whan sche  
makeþ fair hir hous sche doþe out al þe grettest first & after þe  
smaller & þan þe dust arist to swiþe sche flasscheþ on water so  
do ȝe whan ȝe swepe ȝoure hous þat is ȝoure bodies þat is goddes  
15 temple putteþ out first þe grete & þan þe oper & after þe dust  
of liȝth pouȝttes . ȝif hiȝ passen forþ to swiþe flassheþ þere opou  
teres þat ȝe ne abynde nouȝth þe hert eizen<sup>2</sup> . þe man þat hap  
many dedlich woundes & doþe hele hem all bot on & dieþ for þat  
ilch on als wel he myȝth dye on<sup>3</sup> alle . A schipp wip many holes  
20 stoppe alle bot on & it synkeþ for þat ilche on als wel it myȝth  
drenchen on alle . Men tellen of an holy man þat lay on his deþ  
bedd & his Abbot com to hym . & asked ȝif þat he were clene  
schriuen & he seide ȝe<sup>4</sup> bot a synne he dude in his childehede .  
þe Abbot badde hym tellen it & he seide nay it nas no fors  
25 þereof . & algate his abbot gate it out of hym & þan he dyed  
and a niȝth he com to þe abbot & seide ne hadde he nouȝth  
tolde hym þat synne he hadde gon to helle & also anoper for  
he had o noþer tyme neded a man forto drynken . & a leuedy  
also for þat sche lent a pouer womman her cloþing on opou an  
30 halyday was nere dampned to þe pyne of helle

SJ consciencia desit pena satisfacit ¶ ȝif þi con-  
science forȝiue þe þat þou nart in no peril of soule þan is  
wel . so þat þere ne be no ȝemeleshede . þat is þat þou haste  
souȝth<sup>5</sup> als ferforþe as þou canst and may,

<sup>1</sup> Over *sette* traces of erasure.

<sup>2</sup> After *eizen* an erasure, going slantwise down across the following line.

<sup>3</sup> *on*; under *n* a dot, probably accidental.

<sup>4</sup> *ȝe* added above the line.

<sup>5</sup> p. 428 a.

Schrift schal be naked *pat* is nouȝth be saumpled fair & hende-  
lich Ac saie þe wordes after þe werkes for *pat* is tokne  
of <sup>1</sup> hatynge . jif þou hatest þi synne whi spekestow good þere  
of saie out þi filþ astow wilt schende þe fende . sir ich haue  
yhadd a lemman oiper ich haue ben a womman foule of my <sup>5</sup>  
seluen . þis nys nouȝth naked schrift . ne bieloute it <sup>2</sup> nouȝth ac  
saie sir goddes mercy & þine ich am a foule hore oiper a foule  
lecchoure a stronge þeue aȝeines my lorde þeiȝ to foule men may  
saie ac holde þe for swich in hert for ynouȝ it is to saye so *pat*  
þi schrift fader vnderstonde what þou woldest menen . Sex þinges <sup>10</sup>  
fallen to schrift . *pat* men clepen circumstaunce <sup>3</sup> . *pat* ben tagges  
on ynglisch j ne cau none oiper ynglich þere of . ¶ On is þis  
þe persone *pat* þou doost þe synne wiþ al oiper who it dude jif  
it be a womman . saye þus jch am a womman & schulde wiþ  
riȝth be more schameful þan a man . Jch haue spoken . done as j <sup>15</sup>  
dude for þi my synne is þe more þan of a man . for it bicomeþ  
wers in my mouþe . a maiden . a wyf . a Nunne . an Ancre . A  
womman *pat* man leueþ so wel & han ben arst ybrent & auȝtten  
ben þe better ywar . sir it was swiche a man . monk . Frere  
Preest clerk wedded man nouȝth nempny þe name bot <sup>4</sup> swich <sup>20</sup>  
ordre for þe heiȝer degre þe more is þe synne . Stede . sir ich  
dude in suich stede in chirche bihelde hym atte auter . j bihelde  
wrastelynges fole gamens & ydel oiper spoken bifore Religious  
þere men schulde neiȝen holy þing hondled hym . ¶ þe tyme ich  
was of swich elde *pat* ich auȝtte þe wiselicher haue ywited me . <sup>25</sup>  
ich it dude in lenten & on halyday whan oiper Men weren atte  
chirche ich was sone ouercomen & þe synne is þe more þan ich  
hadde ben cast wiþ strengþe j bipouȝth me wel hou yuel it was  
to done . and dude it neuer þe latter . þe manere . sir on þis wise  
þus j lered first & vsed it forþ on þus fele wise þus foullich <sup>30</sup>  
schamelich . j souȝth delytt hou ich miȝth best paie my lust .  
Tale is anoper . tellen hou oft þus oft yspoken yseide les .  
þouȝth þus fele þouȝtte . forȝemed þing *pat* myȝth haue holpen  
man oiper forȝeten þing . lauȝen <sup>5</sup> eten dronken lesse oiper more

<sup>1</sup> tokne of run together.

<sup>2</sup> bieloute it run together at the end of the line.

<sup>3</sup> circumstaunce: i added above the line.

<sup>4</sup> bot: t a correction on erasure.

<sup>5</sup> MS.: lauȝtten with tt expuncted.

pan hij hadden nede to þus ofte in wrappe sippen<sup>1</sup> j was last schriuen,

**C**Ause whi þou dedest it oþer yholpe þerto þoron; wham it bigan . jeh it dude for<sup>2</sup> delite of yuel loue . for biȝete . for  
5 drede . for flaterynge . jeh it dude for yuel þeiȝ þere com non of .  
mi liȝth lates tolled hym vpe me oþer loose ansueres . for wrappe  
ich it dude forwhi þe yuel lasteþ ȝutt . þus leþi was myne hert  
seie þus vchon after oþer jeremie seip,

**E**ffunde<sup>3</sup> sicut aqua cor tuum, ¶ As water schede out  
10 þine hert whi biddeþ<sup>4</sup> he as water . for oyle whan it is  
schadde þe licour leueþ þere inne<sup>5</sup> . & of wyne þe smel , & of  
milk þe hew ac water geþ out al clene & ȝif þou ne doost nouȝth  
so loo hou god þreteneþ þe .

**E**Cce<sup>6</sup> ego ad te dicit dominus ostendam gentibus  
15 nuditatem tuam regnis tuam ignominiam & pro-  
iciam super te Abhominaciones tuas . ¶ þou noldest  
nouȝth vnwrie þi self & þefore j schal schewe all þine qued-  
schippes to all kyngdomes on erþe & of heuen & to helle and  
trusse al in þi nekk as a þef & cast þe adoun in to helle wip  
20 al to geder .

**Q**uid<sup>7</sup> confusionis qui ignominie erunt quando  
dissipatis folijs & dispersis vniuersa nudabitur  
turpitudine fames apparebit &c. ¶ What schame schal be  
þere & what scheudelik whan al schal ben vnwrien nouȝth onlich  
25 of dede ac of word & of pouȝth & wrongen out al þe ruse .

**O**Mne<sup>8</sup> tempus inpensum requiratur qualiter sit  
expensum, ¶ þe schal vche tyde & vche tyme ben yre-  
kened hou it is dispended quando dissipatis folijs . He  
loked hou Adam & Eue gedreden leues to hile wip her kyke-  
30 ham . þus done men now after hem hiden her filþe,

<sup>1</sup> *sippen*: the fourth letter looks like *r*; possibly corrected.

<sup>2</sup> p. 428 b.

<sup>3</sup> In the margin: *jeremias*,

<sup>4</sup> *biddeþ*: under the first *d* a dot, probably accidental.

<sup>5</sup> *þere inne* run together.

<sup>6</sup> In the margin: *dominus*,

<sup>7</sup> In the margin: *Bernardus*,

<sup>8</sup> In the margin: *Anselmus*,

**D**Eclinantes<sup>1</sup> cor suum in verba malice ad excusandas excusaciones in peccatis. ¶ Hij bowen herbertes vnto wordes of wickednisse forto hile hem in her synnes & so done men now. þeiȝ he wot his neiȝbur in synne & he miȝth techen hym & coupe hou he miȝth amenden hym. 3e. he seip god amende all. alle ben we synful. And he seip soþ per aventure þeiȝ pat oper lye in synne & hym þencheþ wel pat he nys nouȝth in pat synne for he hap þat happe þat he kepeþ hym out þere of þorouȝ cummyng pat he hap. ȝif pat oper coupe pat he can he schulde kepe hym bettere pan he doþe. And he is in 10 gretter synne pan he is & vnderstondeþ it nouȝth for he is out of loue & charite For god biddeþ pat he schal helpe his broþer in al pat he can and may And he seþ his broþer lye in synne & coupe helpe hym & conseil hym & nyl nouȝth in pat he is in more synne pan he. for pat is þe<sup>2</sup> gretteſt<sup>3</sup> synne pat is. For 15 do j neuer so many good dedes & j be out of charite & of loue al nys nouȝth as to saluacioun per aventure þe lesse pyne he may haue Look þan what it is forto go reccheleslich forþ and miȝth teche his broþer & nyl nouȝth j rede pat vche man charge þis poynt. // <sup>4</sup> Schrift schal be oft ymaked & perfore seip dauid 20 in þe sautere,

**C**onfitebimur<sup>5</sup> tibi deus confitebimur. / ¶ We schull schryue to þe lorde we schull<sup>6</sup> schryue to þe lorde twies he it seip for we schull ofte go to schryft. and oure lord seide hym seluen to his deciples, 25

**E**amus<sup>7</sup> iterum in judeam ¶ Go we efte seide oure lorde in to jude. jude spelleþ schrift and Galibe wel forto lerne. And so he ȝede ofte perfore out of galile in to jude. For after bapteme it is þe sacrement pat þe fende hateþ & so hap hym seluen ben aknowen ȝif it be done as it auȝtt forto be to holy 30 men often For sum schrift quemep hym. þou wilt wassche þine honden twies on a day. and wilt nouȝth wasche þi soule pat is

<sup>1</sup> In the margin: dauid

<sup>2</sup> þe: þ apparently a correction.

<sup>3</sup> p. 429 a.

<sup>4</sup> The strokes in red ink.

<sup>5</sup> In the margin: dauid.

<sup>6</sup> schull added above the line.

<sup>7</sup> In the margin: dominus,



goddess spouse ones in a week to goddess elene clippyng. Confiteor Crouchyng Culpyng atte breest al is helpyng & dope awai venial synnes. Ac euer is schrift þe hede of alle,

5 **S**chrift schal be on hast ymaked, ȝif it come by nyȝth in þe mornynge. ȝif it come by day schryue hym er þan he go to slepe what man durst slepe whan he seþ his dedlich fo holde a swerd ouer hym forto slen hym. Oure dedlich fo is þe fende & he stont ouer vs euer more redy whan we ben in dedlich synne to smyten vs adoun in to helle nere þe gret mercy of  
10 god þat holdeþ vs vp to loken ȝif þat we wil amenden vs. And many þat slepeþ so in<sup>1</sup> her synne & nappeþ on helle brynk torpleþ in ar hij last wene. Js þere any man now þat fel in a dicke þat wolde aske red whan he schulde arise men wolde holde hym for a fole and more þan wode. A<sup>2</sup> woman þat hap for-  
15 lorne her nedel secheþ it onon riȝth & turneþ vp vche straw in þe hous til sche haue it founden. A souter þat hap forlorne his al he secheþ<sup>3</sup> it onon riȝth. Bot god almiȝtty<sup>4</sup> schal ligge seuē dayes er he be souȝth þis nys nouȝth wel<sup>5</sup> done,

**C**ircumdederunt<sup>6</sup> me canes multi. ¶ Many houndes  
20 seiþ dauid han bisett me. whan gredy houndes comen nys it nouȝth nede of ȝerd to smyten hem away hij wolden elles bynymen a man al þat he hadde. Als ofte as þe hound of helle comeþ to ȝou smyte hym on þe snoute þat he ne bynyme ȝon nouȝth ȝoure good werkes. for þorouȝ ȝoure good werkes ȝe schult  
25 be fed<sup>7</sup> of god more oiper lesse after þat hij ben. Smyte<sup>8</sup> hym þan on þe snoute wiþ þe ȝerde of ȝoure tunge þat is telle al þat he can for þat is hym dynt lopest. An hounde þat freteþ leper men beten hym onon riȝth for mychel fole he is þat abideþ til a morewen for þan he hap forȝeten it & dope it este þe soner.  
30 perfore atte first tyme beteþ þe hounde of helle & þan he wil be þe sorer adradd to comen aȝein to þe. Nyne resouns þere ben

<sup>1</sup> in added above the line.

<sup>2</sup> A a correction on erasure.

<sup>3</sup> On *secheþ* traces of erasure.

<sup>4</sup> *almiȝtty*: on the first *t* slight traces of erasure.

<sup>5</sup> *wel*: on *l* traces of erasure.

<sup>6</sup> In the margin: *dauid*.

<sup>7</sup> *be fed* run together at the end of the line.

<sup>8</sup> p. 429 b.



whi a man auȝt go sone to schrift . On is þe pyne þat okereþ  
for synne is þe deuels<sup>1</sup> gouel þat he ȝiueþ to oker . he ȝiueþ vs  
synne & we hym oure soules . þe lengere we lyen þere inne þe  
more we fallen in Oker aȝeins hym þat is to ben ȝpyned here .  
oþer in purgatorie . oþer in helle .

6

**E**X<sup>2</sup> vsuris & iniquitate redimet &c . ¶ Anoper þe  
mychel lere þat we lesen for alle oure goode dedes ben  
lorne þat we done as forto haue any mede fore in þe blis of  
heuene,

**A**Lieni<sup>3</sup> commederunt meum robur &c . ¶ Straunge<sup>4</sup> 10  
han eten my strengþe for noping þat j do is likeworpi to  
god ne hym ne quemep . ¶ þe þridde dep þat is vnsiker for he  
nott ȝif he schal þat day lyuen vn to euen

**E**Ctus filij ne tardas qui ad dominum vest<sup>5</sup> &c .  
¶ þe fierþe þat is sekenesse . for þan may a man nouȝth 16  
þenchen bot one on his yuel more þan on his synnes

**E**Ctus sanus confiteberis vt viu<sup>2</sup> &c . ¶ þe fifte after  
fal . schame is to ligge longe & namelich in stynche . Now  
nys þere noping þat stynkep so foule as synne

**S**Vrge qui dormis . ¶ Arise<sup>5</sup> ȝe þat slepen , þe sext is þat 20  
þe wounde wexep euer more and more and wers to helen ,

**P**incipi constalere medicina paratur , ¶ þe seuenþ  
is . þat is yuel wone . & bitokener Lazar þat stank in þe  
byriels to schewe þat it is strong to brynge a man out of yuel  
wone . Oure lord dude foure þinges er he arered hym . he 26  
kneled and helde . vp his honden . & wepe . & cried loude to his  
fader to schewe hou yuel it is to come out of longe liggeyng  
in synne ,

**I**Vam<sup>6</sup> difficile surgit quem moles male consuetu-  
dinis premit ; ¶ þat is hou arewelich he ariseþ þat vuder 30  
wone of synne lip so longe ¶ þe eiztted resoun is . þat synne  
nys nouȝth sone ybett drawep anoper & þe þridde & þe fierþe .

<sup>1</sup> deuels: over u a comma-like mark.

<sup>2</sup> In the margin: dauid

<sup>3</sup> In the margin: jeremias

<sup>4</sup> Straunge: on S erasure.

<sup>5</sup> Arise: on A traces of erasure.

<sup>6</sup> In the margin: augustinus

& so þe last is wers þan þe first for þe depper a man wadeþ in þe fendes *seruise*. þe latter he comeþ vp. gregori seiþ,

**P**eccatum<sup>1</sup> quod per penitenciam non diluitur mox suo pondere ad aliud trahit. ¶ þe nynþe resoun þe  
 5 heizer & þe soner a man bigynneþ to done his penaunce. þe lesse he hap to beten in pyne of purgatorie<sup>2</sup> and þe more heizer his ioye in heuene. þise ben þe .ix. resons whi a man auȝtte þe soner arise out of his synne.

**S**chrift owe to be done edomlich þat is lowelich lete litel of  
 10 hym seluen as þe puplicane dude þat com in to þe Temple & leide hym adoune on þe erpe & lete þat he nas nouȝth worpi to loken vpward to heuene so gretlich hym pouȝth þat he hadde agylt god. And noȝt as þe Phariseu þat com in to þe Temple & seiðe lorde ȝ þanke þe .ȝ. faste twies in þe wek. & ȝ ȝiue myne  
 15 tipes of al þat me neweþ by þe zere ȝ ne am nouȝth swich as ȝone Puplicane ȝonder And oure lord seiþ þat he ȝede out synful & þe Puplican synnes were forȝouen hym. þe Phariseu was a man of Religioun & clerk & þe Puplican was a commune man of þe poeple<sup>3</sup>. and lyued by his chaffare. Men seen þise herlotes  
 20 & þise beggers done opon hem ragges & hiden her good clopes ȝif þat hij han any. & crien fast opon þe riche men<sup>4</sup> after good & so geten good of hem þus þe lowe man of hert bigileþ god al day<sup>5</sup> and geteþ of his goode þat is putteþ forþ his sore & hailseþ hym by his deþ on þe rode. by his derwore blode. by  
 25 his moder teres. by þe mylk þat he souke of her swete tates. by hir sorouȝes þat sche hadde for hym. by his dere spouse þat is clene soule. by alle his aungels. by alle his halewen þat he help hem for her loue ȝe seen also þere a man ȝiueþ gladlich. alle beggers<sup>6</sup> gederen to hym. Now nys þere noman so large ne  
 30 so leef to ȝiuen as hym is. for he secheþ oueral where þat he may ȝiuen his gode For hym is an hundreþ so leef to ȝiuen as

<sup>1</sup> In the margin: *gregorius*. At the edge of the page, just below the marginal note, a *d*(?) faintly visible.

<sup>2</sup> *purga/torie*: p. 430 a.

<sup>3</sup> MS.: *a man of þe commune poeple* with marks of transposition.

<sup>4</sup> *men* added above the line.

<sup>5</sup> *al day* run together at the end of the line.

<sup>6</sup> *alle beggers* run together at the end of the line.

vs is for<sup>1</sup> to asken hym . Napeles man schal nouȝth al way halsy  
 hym as ich haue yscide bot in nede þan halse hym als mychel  
 as þou may to kepe þe out of synne . And eueryche day þou may  
 charge hym þus & saie þus ȝif it be his swete wilȝ nouȝth so  
 straitlich as whan þou art ytempted hard . Ac so as þou biddest 5  
 þine bedes saye it vche day & þan may þou say it redilicher  
 whan þou haste nede & it wil queme hym ful wel . For þe more  
 þattow art aboute forto ouercomen þe fende . þi flesche & þe  
 werlde wiȝ wisdom & queyntise & strengþe . þe better it likeþ  
 hym & þe more he<sup>2</sup> wil helpen þe ȝif it be so þattow ȝiue al þi 10  
 strengþe vn to hym . & lete alway þat þou may do no good dede  
 of þi seluen bot þorouȝ his grace And þan ne schaltow neuer  
 ben ouercomen . And many wil saien her holynesse forto ben  
 ypraised & þan it is yuel Ac þou may saie what þou doost to  
 þi pryue frendes in hope þat hij schult<sup>3</sup> do þe better & to oper 15  
 also in þat ilch manere & do more note & queme god better þan  
 þou heled it & nolde it nouȝth siggen . Ac in none oper manere  
 Poule telde alle his goode dedes in prechyng as he preched for  
 so he seiþ in his pistles

**S**chrift schal be schameful & bitokneþ þat þe folk of jsrael 20  
 went þorouȝ þe rede cee . þat we moten þorouȝ rudy scheme<sup>4</sup>  
 & penance passen to þe blis of heuene Goode riȝth is þat we ben  
 aschamed tofore man þat forȝeten þe schame þat we duden bifore  
 goddes eizen poule seiþ,

**N**am<sup>5</sup> omnia nudata sunt & aperta oculis eius ad 25  
 quem nobis &c. ¶ For al þing is naked toforn his eizen  
 þat we schult rekenen wiȝ al . of al oure penaunce sche is þe  
 mest deel . Austin seiþ .

**V**erecundia<sup>6</sup> pars est maxima penitencie . &c. ¶ Seint  
 Bernard seiþ þere nys no ȝimme ston so likeworþi to man- 30  
 nes eizen as þe nebbe þat is rody & rede for his synnes tofor

<sup>1</sup> is for added above the line.

<sup>2</sup> he inserted above the line, it, on the line, being crossed over and expuncted below.

<sup>3</sup> p. 430 h. At the bottom of the page, between the columns, a hand pointing upwards to the right.

<sup>4</sup> MS.: *sche me*, connected by a hyphen.

<sup>5</sup> In the margin: *Paulus*.

<sup>6</sup> In the margin: *Augustinus*.

goddess eiȝen . for it likeȝ god almiȝtten so wel þat alle þat ben  
in heuene han gladnesse þere of . Schrift is a sacrament þat haȝ  
þe liknesse outwip þat it schewen inwip . for þe soule þat nas bot  
dede . haȝ ycauȝtt quyk rode & fair hewe . Schrift schal be drede-  
5 ful as jeremie seip,

**Q**Vociens<sup>1</sup> confessus sum videor michi<sup>2</sup> non esse  
confessus, ¶ þat is als ofte as j was schryuen j helde  
me vnschryuen . for euer ich was adradd þat som what ich  
hadde forȝeten Austin seip .

10 **V**E<sup>3</sup> laudabiles hominum vite non remota miseri-  
cordia discucias eam, ¶ þe best man þat euer liued  
here on erþe . wo schulde hym wore and he schulde ben yugged  
after<sup>4</sup> goddess riȝthwisenesse,

**S**Et misericordia superexaltat iudiciu<sup>4</sup>, // þat is  
15 þe mercy weiȝen euer more to vs ward & ouer goȝ alle his  
juggementȝ als longe as we ben here in þis lyue . trespas we  
neuer so gretlich we may haue merci & we willen,

**S**chrift schal be sorouȝful . who so seip as he can and doȝe  
as he may . god ne bit nomore . Ac hope & drede schullen  
20 euer be ylymed to gedre & þerfore in þe olde lawe it was co-  
maunded þat two gryndel stones noman schuld departen hem  
asundre . þe neȝer ston þat lip stille & bereȝ heuy charge bitok-  
neȝ þe drede of god þat schulde euermore be stille in manues  
hert . for þat schal teiȝen hem fram synne as a bonde dogge þat  
25 is tized . And þe<sup>5</sup> ouer ston þat goȝ aboute bitokneȝ þe mercy  
to giuen a man eusaumple to stiren hym in goode werkes . &  
hope to haue gret mede þerfore & þat we schul suffre here hard  
to be quite of harder . þise two noman ne parte hem asundre  
hope & drede .<sup>6</sup> For þat on wip outen þat oȝer nys nouȝth worȝ  
30 to vs,

<sup>1</sup> In the margin: *Jeremias*.

<sup>2</sup> *michi*: on *m* slight traces of erasure; probably a correction.

<sup>3</sup> In the margin: *Augustinus*.

<sup>4</sup> *after*: only the upper half of the *a* visible, a red blot between the lines having been erased. On the lower part of *j* in *iudicium*, which stands below *after* in the following line, begins an erasure of a large red blot, extending slantwise down to the left across nine lines, whereby several letters have been affected.

<sup>5</sup> *þe*: over *þ* the abbreviation-mark for *er* seems to have been erased.

<sup>6</sup> p. 431 a. At the bottom of the page, a hand pointing upwards.

**S**Pes<sup>1</sup> sine timore luxuriat in presumpcione. Timor  
 sine spe generat in presumpcione. ¶ Drede wip  
 outhen hope makeþ man vntrusten. & hope wipouthen drede makeþ  
 man ouer trusten, & vntrust & ouertrust þise ben þe deuels  
 trystes. astow seest an hunter whan he schal hunte & setteþ his  
 nettes & his gnares. And þan hunteth aboute for to dryue þe cely  
 bestes piderward. for ȝif hij comen pider he is siker of hem.  
 So it fareþ by þe fende whan hope & ouerhope þise ben his  
 tristes. For may he brynge a man in to wanhope þat he hope  
 þat he nys nouȝth worþi to haue þe mercy of god. Þe fende 10  
 biddeþ no better. he is þan siker of hym. Oȝer ȝif he may  
 brynge hym in to ouerhope. so þat he lye in his synne & haue  
 it in vsage, And þan he seiþ þise wordes god is merciablen. he  
 nyl forlese non þat he dere bouȝth. He bouȝth alȝ cristen folk.  
 & he seiþ soþ. & he is disceyued in þat ilche seggeyng. He bouȝth 15  
 alle cristen men. bot fals cristen men ne bouȝth he nouȝth. for  
 whi hij ben out of his lawȝe. & non ne schal be saued bot hij  
 þat ben founden vnder þe lawȝe of god þat he haþ ordeyned.  
 And summe seien also. go j where j go j ne schal nouȝth go al  
 one. And he seiþ soþ God is boþe lord of helle as þe kyng of 20  
 Engelande is lord in his owen lond boþe of yuel men & of  
 goode. Þe good he saueþ after his power & þe wicked he doþe  
 in his prisoun tyl tyme þat hij schullen ben anhouged oȝer to  
 drawen. And so doþe oure lord þo þat ben founden vnder his  
 lawȝe hij schul<sup>2</sup> comen to hym vn to his blis. wip outhen ende 25  
 And hij þat ben founden out of þe lawȝe þat he haþ ordeyned  
 in holy chirche he schal cast hem in to þe prisoun þat is þe  
 pyne of helle wip outhen ende. And an holy man seiþ. ȝif he  
 schulde go to helle. he wolde pere com non bot he. For euerich  
 soule þat pere comeþ schal be as a brennande bronde. And þe 30  
 mo brondes þat ben on þe fyre þe hatter is þe fyre. Pere ben  
 ȝutt an oȝer manere of men þat saien were it so as holy writt  
 seiþ noman schulde ben ysaued. and here hij leizen. For alle  
 men schulȝ ben ysaued. For hij þat ben taken in dedlich synne  
 hij ne ben none men for hij chaungen hem in to bestes kynde, 35

<sup>1</sup> In the margin: *gregorius*,

<sup>2</sup> After *schul*, the last word in the line, a short stroke resembling a hyphen.

**H**omo<sup>1</sup> cum in honore esset &c. ¶ Man whan he is in  
 worschiþp & vnderstondeþ hym<sup>2</sup> nouȝth he is likned to a  
 mere for he doþe azeins kynde in als mychel as he synneþ. And  
 summe<sup>3</sup> seien Leccherie is kyndelich synne & hij leizen aperte-  
 5 lich. for þat synne & vche synne is vnkyndelech & here þe proue.  
 God is kynde & man is liche hym & god nys nouȝth chaungeable  
 þat he haþ made ben chaungeable. þan man in his owen kynde  
 is liche god þat is kynde. and whan he doþe a dedlich synne  
 he makeþ hym liche þe deuel & in þat he makeþ hym vnkynde-  
 10 lich. Also men seien it is a synne þat schal sonest be forȝouen.  
 Ac god ne forȝaf neuer. o. synne by it one for whan he forȝiueþ  
 on he forȝiueþ alle. for who þat is gilty in on he is gilty in alle  
 for he is out of loue & charite. & god ne toke neuere so mychel  
 wreche in erþe as for leccherie,

15 **Q**ui offendit in vno reus est in omnibus. ¶ And<sup>4</sup>  
 god seiþ also þat heuene & erþe schal passe & his word  
 schal stonde. J. rede þat hij ȝiuen gode kepe to þis word þat  
 seien ȝif holy writt were soþe noman schulde be saued. And here  
 hij willeþ make god fals in als mychel as in hem is. For he  
 20 seiþ noman may noumbre þe folk þat schal be saued bot he al  
 one. J. warne ȝou wele þise ben wicked men & god ne vouches  
 nouȝth saue þat his word be spoken to hem þe prophete seiþ.

**A**dherere faciam linguam tuam palato tuo quia  
 domus exasperans est. ¶ J schal seiþ oure lorde felten  
 25 þi tunge<sup>5</sup> to þi palate of þi moup for þe hous is schrewed To  
 swich men ȝif þat hij schulde ben yholpen. it most be þorouȝ  
 queyntise oþer þorouȝ miracle. For þorouȝ holy writt telle hem  
 neuere so mychel þerof an aunte it is gret ȝif euere schult hij  
 done þe better. Ac nouȝth for þan. j. ne saie nouȝth þat hij ne  
 30 mowen wel ben ysaued ȝif þat hij willeþ hem seluen. And þerfore  
 j rede þat vche man & womman payne hem þerto þat hij mowen  
 ben ysaued & swiche men & wymmen en egre god forto take  
 wreche of hem,

<sup>1</sup> In the margin: *dauid*.

<sup>2</sup> *hym* added above the line.

<sup>3</sup> p. 431 b. The upper part of several letters in the topline cut away.

<sup>4</sup> *And*: *d* a correction; the lower part on erasure.

<sup>5</sup> *tunge*: *u* seems to be a correction.

**S**ecundum<sup>1</sup> multitudinem ire sue non queret. ¶ God  
 he seip nyl nouȝth sechen after þe michelhede of his wrappe,  
**P**ropter<sup>2</sup> quid irritauit impius deum dixit enim  
 in corde suo non requiret, ¶ þe wicked he seip whi  
 an egeþ he god. for he seip in his hert he nyl nouȝth eft sechen 5  
 ne so straitlich as men seip þise two vnþewes rohben god to  
 gretlich. for þat on reueþ god his riȝth dome. & þat oper alto-  
 cheweþ his mercy & slen hym in als mychel as in hem is. 3if  
 þou holdest god to nesche biholde vn to his aungels þe fairest  
 þat were in heuene bicomen þe foulest deuels of helle for he 10  
 hadde a litel lykyng<sup>3</sup> þat he was fair. And he desired for to be  
 euen wiþ god and he ne dude it neuer in dede bot he<sup>4</sup> wolde  
 haue done it ȝif þat he hadde myȝth And here may ȝe see þe  
 proue þan a man may be lorne als wel þorouȝ a wille as þoroȝ  
 a dede. wenestow þat he wil more spare me oþer þe þan he 15  
 dude his aungels. Also look to Adam & to Eue for þe bytt of  
 an Appel lyued here. nyne hundreþ wynter & two & pritty. in  
 sorouȝ & in wo & neuere lowȝe leiȝtter. and foure þousande wyn-  
 ter & sex hundreþ & foure was in helle & þere schulde haue ben  
 wipouten ende ne hadde Jhesus crist dyed for hym opon þe rode. 20  
 And also look to Noes flod, nere of al þis wide werlde saued  
 bot. viij. soules foure men & foure wymmen. Also his folk þat  
 he ladde out of Egipte aȝ were slayn for her syune. Daton &  
 his kynde þe erþe opened & hij fellen adoun in to helle And  
 Abiron & his kynde brend wiþ þe fyre þat com of her rechels. 25  
 Fatt his broþer hij helden aȝein moyses. Also moyses dude honge  
 twenti hundreþ & mo for þat hij layen by commune wymmen.  
 & on slouȝ a man & a womman. as hij layen to gedre. And  
 moyses blissed hym & al his kynde vn to þe nynþe kne. þorouȝ  
 goddes comaundement Laieþ þise in ȝoure hertes & þat schal 30  
 kepen ȝou fram synne. 3if þou art in wanhope of his mercy.  
 loke to Peter þat forsoke hym pries in on uiȝth. & þe þef also  
 þat henge on his riȝth side. also to dauid. to þe mawdeleyn þat  
 hadd in hir seuen maisters deuels. and vche a deuел hadde a

<sup>1</sup> In the margin: dauid; over a an erased letter (a?) is partly visible.

<sup>2</sup> In the margin: dauid

<sup>3</sup> ly/kyng: p. 432 a.

<sup>4</sup> he added above the line.



Legioun as summe of pise clerkes seien sex þousande & sex hundreþ & sexti & sex. & here a man may fynde mercy & in many stedes in holy wrytt,

5 **S**chriфт schal be wise & to wise man ymaked. nouȝth to olde sott ne to zong prest nouȝth to zonge of wytt j mene ne velaious & þat he cunne kepe hym seluen, in clene lyf. For hou schal he techen anoþer þat can nouȝth techen hym seluen. Bygyrne att pride & go so douward. & þe spices & þan þe ten hestes & þan þine fyue wittes,

10 **S**chriфт schal be sop ne leiȝe nouȝth on þi seluen, **Q**Vi<sup>1</sup> causa humilitatis mentitur fit quod prius non fuit. id est. peccator, ¶ þat is he þat leiȝeþ opon hym seluen for mychel lowenesse makeþ hym synful þeiȝ he arst nere,

15 **B**onorum meritum est culpam cognoscere vbi culpa non est. ¶ Goode it is to ben aknowen of þe lowe man of hert gylt þere non is<sup>2</sup>. for often we agylt þat we ne wot nouȝth of<sup>3</sup> and wenen to done a litel synne & we done a gret synne & weiȝen it lesse þan we schulde & þat is als yuel oþer wers seiē we þan as Anselme seiþ.

20 **E**ciam<sup>4</sup> bonum vestrum ita est alio modo corruptum vt possit non placere aut certe displices deo. ¶ Ju vs nys no gode dede for oure good is goddes. & oure synnes ben oure owen And whan j do þe gode þat god haþ sent me sum yuel of myne is euere menged þere among and forfreteþ  
25 it. for oþer ich it do vngladlich oþer to late. oþer to rape. oþer to litel. oþer to mychel. oþer j lete wel þere of þeiȝ j wolde þat non it wist. oþer ich wolde þat Men it wist oþer j do it schemeleslich oþer vnwiselich. & þus euermore sum yuel of myne is menged wiþ þe good þat god haþ sent me þat litel j may praise  
30 my seluen oþer nouȝth seint marie whan swich holy men seiden þus by hem seluen what may we wrecchen þan saye Poule seiþ.

**S**cio<sup>5</sup> non est in me hoc est in carne mea bonum. // ¶ Jn me seiþ seint Poule nys no good dede þat is in my

<sup>1</sup> In the margin: *Augustinus*

<sup>2</sup> is: s possibly corrected.

<sup>3</sup> p. 432 b.

<sup>4</sup> In the margin: *Anselm*

<sup>5</sup> In the margin: *Paulus*,



flesche Nou þan þere uys non oper bot take an euen waye of  
 mesure euer bitwene hope & drede . nouȝth drede hym to mychel .  
 ne hope to mychel in his mercy þat we ligge þe lenger in oure  
 synnes for<sup>1</sup> hope of his mercy, bot haue swich drede to hym as  
 þe good wyf hap to hir housbonde, þat is a loue drede for loue 5  
 þat sche hap to hym . sche dredeþ hir to agilten hym . and þeiȝ  
 sche agilt hym sche nyl nouȝth fleiȝ fram hym nomore wil god  
 þat we do . For agylte we hym neuer so mychel ȝut he wil þat  
 we come to hym and þe more þat we han agylt hym . þe gladder  
 he is of oure come aȝein to hym and turne oure hertes to hym 10  
 for he seiþ hym seluen in þe godspel . He is gladder of o synful  
 man þat comeþ to hym and doþe hs penaunce here . þan of an  
 hundreþ alle bot on riȝthful þat neuer duden penaunce. It mote  
 ben vnderstonen in þis manere . childer þat dyen er þan hij ben  
 cristened<sup>2</sup> hij ne done no gode werkes napeles hij ben riȝthful 15  
 þorouȝ her cristendom . also men þat lyen in her synne til þe last  
 endyng & þan han grace of repentaunce ac hij ne han done no  
 gode werkes here whare of hij owen to resceyuen any mede of  
 in heuene bot þorouȝ her repentaunce and after her repentaunce  
 here wheþer it be litel oþer<sup>3</sup> mychel . for so sory may a man 20  
 be oþer a woman þat hij han agylt her lorde þat he wil ȝiue  
 hem ful heiȝe mede in blis ac god seiþ<sup>4</sup> þis worde,

**R**etribuet<sup>5</sup> vnicuique iuxta opera sua. ¶ þat is he  
 schal ȝelde vche man after his werkes and þerfore j rede  
 þat vche man be aboute to do good werkes als many as he mai 25  
 hym seluen . & ne trust nouȝth to gretlich to oper mennes werkes  
 & fonde forto wite which ben þe sex werkes of mercy & do hem  
 for þere of schal he be chalenged . þat is fede þe hungri & cloþe  
 þe naked & ȝif þe þrusti a drynk and herberewe þe herbereweles .  
 & visite þe seke & þe prisouns and seint austin setteþ perto þe 30  
 seueneþe berie þe dede þise þat haue nede . & ȝiue nouȝth hem  
 þat han ynouȝ for of hem gete ȝe bot litel mede . And ȝif any  
 is þe crasker for wel fare forto done synne þorouȝ þat þou ȝiuest  
 hym . þou may liȝthlich gete þe pyne for hym & no good for

<sup>1</sup> for: *f* probably a correction over a half-erased letter.

<sup>2</sup> cristened: *i* added above the line.

<sup>3</sup> p. 433 a.

<sup>4</sup> seiþ: *i* added above the line.

<sup>5</sup> In the margin: *dauid*.

pou sustenes hym in his synne for wel fare he ne may nouȝth  
 tempre hym seluen . & also ne troste nouȝth to gretlich in her  
 biddynge so þatow dō þi seluen þe lesse j rede Of swich men  
 he is more ioyful þat is þe man þat forsakeþ his synnes & doþe  
 5 here good werkes mo þan he dude yuel werkes . as poule dude,  
**S**chrift owe to ben willes & weldes & nouȝth drawn of þe  
 þatow canst saye men ne schull nouȝth asken bot in nede  
 one for yuel þat may come pere of bot ȝif it be þe wiselicher  
 asked . Ac his schrift fader owe forto aske hym ȝif he wot which  
 10 ben þe dedliċ synnes & þe ten comaundementȝ . and þe twelue  
 Articles<sup>1</sup> of þe feiþ þat ben in his crede . And ȝif he ne can hem  
 nouȝth he is endetted forto techen hem hym . & his pater noster  
 namelich for his bileue is comprehended in þe pater noster . of  
 alle bedes it is þe best And his fyue wittes he owe forto reherce  
 15 hem hym ȝif he vnderstonde þat he ne can hem nouȝth . for oft  
 men seien on olde<sup>2</sup> Englisch . he þat wil nouȝth whan he may .  
 he schal nouȝth whan he wolde . ne more foly ne mai be þau  
 sett god terme for þe terme is in goddes honde . And perfore  
 recheþ þerto whan he bedep it redy And elles<sup>3</sup> pou may loke eft  
 20 pere after a good while er it come & Poule seiþ whan he bedep  
 þe his grace reche þerto wiþ boþe þine handes ȝif pou wenest  
 wel to do austin seiþ,

**C**oacta confessio deo non placet, ¶ Schrift yneded<sup>4</sup> ne  
 quemep nouȝth god Ac bettere is late þan neuer Austin seiþ,  
 25 **N**Vmquam<sup>4</sup> sera penitencia si tamen vera . ¶ Nis  
 nouȝth to late schrift þat is soþlich ymaked Ac better is  
 as dauid seiþ,

**R**Eflornit<sup>5</sup> caro mea & ex voluntate mea confite-  
 bor ei, ¶ þat is j schal florie my flesch and wiþ my goode  
 30 wille schryue me,

**F**lores<sup>6</sup> apparuerunt in terra nostra, ¶ þat is floures  
 schewed faire in oure<sup>7</sup> londe . þat is to saye gode werkes

<sup>1</sup> Articles: l possibly corrected from b.

<sup>2</sup> olde: the first letter uncertain; possibly e.

<sup>3</sup> p. 133 b.

<sup>4</sup> In the margin: aug

<sup>5</sup> In the margin: dauid

<sup>6</sup> In the margin: jn cant

<sup>7</sup> oure above the line, her, on the line, being crossed over below.

han schewed hem in oure londe þat is oure bodies . He þat gop wip good wille to schrift he doþe a way his foule cloping þat is synne and cloþes hym newe þat is in goode werkes . he takeþ god vn to hym for his delices he seiþ is to wone wip man,

**I**N libro sapiencie & delicie me esse cum filijs hominis ¶ Schrift owe to be owen . noman ne schal biwraie oþer . Ac many cummen nouȝth elles schryuen hem bot hij nempny oþer . Ac by name ne schull hij nouȝth nempny hem . Robert ne William . Ac hij schullen saye what ordre he is of monk oþer Frere . Bisschopp oþer Clerk . Wedded man oþer womman for þe heizer ordre or dignite þe more is þe synne

**S**chrift schal be stedfast wille to lete þe synne & holde þe penance . ynouȝ is þat he seiþ to þe preest ich am in wille to lete my synne þorouȝ goddes grace , & gif j falle to come aȝein

**V**ade<sup>1</sup> & noli amplius peccare , ¶ Loo askeþ god nomore sikernesse bot goo & wil synne nomore . 15

**S**chrift owe to be þipouȝth bifore longe of fyue þinges . gadereþ ȝoure synnes of alle ȝoure eldes and so vpward þan þe stede and in vche elde . and bigynne att childehode & so vpward . and þere after þine fyue wittes & by all<sup>2</sup> þine lymes sundrilich . tynen & stedes . nou ȝe han þe sextene stiches þat ben þe sextene dolen þat ich bihiȝtte ȝou to tellen ȝou schrift . þis þat ich haue now seiþe is bihouelich to alle men & is þe fift dele of þis book

**N**ow to men & wymmen þat willen ben parfyt in goddes seruise oþer sechen after þat lyf . pride . gret hert . onde . oþer wrapþe slouþe . ȝemeleshede<sup>3</sup> of ydel speche & ydel pouȝttes . and ydel hereynges . fals gladynges . heuy mournynges . ypocrisie . mete . drynk to litel oþer to mychel . grucchynges . & grym chere . silence breken . siȝth to longe to any þing bot to god . & to his worschipes . houres & bedes mysseiþe wip outen ȝeme of hert oþer in vntyme sum fals<sup>4</sup> word of play . of leiȝtter . schedyng of crummes Lete þinges moulen . cloþes vnwasshen . & vnsewed . broken nappe . oþer . dische . oþer spone . ȝemeles witen any þing þat men wip faren . keruynges for ȝemeleshede . of þellich þinges 25

<sup>1</sup> In the margin: *dominus*

<sup>2</sup> Under *all* a red stroke.

<sup>3</sup> *ȝemeleshede*: on ȝ traces of erasure.

<sup>4</sup> p. 434 a.

schriueþ þou . for þer nys non so litel þing þat þe deuel ne  
 abreneþ it on his booke . nouȝt þe lest drepe of ale oþer of ani<sup>1</sup>  
 lykour þat may man<sup>2</sup> to helpe . Ac schrift & sorouȝ of hert it  
 schraueþ a way al clene, þan ich rede þat vche man oþer wom-  
 5 man ȝiue hym als litel to writen as he lest may . And wymmen  
 beþ war whan ȝe gon to schrift of fleschlich<sup>3</sup> fondynges gop to  
 non bot ȝif ȝe wot wel þat he be gostlich man . bot it be in doute  
 of dep . & ȝe ne may haue non oþer þus ȝe may þan saie Flesch-  
 lich fondynges gon to fer vpe me, þat ich hadde oþer ich haue  
 10 my feblesse gop to swipe vpe me for myne foule ȝoutes as þeiȝ  
 ich hunted þere after, ȝif ich were wyse it ne schulde nouȝt  
 so ich am a ferde þe delit in þouȝt lasteþ to longe & so ofte  
 þat it comeþ to skilles ȝetinge ne dar ich bidde þou non oþerewise  
 do to none ȝouge prestes<sup>4</sup> ne to olde . bot ȝif þat hij ben þe  
 15 bettere, Ac whan ȝe come to a good gostlich man telleþ out þan  
 þat foule filþe so openlich þat þou þenche þat ȝe hyrt his eren .  
 Liȝth giltes ben forȝouen þou onon riȝt . Alsone as ȝe aperseceyuen  
 it falleþ adoun to þe erpe & seggeþ ich haue agylt lorde & seiþ,  
 mea culpa, lorde ich crie þe mercy þe preest ne þar nouȝt  
 20 legge opon þou no penaunce bot litel for swich giltes a . pater  
 noster . oþer a psalme . Ac in<sup>5</sup> þe Absolucioun he schal saie  
 þus Al þat ȝe euer don mote stonde þou in remissioun of ȝoure  
 synnes & haueþ done,

25 **N**ow vche man of þe commune<sup>6</sup> poeple ne can nouȝt saye  
 al þis þat is writen in þis booke ne on þis manere . þerfore  
 hij moten done þus whan hij gon to schrift . hij mosten biþenchen  
 hem bifore longe bisilich & gaderen to gedre as hij mowen &  
 cunnen & tellen þe seuene dedlich synnes . þe ten comaundementȝ  
 her fyue wittes hou hij han dispended hem, ȝif hij cunnen hem  
 30 nouȝt her schrift fader mote techen hem & he is endetted  
 þerto & ȝe asken hym hem . & ȝoure bilene he owe to teche þou  
 also . & ȝif ȝe ne aske nouȝt . ne he ne techeþ þou nouȝt þan  
 schal it falle as god seiþ in þe gosseþ . whan þe blinde ledeþ

<sup>1</sup> *ani* added above the line.

<sup>2</sup> *man*: *a* corrected from *e*.

<sup>3</sup> *fleschlich*: on the second *ch* traces of erasure.

<sup>4</sup> *prestes*: the first *s* touched up.

<sup>5</sup> At the end of this MS.-line, an erasure between the columns.

<sup>6</sup> *commune*: *u* probably by correction.

þe blinde . boþe fallen in þe dicke . And so schullen hij falle in  
 to þe dyche þat is in to þe pyne of helle for ȝemeleshede<sup>1</sup> þat  
 ȝe no wolden nouȝth sechen þat god haþ forboden ȝou to done .  
 ȝef þe preest seþ þat ȝe beþ vncummand<sup>2</sup> & nyl nouȝth teche ȝou .  
 boþe ȝe<sup>3</sup> schullen gon o waye ȝ saie ȝou forsoþe & who þat seiþ 5  
 ȝou oper he leiȝeþ apertelich & desceyueþ ȝou boþe in body & in  
 soule for boþe schull ben on wiþ outen ende . For als wel schal  
 þe body be pynd atte day of dome as þe soule as hij ben<sup>4</sup>  
 here & in þat ilch elde þat ȝesus crist was whan he died in þe  
 state of þritti wyntere schal vche man & womman arise man in 10  
 his lyknesse & womman in her liknesse . Ac al is eleped man in  
 holy wrytt for al comen of man . And whan ȝe han telde als  
 mychel as ȝe can . þan haueþ a drede in ȝoure hert þat ȝe ne  
 can nouȝth telle alle ȝoure defautes . & sorouȝeþ . & a will to leten  
 ȝoure<sup>5</sup> trespas for euer als forþe<sup>6</sup> as ȝe may . so þat ȝe wolde 15  
 raper suffre ded þan do it any more þorouȝ þe grace of god &  
 þan haueþ a stedfast bileue þerwiþ al þat god wil forȝiue ȝou aȝl  
 ȝoure trespas ȝif ȝe be in þat wille þat ich haue iseide to forne  
 & elles nouȝth . & here ensample & proue gode ynouȝ . Ȝe wot  
 wel ȝif a man haue stiked ȝou & comeþ & askeþ ȝou forȝeuenesse . 20  
 als longe as ȝe seep þat he is in wille forto stike ȝou eft ȝe ne  
 wil nouȝth forȝiuen it hym þeiȝ he ask ȝou forȝiuenisse And ȝif  
 ȝe dude me þenche þat ȝe were more þan a fole . Now wiþ euerych  
 dedlich synne þat a man doþe he doþe god on þe rode in als  
 mychel as in hym is for he dyed for synne . & he wot þi þouȝth 25  
 & þi will þat þou wilt done hym eft on rode . he were a more  
 fole þan þou by als mychel as he is wiser þan þou ȝif he forȝaf  
 it þe And þerfore ne þenche noman of forȝeuenesse<sup>7</sup> of synne  
 of god als longe as he ne haþ will to leten his synne ne no  
 sorouȝ<sup>8</sup> þerfore for he mote haue boþe oþer elles it nys nouȝth 30  
 worþ þat he doþe . Now on þis manere is þe schortest schrift þat

<sup>1</sup> *ȝemeleshede*: originally two words, connected by a hyphen.

<sup>2</sup> p. 434 b.

<sup>3</sup> ȝe: ȝ a correction on erasure for s(?)

<sup>4</sup> *ben*: e partly effaced

<sup>5</sup> *ȝoure*: ȝ probably by correction.

<sup>6</sup> *forþe*: the second letter indistinct, blotted.

<sup>7</sup> *forȝeuenesse*: the seventh letter not quite clear.

<sup>8</sup> *sorouȝ*: the second u by correction.

is þ̃ saie þou forsoþe Ac a man may go oft to schrift þat liþe in his synne forto aske conseil hou he may wipstonde synne he may haue þe soner grace to leten his synne. After schrift falleþ to speken of penaunce þat dude bote & þis is þe sext dele of  
5 oure book,

**A**L þat men done here of goode werkes to kepen hem fram synne al is strong<sup>1</sup> penaunce & martirdom to hem þat kepen hem out of dedlich synne for hij hongen wip þesu crist on þe rode as Poule seiþ,<sup>2</sup>

10 **S**<sup>3</sup> compatimur conregnabimus ¶ þat is to saie, ȝif we scotti wip hym here of his pyne on erþe we schull scotti wip hym of his blis in heuene for þi seiþ saint Poule,

**M**Jchi<sup>4</sup> autem absit gloriari nisi in cruce domini nostri iesu christi. ¶ And al holi chirehe it seiþ,

15 **N**Os autem gloriari oportet in cruce domini nostri iesu christi. ¶ Al oure blis & al oure gladnesse mote be in þesu cristes rode. þis woord liknep to alle men & namelich þat gon to ordre & parfytt lyf whas blis aȝtte al to ben in goddes rode holelich. Now Jehil tellen of þre manere of goddes  
20 ycorne, // þat on ben likned to good Pilgrimes. þat oþer to dede men. þe þridde to hongen on rode wip her goode wille wip þesu crist. þe first ben good. þe oþer ben better. þe þridd ben al þer best. to þe first seiþ saint Peter,

**O**Bsecro<sup>5</sup> vos tamquam aduenas & peregrinos vt  
25 abstineatis vos a carnalibus desiderijs que militant aduersus animam. ¶ Jch halsi þou he seiþ as good Pilgrimes þat ȝe wipholde þou fram flessches lustes þat arisen aȝein þe soule. þe good Pilgryme holdeþ enere<sup>6</sup> forþ his riȝth waye. þeiȝ he se oþer here<sup>7</sup> ydel gamens<sup>8</sup> & wonders by þe  
30 waye he ne wipstondeþ noȝt as foles done ac holdeþ forþ his

<sup>1</sup> MS.: *stng*, the last word in the line, *ng* running over into the margin.

<sup>2</sup> p. 435 a. At the bottom of the page, a hand pointing upwards between the columns.

<sup>3</sup> In the margin: *paulus*.

<sup>4</sup> In the margin: *paulus*

<sup>5</sup> In the margin: *petrus*

<sup>6</sup> Between *enere* and *forþ*: *wo* crossed over.

<sup>7</sup> *here* added above the line.

<sup>8</sup> *gamens*: a corrected, probably from *o*.

waie & heizeþ toward his gyst . he ne bereþ nouȝth wip hym bot scarslich<sup>1</sup> his spendynge, ne cloping bot þat hym nedep als liȝthlich as he may . þise ben þise holy Men þat ben in þe werlde hij ben þere as Pilgrymes & wip good lyf ledynge here gon to þe blisse of heuen as poule seiþ.

5

**N**ON<sup>2</sup> *habemus* hic manentem Ciuitatem set futuram inquirimus . ¶ Here haue we no wonying ac we sechen anoper þat is to comen & libben by þe lest þat hij mowen libben here þeiȝ hij ben in þe werlde bot done as þe Pilgryme . For Pilgrime goþ<sup>3</sup> wip mychel trauaile to seche good halewen 10 as seint jame & oper & ne hap no pouȝth bot þat he were þere . So done gode men in þe werlde han no pouȝth bot al vp toward heuene & hou þat hij mowen queme god to come þider forto finden god hym self & his moder marie & alle his holy halewen to lyne wip hem wip outen ende . þise men finden seint julianes 15 herberewe þat way ferand<sup>4</sup> men clepen to . þise ben good ac zutt ben oper bettere . for þeiȝ al ben hij Pilgrimes & gon forþ in þe werlde hij bicomen burchmen . for of sum þing þat hij seen in þe werlde hij leten good þerof<sup>4</sup> and atsonde<sup>5</sup> sum del . & many þing falleþ to hem þorouȝ which hij ben yletted so þat more 20 harme is hij comen late hom & summe neuer,<sup>6</sup> who is þan more out of þis werlde þan þe goode Pilgrime þat hap þis werldes good vnder honde & louep it nouȝth ac ȝueþ it as it comep & goþ vnrussed liȝthlich as Pilgrim . þise ben good ac þise ben better þat þe apostle spekep of & seiþ.

25

**M**ORTUI<sup>7</sup> estis & vita vestra abscondita est cum christo in deo & cum apparuerit vita vestra tunc vos apparebitis cum eo in gloria, ¶ Ȝe ben dede ȝoure lyf is yhudde wip crist in god & schal springen after þe daweyng after niȝttes þesternes And wip hym ȝe schul springen 30 clerer & briȝtter þan þe summe in his blis . þo þat ben þus ded .

<sup>1</sup> *scarslich*: over a erasure.

<sup>2</sup> In the margin: *paulus*

<sup>3</sup> *goþ*: þ a correction for *s*.

<sup>4</sup> From the end of this MS. line, between the columns an erasure, partly effacing *d* in *ferand* and *f* in *þerof*.

<sup>5</sup> *atsonde*: the first *t* inserted above the line.

<sup>6</sup> p. 135 b.

<sup>7</sup> In the margin: *apostolus*



her lyf is heizer þan þe Pilgrym . for he hap many lettynges þat  
 þe dede ne hap nouȝth For þe dede ne holdeþ no tale þeiȝ he lye  
 vnberied & rote abouen erþe praise hym oīper lak hym do hym  
 schame al hym is yliche leef . þis is a sely dep þat makeþ quyk  
 5 man . And sikerlich who so is þus ded in þis werlde þat is þat  
 he ne holdeþ no tale þeiȝ men mysdone hym oīper myssayen  
 hym . haue he sorouȝ . haue he wo . he goþ euermore forþ & ȝiueþ  
 no tale þere of In þis man oīper womman liueþ god as seint  
 poule seiþ .

10 **V**uo<sup>1</sup> ego iam non ego . viuit autem in me chri-  
 stus , ¶ Jch liue nouȝth ich ac crist liueþ in me as þeiȝ  
 he seiðe werdelich speches & werdelich pouȝttes & alle werde-  
 lich pinges alle ⁊ finde ded in me for alle myne wittes ich haue  
 ȝouen to crist hym forto seruen & herien & louen þus is enereych  
 15 Religioun ȝif hij liuen ariȝth as Religious auȝtt to done<sup>2</sup> . þus  
 hij ben ded to þe werlde & quyk in crist . þis is an heiz staire  
 Ac ȝut þere is an heizer . Ac who stood euere þere inne god it  
 wott þat is he þat seiðe þus .<sup>3</sup>

20 **M**ehi autem absit gloriari nisi in cruce domini  
 nostri Jesu christi per quem michi mundus  
 crucifixus est & ego mundo , ¶ þat is he þat seiðe þus  
 crist me schilde forto haue any blis in þis werlde bot onelich  
 in Jesu cristes rode my lorde þorouȝ whom þe werlde is me  
 25 vworpi here as þef þat is honged a lord hel ȝe stode he þat  
 spak on þis wise . þise ben þat no gladnesse han here in her  
 hert bot whan hij han sorouȝ & wo for Jesu cristes loue . þese  
 stonden heizest & þise ben þe good men þat speken fast of her  
 lorde & many scornes & many schames han þefore . & þat is al  
 þair gladnesse & þefore hij nyllen nouȝth leten it for non harme  
 30 þat man may don hem þeiȝ hij deden hem to þe dep þefore .  
 þis staire is þe heizest staire of all þe oīper & þis a man may  
 haue þat liueþ in þe werlde & traunaileþ for his mete as Poule &  
 Petere duden ȝif hij willeþ . for hij nere in uon oīper<sup>4</sup> Religioun

<sup>1</sup> In the margin: *paulus*

<sup>2</sup> *done*: the third letter originally *m*, the last stroke of which has been altered into *e*.

<sup>3</sup> The stop in red ink.

<sup>4</sup> p. 436 a.

bot lyueden among þe commune pople<sup>1</sup> & wrouȝten for her mete  
 & ȝeden aboute & tanȝten þe commune poeple. þe pilgrim þat  
 is in þe werlde many tyme he is yletted to gon his iourne to  
 heuene & þat is for non oper þing þat he is letted bot for he  
 ne setteþ nouȝth al his will & al his loue in Jesu crist. Ac þe  
 dede ne ȝineþ no tale of no schame ne of no worschipe. ne of  
 hard ne of uestch ne of wele ne of wyne bot suffreþ al in  
 pacience. Ac he þat hongep þat is he þat is glad of swich scha-  
 mes & secheþ þere after al forto do his lordes worschipp þise  
 han hyre ouer hyre. for hij ne ben neuere gladd bot whan hij  
 han sorouȝ. & wo for cristes loue her lorde, hou schal it ben of  
 hem. þat han her blis here summe in likyng of flesche. summe  
 in werldes duele summe in oper wickednesse. bot ȝif hij amende  
 hem in þis lyf hij ne mowen neuere come to blis bot ȝif hij  
 forsaken it<sup>2</sup> entierlich forsope by no worde þat men may finde  
 in holy writt. for who so wil go wip Jesu crist he most folowe  
 his wayes. for he it seip who þat wil come wip me take þe croice  
 opon his bak & folowe me. þat is suffre sorouȝ & wo þolemode-  
 lich & be pacient þere inne. Many seien hij wolden blepelich  
 þolen flesches hardeschips<sup>3</sup> ac schame & tene ne mowen hij in  
 none manere þolen. Ac þise ne ben bot half houged on goddes  
 rode bot ȝif þat hij ben diȝth forto þolen bope,

**V**Tilitas<sup>4</sup> & asperitas, ¶ Schame & tene þise two seip  
 seint Bernard ben two ledder steles þat gon vp toward  
 heuen als euen as hij mowen. bitwene þise two ben alle good  
 þewes sette as stakes in þe ledder þat Men gon vp by. And  
 dauid hadde þise two schame & tene. þeiȝ al were he kyng he  
 clombe vpward by þise two & seide bodilich to oure lorde

**V**nde humilitatem meam & laborem meum &c, ¶ Bi-  
 holde lord quop he & se my lowenesse & my swyuk &  
 forȝiue me alle myne synnes. Noteþ wel þise two wordes þat  
 dauid seip. Se my swyuk & my pyne & my sore & my sorouȝ &

<sup>1</sup> *pople*: apparently so; the second letter possibly *e* with the lower curve effaced.

<sup>2</sup> *it* added above the line.

<sup>3</sup> *flesches hardeschips* run together at the end of the line.

<sup>4</sup> In the margin: **ernard**  
 s with *s* partly cut away.

my lowenesse azein wouȝ & scheme. bope þise biholde in me quop  
dauid goddes derlyng. ⁊ haue þise two ledder steles.

**D** Jmitte vniuersa delicta mea. ¶ Leue byhynde me  
quop he & werpe away all my synnes & alle my gyltes  
5 þat ich be lýttd of al her heuynesse þat ich may lýthlich steize  
vp to heuene by þis ledder. þise two schame & tene were Elyes  
wheles þat he went vp by breȳnande vn to paradys. Fire is<sup>1</sup>  
hote & rede. by þe hete is euerych wo vnderstonden þat þe  
flesche felep & by þe red schame Ac þise two faren as wheles  
10 don turnen euere abouten. & ne stonden nouȝth stille. so done  
þise two gon & comen soue. & ne lasten none while þis is also  
bitokned bi cherubyns swerd þat is bifore paradys gates þat is al  
breȳnand & wheleand abouten. & non ne comeþ vn to paradys  
bot þorouȝ sorouȝ & scheme þat ouerturneþ lýtlich as þe whe  
15 dope & ne lasteþ no while. And nas goddes rode yrudded &  
yreded wip his derworpe blode forto schewen on hym seluen þat  
pyne & sorouȝ & wo schulden ben yfastned wip scheme. nys it  
writen by hym seluen.

**F** Actus est obediens patri vsque ad mortem mortem  
20 autem crucis, ¶ þat is he was buxum to his fader  
nouȝth one to þe dep ac to þe dep on þe rode. By þat he seiþ  
first dep is pyne vnderstonden. & by þat he seiþ dep on rode is  
scheme bitokned for swich was goddes dep on rode pyneful &  
schemeful. ouer all oper. who so euere dieþ in god & on goddes  
25 rode þise two he most þolien scheme for hym<sup>2</sup> & pyne. scheme  
i clepe to be<sup>3</sup> holden vnworþi & litel holden by & suffre many  
daungers of hem þat per auenture miȝth haue ben vnder hem  
& serued hem. in þise two þinges is al penaunce. & azein þise  
two ben gladnesse & blis ordeynde. azein scheme worschipp azein  
30 pyne delytt in ioye. & blis & rest wip outhen ende ysaye seiþ.

**I** N<sup>4</sup> terra inquit<sup>5</sup> sua dupplicia possidebunt ¶ Hij  
schullen seiþ ysaye in her owen londe welden tofolde blis,  
azeins two fold wo. þat hiȝ dreizen here.

<sup>1</sup> p. 436 b.

<sup>2</sup> hym: on h traces of correction.

<sup>3</sup> be: e apparently by correction.

<sup>4</sup> In the margin: ysayas.

<sup>5</sup> inquit: t on erasure.

**I**acobi<sup>1</sup>. mali nichil habent in celo boni vero nichil in terra. ¶ For as þe yuel ne han no lott in heuene. nomore ne han þe good no lott in erþe ne þenche noman longe þeiȝ he suffre wo & scheme & tene in vncouþ þede & in vncouþ londe for so hap many gentil man & womman þat ben in vncouþ þede done. whan hij han comen in to vncouþ londes & han no spendynge hij neren noþing aschamed to done what men wold<sup>2</sup> bidden hem done. And so mote vehe man swynk oute & at home rest. Nis he nouȝth a feble kniȝth þat secheþ rest in þe fiȝth & ese in þe place. 10

**M**ilicia<sup>3</sup> est vita hominis super terram. ¶ Al þis lyf is a kniȝthschip<sup>4</sup> þat fiȝtteþ here on erþe as Job witnessseþ ac after þis fiȝth ȝif we wel fiȝten eise & rest abiden vs at home in onre<sup>5</sup> owen londe þat is heuen riche. Lokeþ now hou witterlich oure lorde hym self witnessseþ. 15

**C**um<sup>6</sup> sederit filius hominis in sede magestatis sue sedebitis & vos iudicantes. Beda. in sedibus qui es in perturbata in iudicio honoris eminencia commendatur. ¶ Whan ȝ sitte forto demen seiþ oure lorde ȝe schull sitten wiþ me in dome & deme wiþ me al þe werlde 20 þat schullen ben<sup>7</sup> ydempt kynges kaisers. kniȝttes<sup>8</sup> & clerkes. In sete is eise & rest & bitokneþ þe swynk þat is here. In þe worschipp of þe dome þat hij schullen demen bitokneþ heiȝeschipp & worschippful ouer all. Vnderstondeþ aȝein pyne þat hij suffren here & scheme for goddes loue myldefullich & polemodelich hij 25 schullen haue heiȝeschipp & worschipp. Nis þere nouȝth þan bot þolen gladlich & louelich for bi god hym self is writen,

**Q**uod per penam ignominiose passionis venit ad gloriam resurreccionis.<sup>9</sup> ¶ þat is þorouȝ schemetful

<sup>1</sup> In the margin: *iacobi*. with *j* partly effaced; below the marginal note a small hole.

<sup>2</sup> *wold*: the second letter resembles *e*.

<sup>3</sup> In the margin: *Joh*.

<sup>4</sup> *kniȝthschip*: originally two words, connected by a hyphen.

<sup>5</sup> p. 437 a.

<sup>6</sup> In the margin: *dominus*.

<sup>7</sup> *ben*: originally *ben* with the last stroke of the *m* erased.

<sup>8</sup> *kniȝttes*: *i* added above the line.

<sup>9</sup> *resurreccionis*: the first *c* seems to be a correction for *i*.

pyne he com to blisful arist . nys no wonder þan þeiȝ we wrecche<sup>1</sup>  
synful suffren here pyne ȝif we wil on domesday blisfullich  
arisen & so we mowen þorouȝ his grace ȝif we wil biseen onre  
seluen,

5 **Q**uoniam<sup>2</sup> si complantati simus similitudini mortis  
eius simul & resureccionis erimus . ¶ þat is . ȝif  
we ben y ympe to þe liknesse of goddes dep we schull ben  
lyche to his blisful arist . þat is to saie . ȝif we lyue in schame  
& in pyne for his loue . in which two þat he died . þan schullen  
10 we ben yliche to his blisful arist . oure bodies briȝth as is werlde  
wipouten ende as seint poule witnesseth,

**S**aluatorem<sup>3</sup> exspectamus qui reformabit corpus  
humilitatis nostre configuratum corpori clari-  
tatis sue<sup>4</sup> . ¶ Lete oper asemini her bodyes toforne honde abide  
15 we oure hele and þat schal asemy oure bodyes after his owen .

**S**i compatimur conregnabimus . ¶ Ȝif we poly wip  
hym . we schull blissy wip hym . Nis þis good forward . wot  
crist nys he no good felawe þat wil nouȝth als wel stonde to  
þe harme as to þe byȝete,

20 **I**llis solis prodest sanguis christi qui voluptates  
deserunt & corpus affligunt . ¶ God schadde his blode  
for all ac to hem it is worþ þat fleiȝen fleshlich likynges &  
pynen<sup>5</sup> hem seluen fram synne to wipstonde it . And nys it any  
wonder . nys god oure heued & we his lymes . þan his lyme nys  
25 he nouȝth þat ne hap non ache vnder so sore akeande heued .  
whan þe heued sweteth alle þe lymes sweten . And þat lyme þat<sup>6</sup>  
ne sweteth nouȝth it is tokne þat he leueþ in þe sekenesse . And  
oure hened swatt blody swette for oure sekenesse to turne vs  
out of þe londe yuel þat alle londes laien on & lyen ȝutt many .  
30 þe lyme þat ne sweteth nouȝth in swynkful pyne for his loue .  
tokne it is þat he leueþ in his sekenesse . Nis þere no bet þan  
bot forto kerue it þeiȝ it þenche sore . for bettere is fynger<sup>7</sup> of

<sup>1</sup> *wrecche*: the first *c* corrected from *e*.

<sup>2</sup> In the margin: *paulus*.

<sup>3</sup> In the margin: *paulus*.

<sup>4</sup> *sue*: *u* a correction on erasure for *f* or *s*.

<sup>5</sup> *pynen*: on *p* traces of erasure; *y* added above the line.

<sup>6</sup> p. 437 b.

<sup>7</sup> *fynger*: on *g* traces of erasure.

þan it euer ake. Quemep he wel god þat þus bilymep hym seluen,  
þat he nyl nouȝth swete nay god it wot he,

**O**Portebat christum pati & sic intrare in gloriam  
suam, ¶ Seint marie mercy it mote so be it seiþ þat  
crist schulde suffre pyne & passioun<sup>1</sup> & haue in gon in to his 5  
riche & on nou oper wise<sup>2</sup> and we wrecched synful wil wip eise  
steȝe<sup>3</sup> to þe sterres þat ben so heiȝe abouen vs. & so swiþe michel  
worþ. And man ne may nouȝth a litel cote areren wipouten  
swynk. ne nouȝth a paire schon haue wip oute buggynge. oip̃er  
we ben conious þat wenen wip liȝth chep bugge so heiȝe blis<sup>4</sup> & 10  
alle þise holi halewen bouȝtten it so dere Neren nouȝth seiut  
Petre & seint Andrew ystraũt on þe rode perfore seint laurence  
on þe gredire<sup>5</sup> & loþles maidens tetes ycoruen of & towipered  
on wheles. & heuedes ycoruen of. Ac oure sotschipp is so mychel  
þat we holde to wel by oure seluen & hij weren lyche to wis 15  
ȝep childer þat han riȝhe faders<sup>6</sup> þat willes & weldes to teren  
her olde cloþes forto haue newe. Oure olde kirtel is oure flesch  
þat we of Adam oure olde fader han. & þe newe we schult  
vnderfonge of god oure riche<sup>7</sup> fader in þe arising at domesday  
whan oure flesch schal be briȝter þan þe sunne ȝif þat is to<sup>8</sup> 20  
torne<sup>9</sup> here wip wo. & wip sorouȝ of hem þat her kirtel to teren  
on þis wise seiþ ysaye,

**D**Eferetur<sup>10</sup> munus domino exercituum a populo  
denulso & dilacerato a populo terribili: ¶ Folk  
to lymed & to torne & wonderful schal to oure lorde make pre- 25  
sent of hem seluen. þat ben Men & wymmen þat here wipstonden  
her flesch likynges & folowen god in sorouȝ & in wo. wip good  
wille. Hij teren her olde kirtel forto haue a newe of her fader

<sup>1</sup> MS.: *passioun & pyne* with marks of transposition.

<sup>2</sup> *wise*: *ise* on erasure.

<sup>3</sup> *steȝe*: the first *e* altered from *i*.

<sup>4</sup> *blis*: *i* altered, probably from *l*, the erased upper part of which is faintly visible.

<sup>5</sup> *gredire*: *d* apparently by correction.

<sup>6</sup> *faders*: *ders* squeezed together at the end of the line.

<sup>7</sup> *riche* added above the line.

<sup>8</sup> *to* added above the line.

<sup>9</sup> *torne*: the word, squeezed together at the end of the line and apparently corrected, is somewhat indistinct.

<sup>10</sup> In the margin: *ysayas*.

pat is her Flessche . he clepeþ hem wonderful folk . For . for hem is þe fende adradd for þi he mened hym Job to oure lorde & seide,

**P**Ellem *pro pelle* &c. ¶ pat is he wil ȝiue fel for fel .  
 5 þe olde for þe newe as þeiȝ he seide . ne schameþ<sup>1</sup> me nouȝth to assailen hym for he is of þe totorne folk þat tereþ his olde kirtel & to rendeþ þe olde pilehe of his dedlich fel .<sup>2</sup> for þe vndedlich . þat is þe new fel þat schal schine<sup>3</sup> seuen fold briztter þan þe sunne . Ese and fleschest piȝe ben þe deuels  
 10 merkes . Whan he seep piȝe in man oīper in womman . he wot wel þat þe Castel is . þere in þe totorne folk he missep his merkes . for in hem he seep goddes baneres yriztted vp and þerfore he hap mychel drede þere of as ysaye<sup>4</sup> witnessep . My leue sir saien summe & is it good now to man oīper womman to done hem  
 15 seluen so wo . & þou ȝelde me answere of two men þat ben seke . þat on forbereþ of mete & of drynk and drynkeþ bitter drynk and so wexep hole . & þat oīper takeþ al þat his hert stondeþ to & sterueþ onon riȝth . wheþer loueþ hym seluen more & is wiser of piȝe two who is þat nys seke of synne . & god for oure seke-  
 20 uesse drank bitter drynk on rode . & we ne wil nouȝth bitters biten for oure seluen . Nis þere non oīper sikerlich his folower . we mote be wiþ pyne & wo . & elles ne come we noȝt þere he is . / ¶ Leue sir saien summe wil god so wrekefullich wreken hym of synne . Ȝe man oīper womman look now hou he it hateþ .  
 25 Hou wolde a man bete þat ilch þing self & he it hadde þat for gret hate bete þereof þe schadewe & all þat hadde þerto any liknisse . God fader al myȝtty hou bitterlich bete he his derworþe son Jesu crist oure lorde þat neuere ne hadde synne . & we schul ben yspared þat bereu on vs his sones deþ . þe wepen þat slouȝ  
 30 hym þat was oure synnes . & he ne hadde nouȝth of synne bot schadewe one . & he was in þat ilche schadewe so wonderlich & so sorouȝfullich ypyned þat er it com þerto for þreteuyng þere of he bisouȝth his fader to deliner hym þer of,

<sup>1</sup> *schameþ*: *sch* possibly on erasure.

<sup>2</sup> p. 438 a.

<sup>3</sup> MS.: *schinen* with *n* expuncted.

<sup>4</sup> Between *ysaye* and *witnessep*: *seip* struck over.



**T**RISTIS<sup>1</sup> est anima mea vsque ad mortem . pater mi  
 si possibile est transeat a me calix iste, ¶ Sore  
 quod he ich am adradde azeins pis pyne . my fader gif it may  
 be spare me at pis tyme . þeiȝ! þi wille be done & nouȝth myne  
 euer his derworþe fader . for þi ne forbare he hym nouȝth þat . 5  
 Ac laide opon hym so bitterlich þat he bigan crie wip rewful  
 steuen Heloy . heloy . Lamaꝛabathany . mi god mi god my derworþ  
 fader hastow al forsaken me pine on lepy son þattow betest so  
 hard . For al pis ne lete he nouȝth ac bete hym so longe<sup>2</sup> & so  
 swipe grimlich þat he starf on þe rode. 10

**D**isciplina pacis mee super eum, ¶ þus oure betynge  
 fel opon hym . for he dude hym bitwixen vs & his fader  
 þat þret vs forto smyten as þe moder þat is rewful doþe hir  
 bitwene her childe . & þe sternesse of þe fader whan he<sup>3</sup> it wil  
 beten . þus dude oure lorde JESUS crist keped on hym seluen 15  
 deþes dynt to schilden vs þerfro blissed be mercy for whore so  
 mychel dynt is it bulþe<sup>4</sup> azein to hem þat neiȝ stonden . sopolich  
 who þat is neiȝ hym þat keþeþ þe heuy dynt it wil bulþen opon  
 hym & it nyl neuere greue hym . For þerby he may see gif þat  
 he stonde neiȝ hym . gif it so be þat he suffre so sorouȝ & wo 20  
 gladlich and þolemodelich for his loue þat þoled for hym so  
 hard dyntes forto brynge þe & me & all men . þat ben vnder his  
 lawȝe to þe blis of heuene & take vs fram<sup>5</sup> þe pyne of helle,  
 For al oure pyne þat we may suffre al nys bot as a litel dust  
 of bulþynge . azein þe wo þat he suffred, Ȝe seien many . what 25  
 is god þe better þat j pyne for his loue . Leue man & womman  
 god þencheþ good of oure good for oure good it is gif we doo<sup>6</sup>  
 þat we owen . Nimeþ now ȝeme of pis ensample . A man þat were  
 went in to fer cuntre & men com & telde hym þat his spouse  
 were<sup>7</sup> sore<sup>8</sup> alonged after hym<sup>9</sup> & wip outen hym ne<sup>10</sup> miȝth 30

<sup>1</sup> In the margin: *nus*

<sup>2</sup> *longe* squeezed together at the end of the line.

<sup>3</sup> p. 438 b.

<sup>4</sup> *bulþe*: on *b* traces of erasure.

<sup>5</sup> *fram*: the abbreviation-mark for *ra* on erasure.

<sup>6</sup> *doo*: after the last letter an accidental short stroke down below the line.

<sup>7</sup> *were*: *ere* on erasure.

<sup>8</sup> *sore*: *e* on erasure.

<sup>9</sup> *hym*: *m* nearly effaced.

<sup>10</sup> *ne*: the first letter originally *m* with the last stroke altered into *e*.

noman gladen hir sche is so pouzt opou his loue pat sche were  
bicomē al lene nolde hym nouzth better liken pan men seide  
hym pat sche were wedded to oþer and forhored hym . & lyued  
after her delices,

- 5 ¶ Also þe lorde of þe soule spouse pat seep al pat sche doþe  
þeiȝ he sitte heiȝe he is ful wel ypaied pat sche mourne after  
hym . & he wil hiȝe to hir mychel þo þe swiþer wiþ ȝeme  
of his *grace* . oþer fecchen hir along vn to hym to glorie & to  
blis wiþ outen ende ne grope<sup>1</sup> hem non to nesche ne to softe j  
10 rede to biswiken hem seluen . for non ne schal witen hem clene  
in chastite for þing pat hij mowen<sup>2</sup> wiþ outen two þinges as  
seint Alrede seiþ & wrot to his suster . on to þe body anoper to  
þe soule . pat is pynsyng in flesche wiþ fastyng wakyng & disci-  
plines wiþ hard weryng & hard lair<sup>3</sup> & grete swynkes . pat oþer  
15 is hert þewes pat longeþ to þe soule . deuocioun . rewfuls loue .  
polemodenesse & oþer swich vertues . Now here may a man ask  
ȝif god selle his *grace* . nys his *grace* to ȝiuen my leue childer  
þeiȝ clennessē of chastite be nouzth by meded ac ben ȝeuen of  
his *grace* þe vngracious stondeþ þere aȝein & makeþ hem vnworþi  
20 to haue so heiȝe þing pat nilleþ nouzth swynken þerfore . blepelich  
polen hard bitwene delices & eise & flesch est who was euer  
chaste . who bred euere fyre inwiþ hem bot ȝif hij brent . pot pat  
plaieþ nyl it ben ouerladen oþer cast þerinne colde watere oþer  
wiþdrawe þe brondes . þe wombe pot pat walleþ of<sup>4</sup> metes &  
25 more of drynkes þise ben neiȝ neiȝbours to þat touȝ lym pat hij  
delen þer wiþ þe<sup>5</sup> brenne of her hete . Ac many þe more harme  
is ben so fleschlich wise & dreden hem so gretlich pat her heued  
schal aken . & her body schulde febli to swiþe and witen so her  
hele pat þe gost vnstrengþes and wexes seek in synne . And þo  
30 pat schulde lechen her soules wiþ birewsyng of hert & pynnyng  
hij bicomē Phisiciens & bodilich leches . dude so seint Agaȝ pat  
ansuered & seide to oure lordes sonde . pat brouȝth salue to hen  
her tetes,

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<sup>1</sup> *grobe*: the third letter uncertain.

<sup>2</sup> *mowen*: *w* touched up.

<sup>3</sup> *lair*: *r* touched up.

<sup>4</sup> p. 439 a.

<sup>5</sup> *þe* added above the line.

**M**edicinam<sup>1</sup> carnalem corpori meo numquam adhibui. ¶ pat is . Flesschlich medicine sche seide ne desired ich neuere . Ne telleþ men of þe pre holy men þat were duellande to gedre . & þat on was ywoned for his colde mawe to noten hote spices & was squaymons of mete & drynk . & þe oper to þeiȝ hij 5 weren seek nomen neuere ȝeme what was hole ne what was vn hole to eten ne to drynken . Ac nomen euere forþ what so god hem sent . ne maden hij neuere strengþe of cetwale ne of gyngiuer ne of clowes gilofre . And on a day hij alle pre were fallen on slepe in her gardyn & he þat was oorne of mete & of drynk 10 lay bitwixen hem two . And an holy man fram fer seiȝ hou þat oure lefdy com a doun fram heuene & tweie maidens wip hir & þat on bare as it<sup>2</sup> ware a box wip letewarie wip a styk of gold & putt in þat ones moupe of þis letewarie . And þe maiden ȝede to hym þat lay a midde . nay quoth<sup>3</sup> oure lefdy he is his owen 15 leche . goo ouer to þe prid . An holy man stode & bihelde al þis . Naþeles whan þe seek han at honde þat wil done hem good hij it mowen wel noten . Ac to desiren it gretlich ne schal noman ich rede . For ȝif þat hij ben angri and desirand gretlich it nys nouȝth good to queme<sup>4</sup> god And his deciples speken of soules<sup>5</sup> 20 lechecraft . & ypocras & galian of bodilich lechecraft ac þat on was better lerned of cristes lechecraft þan þat oper & proued þat fleschlich wisdom is deþ to þe soule .

**P**rudencia carnis &c . ¶ Job<sup>6</sup> procul odoramus bellum , / ¶ Job seiȝ who þat dredeþ flesches yuel er it 25 come þe soule waxeþ seek þerþorouȝ & we þolen soule yuel to asturten flesches yuel al day . as þeiȝ it were better to þole sekenesse . hede ache . grindyng in þe wombe þan þole it nouȝth . For als longe as þe flesche hap his likyng & helpe . he is þral vnder synne . & þis ne saie j nouȝth so þat wisdom & mesure be euere 30 ykept in boþe parties þat moder is & norice of good þewes . Ac we taken oft wisdom & nys non . Forsope ȝ saie wisdom is þat euere a man do soule hele . Ac whan men mai nouȝth boþe

<sup>1</sup> In the margin: Agatha

<sup>2</sup> it: i effaced.

<sup>3</sup> MS.: *q<sup>h</sup>* the last word in the line.

<sup>4</sup> MS.: *q<sup>m</sup>* the last word in the line.

<sup>5</sup> *soules*: over o the upper part of an unfinished letter (I).

<sup>6</sup> In the margin: Job ,

holden it is better take þe soule hele<sup>1</sup> & þat is riȝthwisedome<sup>2</sup>  
 bifore flessches hele & chese bodilich hyrtt þan þorouȝ strong  
 fondyng soule hirt Nichodemus brouȝth to smeren oure lorde an  
 hundreþ weiȝttes of mirre & of aloes þe bitter spices . & bitokneþ  
 5 bitter swynkes & flessches<sup>3</sup> pynsyng . hundreþ . is ful tale . & notep  
 þis ful . þat is to saie þat man schal fullich pyne his flesche als  
 mychel as he may þolen . And in þe weiȝyng is bitokned mesure  
 & wisdom . And þat vche man & womman<sup>4</sup> proue to wirche by  
 wisdom & mesure<sup>5</sup> what þat hij mowen best done & hou seruen  
 10 god . þat is pyne nouȝth þe body to mychel ne make it nouȝth  
 to craske . bot enere bitwene two holde it as it mai best serue  
 god . Now we han seide of bitternesse outwip . seie we now of  
 bitternesse inwip sumwhat,

**R**iȝth as Nichodemus brouȝth smeriels to smere wip jesus  
 15 body riȝth so brouȝth þe þre maries derworþe aromaunce  
 for to smeren his body . Nimeþ now good ȝeme . þise þre maries<sup>6</sup>  
 bitokneþ þre bitteresses for synne . For þis name marie spelleþ  
 bitternesse as marath & mariath done . Þe first is bitternesse of  
 forþenching of synne whan þe synful turneþ hym fram synne .  
 20 & þis is bitokened by marie maudeleyne þat þorouȝ forþenchinge  
 and bitternesse of dede bote þe synful is yturned to oure lorde .  
 And þis is vnderstonden by þe first marie maudeleyn . And by  
 goode riȝth . For þorouȝ mychel bitternesse & birewsyng sche lete  
 hir synnes & turned to god . And forþi þat summe miȝtten þorouȝ  
 25 to mychel bitternesse fallen in to wanhope Maudeleyn spelleþ  
 toures . Heiȝenesse is to hir yseide . þorouȝ þat is bitokned hope  
 of heiȝe mede of heuene . þat oper bitternesse is wresteling aȝein  
 fondynges & þis is bitokned by þat oper marie jacobi . Jacob is  
 als mychel to saie as wrestler . & is ful bitter to many þat ben  
 30 ful forþ in þe waie toward heuen . for hij moten passen by  
 many billes & wrestlen aȝein many fondynges for as seint  
 Austin seiþ,

<sup>1</sup> p. 439 b.

<sup>2</sup> MS.: *riȝthwise dome*, connected by a hyphen.

<sup>3</sup> MS.: *felessches* with the first *e* expuncted.

<sup>4</sup> & *womman* added above the line.

<sup>5</sup> MS.: *mesure & wisdom* with marks of transposition.

<sup>6</sup> *Maries*: M on erasure.

**P**Harao<sup>1</sup> *contemptus surgit in scandalum*. ¶ Whiles  
 pat þe folk of Jsrael<sup>2</sup> were in Egipt vnder pharaos bonde  
 ne ledde<sup>3</sup> he<sup>3</sup> neuere ferde til pat hij fleizen fram hym . & þan  
 wip al his strengþe he went after hem . so doþe þe fende als  
 longe as man & womman lyen in synne he uyl nouȝth assailen<sup>5</sup>  
 hem Ac whan hij departen fram hym & bigynnen to serue god  
 þan he arereþ his baneres þat ben many temptaciouns & fondynges  
 boþe bodilich and gostlich .

**S**anguinem<sup>4</sup> fugies & sanguis *prosequetur*. ¶ Fleize  
 blode & blode wil euer folowe þe . by blode is bytokned<sup>5</sup> 10  
 synne . fleize synne & synne wil euer folowe þe þe good man &  
 womman is euere siker of alle fondynges . sone so þat ou gop  
 anoper comeþ . þe pridde bitterness<sup>6</sup> is longyng toward heuene  
 And in þe endyng of þis lyf whan any is so heize þat he hap  
 hertrist on entes vnþewes & is as he ware in heuene ȝates . & 15  
 alle werdelich þinges hym pinkeþ bitter, And þis is þe pridd  
 bitterness . & is vnderstonden by Salomee . for Salome spelleþ  
 pes . & ȝut hij þat han rest & pes & ben clene inwip ȝutt hij  
 han in her hert bitterness of loue þat wipholdeþ hem fram .  
 For ȝif her loue here were ended þan hij miȝtten comen to blis 20  
 þat hem longeþ to . þus loo in eueryche state regneþ bitterness  
 þat a man hap of werdelich þinges . & longyng . Nymeþ now  
 good ȝeme after bitterness comeþ swetenesse . for as þe gospel  
 telleþ . þe þre maries brouȝtten swete Smerels aromauntȝ to smeren  
 oure lorde By aromauntȝ þat is swete is vnderstonden swetnesse 25  
 of deuocioun of hert . þe maries it bouȝtten, þat is porouȝ bitter-  
 nesse a man mote come to swetnisse . By þis name marie nymeþ  
 euer bitterness porouȝ maries boone atte Bridale was water  
 yturned in to wyne . þat is to vnderstonden porouȝ boone of  
 bitterness þat men mote dreizen . for god suffred bitterness for 30  
 vs . & so mote we for oure seluen . And þan wil god make þe  
 hert þat werisch as watere . þat is whan he ne hap no sauour in

<sup>1</sup> In the margin: *augustinus*

<sup>2</sup> *Jsrael* on an erasure extending down across *dde* (in *ledde*), which stands below in the following line.

<sup>3</sup> *he*: at the end of the word a long letter seems to have been erased.

<sup>4</sup> In the margin: *ezechiel* with *i* corrected.

<sup>5</sup> *bytokned*: *by* partly effaced.

<sup>6</sup> *bitt'nesse*: p. 440 a

nouȝth þat he doþe . þau þorouȝ trauaile of penaunce & of gret  
biddinge god it turneþ in to wyne . þat is in to swetnesse of  
hert & delytt in god . forþi seiþ þe wise man,

5 **V**sque in tempore sustinebit paciencia & postea  
reddicio iocunditas, ¶ þat is polemodelich poly bitter-  
nesse awhile & þou schalt sone þere after haue ȝelde in blisse,  
tobie seiþ,

**Q**ui post tempestatem tranquillum facit & post  
lacrimacionem & fletum exultacionem infundit  
10 ¶ þat is blissed be þou lorde þat makes stille after tempest . &  
after weping waters makes blisful myrþes,

**S**alamon esuriens & amar<sup>2</sup> pro dulci sumit . ¶ Ȝif  
þou art of hungred after þe swete . bitterlich þo most byten  
first þe soure,

15 **I**Bo michi ad montem mirre & ad colles thuris.  
¶ J . wil goo seiþ goddes spouse bi þe hill of rechels . by þe  
doune of mirre . By rechels is bitokned swetnesse . & by myrre  
bitternesse . þat is to vnderstonden ȝif þat hij wil comen to þe  
blis of heuen . hij mote suffre here sorouȝ & wo often be seiþ in  
20 þat loue book,

**Q**ue est ista que ascendit per desertum sicut vir-  
gula fumi ex<sup>1</sup> aromatibus mirre & thuris, ¶ Who  
is þis þat stiȝeþ vp þorouȝ desert as a litel ȝerd smoky for þe  
smel of mirre & rechels . Nou menen hem summe & saien hij  
25 ne mowen haue<sup>2</sup> no swetnesse of god wipinnen<sup>3</sup> hem . ne ben  
hij noþing awondred þereof . Hij it<sup>4</sup> moten first abuggen wip  
bitternesse of sorouȝ & of trauaile noȝt wip euerych bitternesse .  
For summe gon fromward god wip bitternesse & sorowȝ þat hij  
han . for hij neþeþ nouȝth pacient in her anguisch bot chidande  
30 wip god & wrabbande aȝeins hym & saien whi fareþ god þus wip  
me . In sory tyme was j borne . swich wordes hij seien & many  
oper . And þise suffren bitternesses & sorowȝes & gon from ward  
god wip al . It is writen in þe godspel þat þe þre maries comen  
to ward þe sepulchre,

<sup>1</sup> ex: e possibly by correction.

<sup>2</sup> p. 440 b.

<sup>3</sup> wipinnen: wip apparently on erasure.

<sup>4</sup> it added above the line.

**V**T *venientes vngerent iesum non vt recedentes,*  
¶ pise maries þat spelleþ bitternessen weren comande to smere  
oure lord & nouȝth goande a waiward Al þat men polen for his  
lone al streccheþ hym to vs ward & makeþ hym swete & soft .  
as þing þat is smered is soft & liþe & nesche to hondlen . And 5  
nas hym seluen bischett in a maydens wombe þat is a narewe  
stede . so mote vche man bischetten hym þat wil wel kepen his  
soule . þat is he mote bischetten his fil wittes streitlich þat hij  
ue go nouȝth out bot al to goddes worschip . And þenche noman  
longe þeiȝ he be schett fram werdelich þinges whan þe lorde 10  
of heuene & of al þe werlde bischett so<sup>1</sup> longe hym for oure  
note & þan after þoled many bitternesses for vs . It nys no won-  
der þan þeiȝ we þole bitternes for oure seluen . And also he was  
laide in a cradel . & opon þe rode he was bischett . Now þou may  
answere me & saie he ȝede out of boþe . Ȝe . so do þou . go out 15  
as he dude wiþ outhen breche & left hem al hole . & so we scholde  
do whan þe gost went out atte last endyng of oure lyf . whan  
þe soule wendeþ out of þe body þat is his hous . þat is as þe  
vtter wal of þe Castel wende out cleue of synne & þan wende  
we wel out . Al þis þat . i . saye of flesche pynsynge nys nouȝth 20  
yseide for good men & wymmen þat ben in cleue lyf ac for men  
& wymmen þat lyuen in þe werlde & gropen hem to nesche . &  
for hem þat bigynnen to goo to heiȝe lyf . For whan men setten  
a ȝonge ympe men setten it aboute wiþ þornes for þat no bestes  
ne schulde comen þerto . And so it is good þat vche man & womman 25  
sette summe hardschippes abouten hem lest þe deuel wil ouȝth  
snacche to hem ward þat he may hyrt hym so þat he ne dar  
nomore come to hem ward aȝein Ac i rede þat uoman ne sette  
hym bot in Mesure ne charge hem nouȝth to gretlich atte first .<sup>2</sup>  
Ac litel & litel . & so more & more . ȝif þat hij taken al þing in 30  
mesure . Ac of al penaunce þan is biddynge good . & wiþ al wo  
þat ȝou comeþ þan beþ glad & leteþ litel of ȝoure seluen & ȝif  
ȝe ben ysette wiþ pise two þan be ȝe wel & ȝe mowe poly daungere  
of ȝoure vnderlinges bleplich & lonelich . & þan mowe ȝe saie  
wiþ þe lefdy þat seiþ in her loue book . 35

**V**enit delectus meus saliens montibus & transi-  
liens colles . ¶ My lef sche seiþ comeþ lepeande ouer þe

<sup>1</sup> so: over s the upper part of an unfinished letter D.

<sup>2</sup> p. 441 a



dounes & ouerlepeþ þe hilles . By dounes is bitokned hij<sup>1</sup> þat leden heigest lyf . And hylles ben hij þat ben in<sup>2</sup> lower lyf . Now sche seiþ þat hir lef comeþ lepeande ouer þe dounes . þat ben hij þat ben to troden here vnder Mennes fete as jesus crist was  
 5 & suffren polemodelich & wip goode will scheme & pyne & ben glad þere of And sche seiþ he ouerlepeþ þe hilles þat ben hij þat ben in lower lyf þat mowen nouȝ poly scheme & pyne ne ben to troden vnder mennes feet her lef ouerlepeþ piȝe . for he ne trostes nouȝth to hem . for he feblesse ne may nouȝth polen  
 10 swich tredyng . & þerfore he lepeþ ouer hem & forbereþ hem til þat hij ben heizer & leteþ hem haue sum likenessse of hym as it were a schadewe Astow seest þe hilles stonde vnder þe dounes . so done hij . vnder fongen pyne & wo first Ac nouȝth wip goode wille for hem pencheþ þat it greueþ hem gretlich . napeles alway  
 15 hij it suffren . & al þat nys bot as aschadewe to jesu cristes pyne . ac þe dounes ben gladde þat hij it hane & þonken it hym fast þat he sendeþ it hem & þe gladder hij ben . piȝe ben euere honged wip jesu crist & felen þat he feled . Swich a doune was þe good Poule for he souȝth euere þer he miȝth haue most sorouȝ  
 20 for þi he seide,

**D**Eicimur<sup>3</sup> set non perimus mortificacionem Jesu<sup>4</sup>  
 in corpore nostro circumferentes vt & vita Jesu  
 in corporibus nostris manifestetur, ¶ Al wo quop he &  
 al schame we polien<sup>5</sup> ac þat is oure self þat we beren on oure  
 25 bodi jesu cristes dep likeness þat it be seen sotillich in vs . wick was his dep on rode god it wot þat þus doþe . he proueþ his loue toward oure lorde . Louestow me . ȝif þou loue me loue wil schewe hym wip werkes outwip .

**P**Robacio dileccionis exhibitio est operis . Item  
 30 amor omnia facilia reddit, ¶ Ne be neuere ping so hard loue liȝtþeþ it . & softeþ & sweteþ it . what poleþ man & womman for fals loue , & more wolde polen . what is more wonder þan piȝ . þat siker loue & trewe loue & swete loue ne mowen

<sup>1</sup> *hij* added above the line.

<sup>2</sup> *ben in* on erasure.

<sup>3</sup> In the margin: *paulus*.

<sup>4</sup> *Jesu*: the last letter nearly effaced.

<sup>5</sup> *we polien* run together.

nouȝth maistrie vs as loue þat is fals . nouȝth for þan a goode<sup>1</sup>  
 man telleþ þat he knew sum man þat wered<sup>2</sup> þe haire<sup>3</sup> next hym  
 & þe bryny abouen it . & bonde his myddel wip brode boundes  
 of yrne & picke so þat þe swete þere of was passioun to polen .  
 & ȝut he fasteþ & wakeþ & swynkeþ & ȝut he meneþ hym þat 5  
 it ne greued hym nouȝth & bad his schrift fader often teche  
 hym hou he miȝth his body pynen & wepe to his schrift fader  
 & seide god had forȝeten hym for þat he seudeþ hym no michel  
 sekenesse & al þat is bitter for oure lordes loue al hym þencheþ  
 swete . god it wot þat makeþ loue . For as he seide oft for no 10  
 þing þat god may do to hym of harme þeiȝ he wolde casten  
 hym to helle ne miȝth he neuere finden in hert to louen hym  
 þe lesse . And also it was swich a womman þat dude litel lesse,  
 þere nys nouȝth bot þouke god þat ȝineþ hem þat strengþe . And  
 knowe we polemodelich oure feblesse<sup>4</sup> Loue we oþers goode & 15  
 so it is oure owen . For as seint Gregori seiþ þat of so mychel  
 strengþe is loue þat it makeþ oþers good oure good wip<sup>5</sup> outen  
 trauaile . Here is þe sext dele of þis book,

**S**Eint Poule seiþ þat all oure hardschipes & all oure fleschlich  
 pynsyngeþ & all bodilich<sup>6</sup> swynkes al is as nouȝth aȝein 20  
 loue þat schireþ & brijtþeþ þe hert.

**E**Xercitacio<sup>7</sup> corporis ad modicum<sup>8</sup> valet pietas  
 autem valet ad omnia. ¶ þat is bodilich bischippes  
 is litel worþ ac swete & schire hert is good vpe al þing.

**S**J<sup>9</sup> *linguis hominum loquar & angelorum &c. Item* 25  
*si distribuero omnes facultates meas in cibos*  
*pauperum caritatem autem non habuero nichil michi*  
*prodest* ¶ þat is þeiȝ j coupe mannes langage & aungels<sup>10</sup> &

<sup>1</sup> *goode*: on the first *o* traces of erasure.

<sup>2</sup> p. 441 b. In the left-hand bottom-corner, a hand pointing upwards.

<sup>3</sup> *haire*: a a correction for *e*.

<sup>4</sup> *feblesse*: *l* inserted above the line.

<sup>5</sup> At the end of this MS.-line in the margin: *gegorius*

<sup>6</sup> In the margin, as noted above: *pau* with the last stroke of the *u* cut away.

<sup>7</sup> In the margin: *pau*

<sup>8</sup> *E*Xercitacio — *modicum* on erasure.

<sup>9</sup> In the margin: *pau*

<sup>10</sup> *aungels*: the second letter looks like *n*.

peiȝ ich dude opon my body al þe pyne & passioun þat body  
 miȝth polye & ȝaf my body to brennen . & þeiȝ ich ȝaf to pouer  
 al þat ich hadde & j ne hadde nouȝth loue þerwip to god & to  
 myne euen cristen in hym & for hym . al were yspilt . For als  
 5 þe holy Abbot moyses seiþ . Al þe wo & al þe hard þat we polien  
 in oure flesche . & al<sup>1</sup> þe good þat we euer done . Alle swich þinges  
 ne ben bot as loomes to tilen wip þe hert, Ȝif an ax ne corue .  
 ne a spade ne dolue . & þe plouȝ ne erized who wolde holde hem  
 also as noman ne loueþ lomes for hem seluen ac for þat men  
 10 wirchen wip hem . also no fleshlich pynyng nys nouȝth to louen  
 bot for þat god þe raper lokeþ piderward wip his grace & makeþ  
 þe hert schire & of briȝth siȝth þat none ne may þat haþ any  
 monyng of vnþewes of werdelich þinges For þis loue ablindeþ  
 so þe hert eiȝen þat he ne may knowe god ne glady of his  
 15 siȝth . Schire<sup>2</sup> hert as seint Bernard seiþ makeþ þise two þinges .  
 þat is al þat þou doost do it onelich for þe loue of god oþer  
 for oþers good & for his biheue,<sup>3</sup> haue in al þat þou doost on  
 of þise two ententes . oþer boþe & þan doostow wel . for þe latter  
 falleþ in to þe first . Haue euer schire hert þus & do al þat þou  
 20 wilt . haue wleche hert & al turneþ vn to yuel þat þou doost,

**O**Mnia munda mundis . coinquinatis autem nichil  
 est mundum *Apostolus Augustinus* . habe cari-  
 tatem & fac quicquid vis voluntate videlicet racio-  
 nis, ¶ Ouer alle þinges heþ besy forto haue schire hert . Jch  
 25 haue yseide biforne þat ȝe ne loue noþing bot god . & þat þing  
 þat helpeþ ȝou toward hym, Austin seiþ to oure lorde,

**M**Inus te amat qui preter te aliquid amat quod  
 non propter te amat, ¶ þat is lord þe lesse he loueþ  
 þe þat any loueþ bot þe . bot loue for þe & in þe . Schirenesse of  
 30 hert is goddes loue one . & þat is al þe strengþe of al Religioun  
 & of al ordre, *Plenitudo legis est dileccio*, ¶ Loue filleþ  
 þe lawȝe seiþ seint Poule,

**Q**uicquid precipitur in sola caritate solidatur  
 ¶ Alle goddes hestes ben sett in loue . Loue one schal be

<sup>1</sup> In the margin, as noted above: <sup>mo</sup> <sup>ses</sup> with *y* partly cut away.

<sup>2</sup> In the margin, as above: <sup>Be</sup> <sup>nard</sup> with a letter (*n*?) erased after the  
 first syllable.

<sup>3</sup> p. 442 a.

leide in seint mizels weize<sup>1</sup> for hij pat most louen schullen be  
 most in blis . & nouȝth hij pat lyuen hardest lyf for loue it ouer-  
 weizeȝ Loue is heuen stward for his mychel frenesse for he ne  
 wipholdeȝ nouȝth ac ȝiueȝ al pat he hap & hym seluen . & elles  
 ne kept nouȝth god of pat hirs weie . ¶ God hap agon oure<sup>5</sup>  
 loue mychel . he hap ȝouen vs & more he hap bihoten vs . &  
 mychel ȝutt ofdraweȝ loue . & al þe werlde he ȝaf vs in Adam  
 oure fader And al pat is in þe werlde he warpe vnder oure feet  
 bestes foules er pat Adam forgylt it.

**O**Mnia sub pedibus eius oues & boues &c, ¶ And ȝut 10  
 al pat þere is serueȝ þe good to þe soule biheue . & ȝut þe  
 erpe . sunne & mone & al pat þere is serueȝ þe mek . & ȝut he  
 depe more . noȝt onelich ȝaf vs al þis . Ac ȝutt he ȝaf vs al hym  
 seluen þerto<sup>2</sup> . so heize ȝift nas neuer ȝouen to so lowe wrecches  
 þe apostle seiȝ.

15

**CH**Ristus dilexit ecclesiam & dedit semetipsum  
 pro ea, ¶ Crist seiȝ seiut Poule loued so his lemman  
 pat he ȝaf for hir þe prys of hym seluen . Nymeȝ now good ȝeme  
 whi men owen to louen hym as a man pat woweȝ as kyng pat  
 loued a lefdy of ferne londe & sent hire many sondes biforne 20  
 pat weren patriarkes & prophetes of þe olde testament wip lettres  
 enseled and on ende<sup>3</sup> he com hym seluen & brouȝth þe gospels  
 as lettres<sup>4</sup> yopened & wrott wip his owen blood salutȝ to his  
 lemman . & loue gretynge forto wowed hir wip . & hir loue forto  
 han in welde . Her to falleȝ a tale a wreȝen forbisen . A lefdy 25  
 was wip hir fon bisette al aboute & hir londe al destreued<sup>5</sup> &  
 sche al pouere wipinne an erpen castel And al miȝtȝ kynges  
 sou was so vnmete swipe his loue turned opon hir loue & sent  
 hire sondes And ȝaf hire many faire ȝiftes & socours of lyues  
 help of his heize hirde to holden her castel, And sche vnder- 30  
 fenge al as reccheles & so was harded hire hert pat miȝth he  
 neuer be þe neer of hir loue What wiltow more he com hym  
 self on ende and schewed hir his faire nebb as he pat was of

<sup>1</sup> *mizels weize* on erasure.

<sup>2</sup> *þerto*: to on erasure.

<sup>3</sup> *ende*: n corrected from r, of which the lower part of the downstroke has been erased.

<sup>4</sup> MS.: *þres* the last word in the line.

<sup>5</sup> p. 442 b.

alle men fairest to biholden & spak to hir so swetelich & wordes  
 so mery þat he miȝth þe dede areren to lyue . and he wrouȝth  
 many wonders . & dude many maistries toforne her eizen . schewed  
 hir his miȝth telde hir his kyngdom . bede to maken hir *quene*<sup>1</sup>  
 5 of al þat he hadd<sup>2</sup> . & al þis ne halþ nouȝth nys þis hoker won-  
 der for sche nas neuer worþi to ben his honde mayden . Ac so  
 debonairte wiþ loue haþ ouercomen hym þat he seide on ende  
 Dame þou art werred & þine fon ben so stronge þat þou ne may  
 nones waies wiþ outh myne help atflen hem þat hij ne moten  
 10 do þe to schame & to dep . And jchill for þi loue nyme þis fiȝth  
 vpe me and so rede þe of alle þine fon þat þi dep sechen . And  
 ȝ wot wel þe soþe þat ȝ schal bitwene hem nyme deþes wounde .  
 and ich it wil take wiþ gode wille forto haue þi loue & þine bert  
 my swete lemman . Now þan biseche ȝ þe for þe loue þat ȝ . kipe  
 15 to þe . þat þou loue me after my dep sippen þou ne wilt nouȝth  
 lyues . And þis kyng dude al þis . redd hir of hir<sup>3</sup> fon & was  
 hym self so wonderlich ytogged & pyued & þan sleyn on ende  
 & þorouȝ miracle aros fram ded to lyue . Nere nouȝth þis lefdy  
 ouer vnkynde bot ȝif sche loued hym þere after in al þing .  
 20 **P**Js kyng is jesus crist goddes son of heuen<sup>4</sup> þat al þus wouȝep  
 oure soule þat þe deuel hadde bisett in his bandoun . þan  
 as gode werroun auȝtt to done jesus crist dude sent first many  
 messangeres & fele<sup>5</sup> duden dede for his lemmans loue to proue  
 his loue & drawe hir loue to hym ward & schewed þorouȝ kniȝt-  
 25 schipp þat he was loue worþi As summe kniȝttes weren woute  
 to done hem in to tournamentȝ<sup>6</sup> for her lemmans loue . so dude  
 jesus crist lete pirlen<sup>7</sup> his scheld on vehe half as kene kniȝth  
 His schelde þat wered his godhede þat was his likham þat was  
 ysprad opou þe rode brode as scheld abouen . his streiȝt<sup>8</sup> armes  
 30 & narewe byneþen . as by mannes wene þere was nouȝth o fote

<sup>1</sup> MS.: *que* the last word in the line.

<sup>2</sup> *hadd*: between *h* and *a* traces of erasure.

<sup>3</sup> *of hir* added above the line; in the margin opposite, a small cross, probably to mark the omission.

<sup>4</sup> *heuen* squeezed together at the end of the line; the second *e* partly effaced.

<sup>5</sup> *fele*: *te* on erasure.

<sup>6</sup> MS.: *tournantȝ* the last word in the line.

<sup>7</sup> *pirlen*: over *r* the upper part of an unfinished *l*.

<sup>8</sup> *streiȝt*: *ȝ* inserted above the line.

brode opon þe erþe . Ac þis schelde ne had no sides . þat is bitokned þat his deciples þat schulde haue stonden by hym & ben his<sup>1</sup> sides flowen<sup>2</sup> fram hym & leften hym as fremed as þe gospel seiþ,

**R**elicto eo omnes fugerunt, ¶ Hij forsoken hym alle & 5 fledden, away fram hym for he ne halpe nouȝth hym seluen in þat gret nede þis schelde is ȝouen vs aȝein all temptacions as jeremie seiþ,

**D**abis<sup>3</sup> scutum cordis laborem . tuum . vt post scuto bone voluntatis . coronasti . nos . ¶ Nouȝth þis scheld 10 on scheldeþ vs fram all yuels ac it crounep<sup>4</sup> vs in heuene,

**S**cuto<sup>5</sup> bone voluntatis tue coronasti nos. ¶ þat is wip þe scheld of þi good wille þou haste yerounded vs . Scheld he seiðe of good wille for willes he poled þe<sup>6</sup> dep.

**O**blatus est quia voluit. ¶ He offred hym seluen for vs 15 for he wolde so . Now saien summe whi ne miȝttestow wip lesse greue han yredd vs<sup>7</sup> fram helle . Ȝis ȝ wis wel liȝthlicher ac he nolde for whi forto bitaken vs from euerych tellyng aȝeins hym of oure loue þat he so dere bouȝth . Men buggen liȝth cost a þing . þat men leten litel of . And he bouȝth vs wip his blode . 20 derrer þing nas neuer non bouȝth so dere ne neuer ne schal after And al forto drawen oure loue to hym ward þat cost hym so sore . Ju scheld ben þre þinges þe tre . þe leþer . & þe colours . Also was jesus cristes schelde . þe tre of þe rode . þe leþer of his body . & coloured wip his blode , þat hiwed it so fair . Also 25 after kene kniȝttes dep men hongen his schelde in chirches in tokne . Also þe croice is sett in chirches in swich stede as men mowen sonest seen it for to þenche þerby on jesu cristes kniȝt-schiþþ þat he dude on rode for his lemman, Biholde þere on hou he bouȝth hir loue . He lete þirlen his schelde opon his side 30 to schewe hir his hert þat sche miȝth sen hou openlich he loued hir & to drawen her loue to hym,

<sup>1</sup> his added above the line.

<sup>2</sup> p. 443 a.

<sup>3</sup> In the margin: *Jeremias*

<sup>4</sup> *crounep*: c a correction on erasure, possibly for r.

<sup>5</sup> In the margin: *dauid*.

<sup>6</sup> þe added above the line.

<sup>7</sup> MS.: *vz*

**F**oure heued loues men finden in pis werlde Bitwene goode felawes . Bitwene man & womman . Bitwene wyf & childe . Bitwene bodi & soule . **þ**e loue þat crist hap to his lemman ouer-  
 5 gop all pise foure . men seich he is agood felawe þat laip his wedde in þe jewrie to aquiten out his felawe . God almiȝtty leide hym self in þe jewerie for vs & dude his derworþe body on þe rode for vs to aquiten his lemman out of þe jewen honden . Neuer ȝut ne dede no frende swich a fordede for anoper . michel loue is bitwene man & womman . ac þeiȝ sche were ywedded vnto  
 10 hym sche miȝth bicome so wicked & so longe sche miȝth bihoren hym wiþ oper men þat þeiȝ sche wolde comen aȝein he wolde hire nouȝth . For þi crist loueþ more his lemman . for þeiȝ his lemman haue hored hym wiþ þe fende fele ȝeres & daies : his mercy is to hir euere ȝare whan þat sche wil comen hom & leten  
 15 þe fende . Al pis he seiþ<sup>1</sup> hym seluen þorouȝ Jeremie þe prophete,

**S**J<sup>2</sup> dimiserit vir uxorem suam &c. tu autem fornicata es cum multis amatoribus tamen reuertere<sup>3</sup> ad me dicit dominus. ¶ Ȝett he seiþ al day þeiȝ þou haue vnwrastlich done biturne þe & come aȝein welcom schaltow be  
 20 to me,

**Y**mmo & occurrit prodigio venienti. ¶ Ȝut it seiþ he ernes aȝein hir ȝain come . & werpeþ his armes<sup>4</sup> abouten her swire who wolde aske more mercy . Ȝut more wonder is . Haue his lemman hored hym wiþ neuer so many dedlich synnes  
 25 als sone as sche comeþ aȝein to hym he makeþ hir newe Maiden . seint Austin seiþ so michel Departyng is bitwene knowleching of man & womman . and god & his lemman . þat is þe knowleching bitwene man & womman þat man makeþ of a maiden wyf And goddes knowleching bitwipen hym & his lemman makeþ of wyf  
 30 mayden,

**R**estituit inquit job gen<sup>2</sup>s integre . &c. ¶ Good werkes & trewe bileue . pise two maken maydenhede in soule . Now of þe pridd loue þat is bitwene wif & childe . þe childe þat hadd swich yuel þat it bihoued haue a bapþe of blode

<sup>1</sup> p. 443 b.

<sup>2</sup> In the margin: Jerem with the last two strokes of the *m* cut away.

<sup>3</sup> *tamen re* (in *reuertere*) apparently on erasure.

<sup>4</sup> *armes*: on *s* slight traces of erasure.



er þat it were hole . michel þe moder loued it þat wold make it  
 a bapþe in her blode forto helen it wiþ al, þis dude oure lorde  
 to his lemman þat was seek of synne & so ysoiled þerewiþ þat  
 noþing miȝth clense hir bot blode<sup>1</sup> for so it wolde his loue  
 maken vs bapþe þere of yblessed be he euere . For þre bapþes he  
 diȝth to his lemman forto wasschen hir jinne white & fair to his  
 clene clippynge . þe first is baptesme . þat oþer is teres jinner  
 oþer vtter ȝif sche be yfled after þe first bape . þe þridde is  
 Jesus cristes blood þat holdeþ boþe þe oþer as seint Jon seiþ in  
 papocalips .

10

**Q**ui<sup>2</sup> dilexit nos & lauit nos a peccatis nostris in  
 sanguine suo, ¶ He loueþ vs more þan any moder dop  
 þe childe for he it seiþ hym seluen þoroȝ ysaie,

**N**unquid<sup>3</sup> potest mater obliuisci filij vteri sui  
 & si illa obliuiscatur ego non obliuiscar tui, 15  
 ¶ May moder he seiþ forȝeten hir childe . ac þeiȝ sche doȝ ne may  
 nouȝth forȝeten my lemman neuere . & seiþ þe resoun whi . In  
 manibus meis scripsi ter, Jch haue he seide ypeynted þe  
 inwiþ myne honden . & so he dude wiþ rede blode opon þe rode .  
 A man knitteþ his girdel forto haue mynde opon a þing . Ac 20  
 oure lorde forto haue vs in menyng dude þirlen his honden &  
 his fete & his side for þat h uolde neuere forȝeten vs . Now of þe  
 fierþe loue þat þe soule loueþ þe body so strongelich wiþ alle &  
 riȝth sori ben in departyng as riȝth leue frendes whan hij schullen  
 departen asundre . Ac oure lorde wiþ his good will departed his 25  
 soule from his body forto bringe his spouse in to þe blis of  
 heuen .<sup>4</sup> to hym wiþ outhen ende þere to duellen . þus jesus cristes  
 loue passeþ alle loues þat men fynde on erþe . & wiþ al þis loue  
 ȝut he woweþ hir more on þis wise,

**P**ropter<sup>5</sup> þe seiþ oþer it is forto ȝiuen oþer it is forto sellen . 30  
 oþer it is to take wiþ strengþe . Ȝif it is forto ȝiuen . where  
 mai<sup>5</sup> þou better bisett it þan on me . Ne am ich kyng fairest  
 ne am ich kyng richest . ne am ich heiȝest in kynde . ne am ich

<sup>1</sup> blode: e nearly effaced.

<sup>2</sup> In the margin: *Johannes*

<sup>3</sup> In the margin: *ysa* with the second s partly cut away.  
*yas*

<sup>4</sup> p. 444 a.

<sup>5</sup> *mai* added above the line.

wisest . ne am ich man hendest . ne am ich man freest . for so  
 men seip by large man . þat ne can nouȝth atholden . þat hap þe  
 honde þirled as ich haue . ne am ich alder þing swetest . ne am  
 ich man þat neuer schal dye . & þus alle þe resouns whi men owen  
 5 to loue me . And þou may finde in me chastite & al manere  
 clenness for non ne may louen me<sup>1</sup> bot hij holden hem clene .  
 Ȝif þi loue nys nouȝth to ȝiuen ac wilt þat men buggen it ȝif it  
 schal be selde it owe forto be bouȝth wiþ loue oþer wiþ sumwhat  
 elles . men sellen wel loue for loue & so men owen to sellen loue  
 10 & for nopþing elles & ȝif þine is to selle so ich haue bouȝth wiþ  
 loue . For þe hede loues þat ben ich<sup>2</sup> haue ykidd toward þe meste  
 of hem alle . ȝif þou seist þou nyȝt nouȝth lete it so liȝth chep  
 & wilt haue more . þerfore saie what is schal be sett þereon fere .  
 for þou ne may noȝt nempny so mychel . þat j nyȝt ȝiue þe more  
 15 wiltow castels wiltow kyngdomes . wiltow al þe werlde . jchille do  
 þe better . jchill make þe queene in heuene riche blis . þou schalt  
 þi seluen<sup>3</sup> fold briȝtter þan þe sunne . non yuel ne schaltow felen  
 ne no þing ne scheme þe . ne no welþe ne schal faile þe . al þi  
 wille schal be wrouȝth in heuene & in erþe . ȝe & ȝet in helle .  
 20 ne schal neuer þink so mychel þat j nilȝ ȝiue þe more for þi  
 loue . vn metelich . vn euenlich . vn endelich al cressus wele . al  
 Absolon fairnesse þat als oft as he eused hym . his her þat was  
 coruen of was selde for an hundreþ siches of siluer . as asailes<sup>4</sup>  
 swifteschip þat strof wiþ þe hertes ernynge al Sampsones strengþe  
 25 þat slouȝ a þousande of his fon at o tyme wiþ outhen fere cesars  
 prelais al Alisaundres praisyng moyses hele . nolde a man for on  
 of þise ȝiue al þat he hadd & al þis nys nouȝth worþ a nedel  
 aȝein my body þat j wil ȝiuen for þi loue . Ȝif þou arte so wode  
 & out of þi wytt þat þou forsakest al þis fair biȝete wiþ al manere  
 30 helpe Lo ich holde here griselich þe swerd of vengeaunce abouen  
 þine heued to todelen lyf & soule & caste hem boþe in to þe  
 pyne of helle to be þe deuels hore wiþouten ende .<sup>5</sup> in pyne &  
 in sorouȝ . Answer now ȝif þou canst aȝein me oþer ȝiue me þi  
 loue þat j desire so mychel nouȝth for my good ac for þine owen

<sup>1</sup> *me*: over *m* the upper part of an unfinished letter (*b*).

<sup>2</sup> Between *ich* and *haue*: *it* expuncted.

<sup>3</sup> *seluen*: *l* touched up.

<sup>4</sup> *asailes*: *i* inserted above the line.

<sup>5</sup> p. 444 b.

goode. Loo þus oure lorde woweþ vs. To hard hert he hap<sup>1</sup> þat  
ne may nouȝth wiþ swich awowȝer<sup>2</sup> turnen ȝif hij wele þenchen  
þise þre þinges what he is. & what sche is. & hou mychel is þe  
loue of so heiȝe þinge as he is toward so<sup>3</sup> lowe þing as sche is  
for þi seiþ dauid

**N**on est qui se abscondat a calore eius ¶ Nis non  
þat he ne mote louten to hym ward and louen þe soþe  
sunne þat was stiewen<sup>4</sup> vp on heiȝe opon þe hattest on þe day.  
forto schewen hou hot his loue was to his lemman forto drawen  
her hert to hym as þe godspel seiþ,

**I**gnem veni mittere in terram & quid volo nisi vt  
ardeat, ¶ Jch com he seiþ to bringe fire in to erpe. þat is  
brennande loue in to erpelich hertes. And what ȝerne ich elles  
bot þat it brenne. wleche hert is hym loþ as he seiþ þorouȝ seint  
jon þe ewangelist in þe Apocalips,

**V**tinam<sup>5</sup> frigidus esses aut calidus set quia tepi-  
dus es incipiam te euomere de ore meo, ¶ Jch  
wolde he seide vn to his lemman þat þou were al hote<sup>6</sup> in my  
loue oþer al colde. Ac for þat þou art al wleche bitwene two.  
þat is noiper hote ne colde þou makest me to wlaten. & j schal  
spew þe out bot ȝif þou bicom hatter. Now ȝe han herd my  
leue childer whi & hou god is to louen,

**F**orto tende ȝoure fyre þat bitokneþ loue gedereþ wode wiþ þe  
pouere womman of Sarept þat burghȝ þat is on englysch  
tendyng.

**E**n inquit coligo duo ligna, ¶ Lorde sche seide to hely  
þe prophete. Loo j. gadre tweie trewes. þe two trewes  
bitokneþ<sup>7</sup> þe rode. þat o tre þat stode vp riȝth. & þat oþer þat  
lay ouer þwert<sup>8</sup> wiþ þo trees weschuȝ tenden fyre of loue inwiþ  
oure hertes. þat is þenche hou he spredde his arnes to taken

<sup>1</sup> hap: þ corrected from y, the lower curve of which has been erased.

<sup>2</sup> awowȝer: the last letters squeezed together at the end of the line.

<sup>3</sup> so on erasure.

<sup>4</sup> stiewen: i inserted above the line.

<sup>5</sup> In the margin: *Johannes*.

<sup>6</sup> hote: t corrected from l, the upper part of which has been erased.

<sup>7</sup> Between *bitokneþ* and *þe*: i (or the first stroke of another letter) expuncted.

<sup>8</sup> þwert: on þ traces of erasure.

vs to hym . And bowep adoun wip þe heued to grante vs þat we  
 asken hym . Sikerlich j saie ȝif hely þat is oure lorde finde vs  
 so gederend trees to geder bisilich . he wil duellen wip vs & ȝiue  
 vs many folde<sup>1</sup> his grace as hely dude wip þe pouere womman  
 5 in sarept þat he fonde þise two treen gederande . Fyre gregays  
 men maken<sup>2</sup> of rede mames blode & þat ne may<sup>3</sup> noþing  
 aquenchen bot mugge<sup>4</sup> & aysil & seide as men seiþ . Gregeys fyre  
 is þe loue of Jesu crist & ȝe it schull<sup>5</sup> maken of rede mames  
 blode<sup>6</sup> þat is Jesus crist yreded wip his owen blode opon þe tre  
 10 þat schal make sareptiens þat is tendyng fyre wip fyre gregeyns  
 þat salamon seiþ þat no waters ne may quenchen, þat is no  
 werldelich tribulaciouns ne temptaciouns may deren a man fro  
 þat ilche loue . ne hym quenchen ȝif it be wel ytended . Ac kepeþ  
 ȝou fram þise þre þinges Mygge & aisel<sup>7</sup> & sonde . mygge bitokneþ  
 15 stynk of synne & on sonde wexeþ no good þat bitokneþ ydel-  
 nesse . And perfore stireþ ȝou quiklich in good werkes & dryueþ  
 out þise two . Þe þridde þing is aysel & þat bitokneþ soure hert .  
 of nyþe & of onde . Vnderstondeþ þis word whan þe ondeful jewes  
 offreden oure lord þis soure drynk opon þe rode . þan he seide,  
 20 þis word Consummatum est, neuer er quop he was j ful  
 ypynd þat is to saie her ondeful hertes duden hym more harme  
 þan al his pyne . & ȝutt ȝif a man haue sore swonken & atte-  
 nende haþ his hyre ȝut hym pencheþ<sup>8</sup> his trauaile wel bisett .  
 Oure lord tyled here after oure loue mo þan þritty ȝere & swank  
 25 perfore ful hard & for all kept he<sup>9</sup> bot loue for his hire Ac in  
 þeendyng of his lyf whan man schulde ȝelde werkmen her hyre  
 look what hij ȝolden hym for pyement of hony loue eysel of  
 soure nyþe . & gall of bitter onde . oowe quop oure lorde . Con-  
 summatum est . Al myne swynkes on erþe . & al my pyne on  
 30 rode . ne schemeþ ne dereþ me aȝein þis . þat hij beden me þus  
 soure hyre of nyþe and onde . Now j saie ȝou for soþe aȝ swich

<sup>1</sup> folde: the second letter looks like e.

<sup>2</sup> maken: a possibly a correction.

<sup>3</sup> may: a a correction, probably for e.

<sup>4</sup> mugge: the first g corrected, probably from s.

<sup>5</sup> schull: sc a correction for it.

<sup>6</sup> p. 445 a.

<sup>7</sup> aisel: e not quite clear, written together with l.

<sup>8</sup> pencheþ: over þ the upper part of an unfinished letter (h).

<sup>9</sup> After he a small hole.

men & wyemen pat han swich nyeful hertes & ondeful to her  
 eueneristen . offren jesu crist pis bitter drynk and greuen god  
 more pan hij pat offreden hym pan pat drynk on rode . for pat  
 most uedes be done for god wold pat it were so . And pat man  
 oiper were ondeful now ne wolde he nouȝth And perfore hij 5  
 greuen hym þe more . Ȝif oure enemyes greuen vs & done vs  
 harme salamon techen vs what we schullen done,

**S**J<sup>1</sup> esurierit inimicus tuus ciba illum . si sitit po-  
 tum da illi . sic . enim . carbones ardentes congeres  
 super caput eius . ¶ Ȝif þi Foo hungren ȝiue hym mete . to 10  
 his þrust ȝiue hym drynk of þine teres wepe for his synne & so  
 þou schalt seip salamon rechen on his heued hote gledes . pat is  
 to saie þou schalt tende his hert to louen þe . For hert is in holy  
 wrytt by heued vnderstonden . For þus wil god saie atte dome .  
 whi louedestow þe man oiper þe womman . sir for hij loueden 15  
 me . þere is ȝolden loue for loue . ȝ ne owe nouȝth þere mychel  
 to ȝelden for þou ȝoldest pat þou aȝttest . Ȝif þou saie sir . j .<sup>2</sup>  
 loued hym for þi loue . pat loue he owe þe & he þe wil ȝelden .  
 mygge is as j seide pat aquencheth gregeys fyre . pat bitokneþ  
 stynkeande flesches loue & pat aquencheth gostlich loue . And by 20  
 gregeys fyre is bitokned hote loue in jesu crist as he hadde to  
 vs & to his deciples .

**N**Jsi<sup>3</sup> ego abiero paraclitus non veniet &c . ¶ pat is  
 bot ȝif<sup>4</sup> j parte fram ȝou þe holy gost pat is my faders  
 & myne may nouȝth comen to ȝou . Ac whan ich am departed 25  
 fram ȝou . j wil sende ȝou þe holi gost . pat is loue . nyneþ now  
 ȝeme hij loueden so jesu crist pat was her maister bodilich pat  
 hij ne miȝth nouȝth hane þe holy gost for þe loue pat hij hadden  
 to hym er pat he was departed fram hem . Look pan þou man  
 oiper womman pat louest here fleshlich loue & han gret desire 30  
 to comen to gedre . þou schulde pan þe holy gost come to hem  
 & dwelle wiþ hem . pat han sette her hertes on erpelich pinges  
 & erpelich loues . whan þe holy gost miȝth nouȝth come to jesu  
 cristes deciples whiles pat jesus was wiþ hem . pat was hym  
 seluen boþe fader & son & holy gost . For hij loueden his body 35

<sup>1</sup> In the margin: salamon

<sup>2</sup> p. 445 b.

<sup>3</sup> In the margin: dominus

<sup>4</sup> ȝif added above the line.

pat hij hadden in present pere hij ne miȝtten nouȝth haue þe  
 holy gost tyl pat he was went fram hem . J rede man & womman  
 be war here of pat hij setten her loue ariȝth . For bot ȝif hij  
 hane þe holy gost hij ne comen neuere in þe blis of heuene,  
 5 And Als longe as man oīper womman han sett her hert in any  
 erpeliȝ ping hij ne mowen ueuer haue þe holy gost . pat is to  
 saie bot ȝif he loue it for god . & in god, Loue þi frende in god  
 & þine enemye for þe loue of god and þe goodes in þis werld  
 in god to haue þi sustenance pere of astow seest pat þou may  
 10 best serue god . Haue þan schire hert & clene loue to alle men .  
 & þan makestow oper mennes good þine owen . as seint Gregori  
 seiþ . Charite <sup>1</sup> pat is cherete of lef ping & dere . vnworpi he makeþ  
 god pat any þing loueþ more þan hym . He pat wil loue riȝth .  
 he ne may loue bot hym one . for so he loueþ loue pat he makeþ  
 15 loue his euenynge . Ȝe . ȝutt J dar saye more . He makeþ hir his  
 maister & doþe al pat sche <sup>2</sup> biddeþ hym do as þeiȝ he nedes  
 moste, May . j. proue þis . Ȝe : trewlich by his owen wordes . pat  
 he seide to moyses pat hym moste loued

20 **D** Jmisi iuxta verbum tuum . non dicit preces, ¶ Jch  
 had he seiþ miȝth to wreke me of þi folk pat greuen me .  
 ac þou seiſt me . j. ne schal nouȝth & astow seiſt it schal <sup>3</sup> be .  
 Loo men seien loue byndeþ witterlich . & soplich it byndeþ god  
 pat he ne may noþing do bot by loues leue . þe proue here <sup>4</sup> of  
 for men penchen wonder þerof ysaye seiþ,

25 **D**omine <sup>5</sup> non est qui consurgat & teneat te. ¶ Lorde  
 wiltou <sup>6</sup> smiten seiþ ysaye weileway þou miȝth wel smyten  
 pere nys non pat þe holdeþ . as þeiȝ he seide ȝif any loued þe  
 ariȝth he miȝth holde þe & lette þe to smyten in genesis,

30 **F**estina <sup>7</sup> &c. non potero ibi quicquam facere donec  
 egressus fueris illie . ¶ pat is whan oure lorde wolde

<sup>1</sup> Charite: on *h* traces of erasure.

<sup>2</sup> sche: over *c* a curl, probably the upper part of an unfinished *h*.

<sup>3</sup> schal: *a* by correction.

<sup>4</sup> here: on *h* traces of erasure.

<sup>5</sup> In the margin, partly below the bottom-line of the page: ysayas with the first *y* slightly blotted.

<sup>6</sup> p. 446 a.

<sup>7</sup> In the margin probably: <sup>n g e</sup>  
<sup>n o s</sup> with *n*(?) partly cut away; the letter  
 following *o* is blurred and shows traces of erasure; *s*<sup>o</sup> has been added below.

bisenchen sodome & gomorre pere Loth his frende was june  
 perfore he seide to Loth wende out of pis cite For perwhiles  
 þat þou art here june j ue may done hem bot good. Nas þis  
 wip loue bounden whan he ne miȝth nouȝth wreken hym on  
 swich a cite for loue þat he hadde to o man. And þat cite was 5  
 more as Platon a clerk seiþ þan Aufrike and Europe. & now it  
 is eleped þe rede see, what wiltow more Loue is his Chaumber-  
 leyn. his conseiler his spouse. He ne may nouȝth wiphele fram  
 hir ac telleþ hir al þat he þencheþ. þe proue here of in genesis.

**N**On<sup>1</sup> celare potero abraham que gesturus sum, 10  
 Ne may ich seide oure lorde helen wip abraham þing þat  
 ich þenche to done. may he seide on non wise Non can he loue  
 þat þus spekeþ & þus doþe to alle þat hym louen. Ben hij nouȝth  
 grete foles þat leten his loue & his blis þat he haþ diȝth hem  
 to. þat no tunge ne may tellen. ne hert þenchen. ne eiȝe seen 15  
 þat leteþ<sup>2</sup> al þis for a litel werldelich loue here seiþ ysaye.

**O**Culus<sup>3</sup> non videt deus absque te. que preparasti  
 diligentibus te. & Apostolus. Oculus non videt.  
 nec auris audiuit nec in cor hominis ascendit &c.

¶ þis loue is þe riȝth rewle þat rewleþ þe hert, 20

**C**onfitebor tibi in direccione. id est. in regulacione  
 cordis exprobacone malorum. generacio que non  
 direxit cor suum & non est creditus cum eo &c. ¶ þis  
 is þe riȝth loue þat reuleþ þe hert wipinnen þat euere owe to  
 ben in worschip ykept. þis is þe seueneþe dele of þis book. 25

**N**ow jchil tellen on of þe sizttes þat seint John þe ewangelist  
 seiþ in þe Apocalips. An Angel<sup>4</sup> seide vn to hym on of  
 þe seuen aungels which þat bare þe seuen Phioles of goddes  
 wrappe seide to me. Come wip me & j schal schewe þe þe Lombes  
 spouse & his wyf. & he lad me in my gost vp to au heiȝ moun- 30  
 tayne & schewed me þe Cite of Jerusalem comande adoune fram  
 heuene and it hadde þe briztnesse of golde, & his liȝth semed

<sup>1</sup> In the margin:  $\begin{smallmatrix} nge \\ es \end{smallmatrix}$  with the first stroke of the n(?) cut away.

<sup>2</sup> leteþ: over þ a comma-like mark, probably the upper part of an unfinished letter.

<sup>3</sup> In the margin:  $\begin{smallmatrix} ay \\ as \end{smallmatrix}$  with the last a half cut away.

<sup>4</sup> Angel: the second letter originally m with the last stroke altered into g. or possibly Angel with a third stroke squeezed in to make Angel.



as preciouſe ſtones of jaſpar & of criſtal . & it had a gret wal  
 & an heiȝ þat hadde þe twelue kyndes of þe childer of iſrael  
 þere opon writen . And in þe Eſt ſide þre ȝates . & to þe weſt-  
 ward þre ȝates . And to þe north þre ȝates . & toward þe ſouth  
 5 þre ȝates . And þe wal of þe cite hadd twelue foundementȝ . & in  
 hem were twelue names writen of þe apoſtles . & of þe lombe .  
 And he þat ſpak<sup>1</sup> wiþ me hadde a ȝerd of golde for to meten  
 þe cite and þe ȝates . & þe wal . And þe Citee was ſquare and as  
 brode as it was longe and he mett þe cite wiþ a ȝerd of gold  
 10 and þe lengþe of þe Cite was twelue þouſan paſe abouten And  
 þe lengþe & þe heiȝt & þe brede ben euene . and he mette þe  
 walles an hundreþ & foure & fourty coutes on heiȝth of man &  
 of Aungel.

15 **P**At þe Aungel ledde me ſeint john ſeiþ to<sup>2</sup> þe grete moun-  
 tayne & heiȝe forto ſee þe ſpouſe of þe lombe bitokneþ  
 hem þat hen þoruȝ þe grace of god in heiȝeneſſe of lyf mowen  
 haue knoweynge of þe glorie & of þe bliſſe of holy chirche .  
 þat liȝth as of preciouſe ſtones of jaſper & of criſ<sup>3</sup> of jaſper &  
 of criſtal<sup>4</sup> bitokneþ vertu of holy chirche þat is conſerned in  
 20 þe grenebed of þe bileue & in clenneſſe of Baptesme & in hote  
 of þe werk of ſchrift . þe gret heiȝe wal bitokneþ jeſu criſt þat to  
 alle is keper . þe . xij . ȝates bitokneþ þe . xij . apoſtles . & þe . xij .  
 names writen bitokneþ þe . xij . olde faders of þe olde lawe  
 patriarkes & prophetes þat prophecieden er þe apoſtles precheden<sup>5</sup> .  
 25 þe þre ȝates to þe Eſtward bitokneþ þe lawȝe of þe trinite þat  
 was telde vn to þe jewes of which he was born of as vn to his  
 manhede . þe þre ȝates of þe ſouth bitokneþ þe prechinge þat  
 was preched to þe ſarsines þe þre ȝates of þe norþ bitokneþ hem  
 þat comen to bileue ſipþen þat jeſus criſt took fleſche and blode .  
 30 þe þre ȝates of þe weſt bitokneþ þe prechinge þat hely & Ennok  
 ſchullen prechen & turnen þe folk to god . þe brede of þe Cite  
 bitokneþ þe faiþ of jeſu criſt . þe . xij . foundementȝ þat þe . xij<sup>6</sup> .

<sup>1</sup> p. 446 b.

<sup>2</sup> to: t partly effaced.

<sup>3</sup> of jaſper & of criſ the laſt words in the line.

<sup>4</sup> Apparently a large erasure, extending over the whole width of the column for nine lines, from *of jaſper & of criſtal* to *þe þre ȝates to þe Eſtward*.

<sup>5</sup> The hole, noted above, p. 190, 25 reappears here.

<sup>6</sup> xij: on i traces of erasure.

names were writen jinne bitokneþ þe twelue apostles And þe lombe bitokneþ þe .xij. Patriarkes þat helden vp þe faip of jesu crist þat in her tyme was to comen þat þe .xij. apostles helden after his comyng . þat is þat we holde now . þe reed of gold bitokneþ holy wrytt in which þe witt of god is & þat is tokned 5 hy þe gold . þe mesure of þe citee bitokneþ þat oure lorde ȝiueþ þe lawȝe in holy chirche as vcheon may bere & ordeinde & deuised þe degre in holy chirche þe which vche man owe wel to kepen as maydenhode . & clennessen in widewehode & riȝthful weddyng . þe foure sides of þe cite bitokneþ þe stedfast bileue . hope . & 10 charite & good werkes . þe more þat Men bileuen . þe more men taken . þe more þat men hopen þe more men louen . þe more þat men louen þe more men done in werk And þis is þe lengþe & þe brede & þe heiȝtte þat beu euen . For by þe lengþe is bitokned þe longe lastyng vn to his lyues ende . þat þe angel mett þe 15 wal an hundreþ & four & fourty<sup>1</sup> Coutes bitokneþ perfeccioun in good werkes after þe ten comandementes<sup>2</sup> of god & þe gospels þorouȝ which man comen to perfeccion of aungel & þat is bitokned by þe mesure of Man & Aungel .

**P**E wal is of jasper & þe cite in hym self is al gold tried 20 liche vn to briȝth glas & cleue . þe fundamentȝ ben sette ful of al manere preciose stones . þe first fundament is Jasper . þe secounde Saphire . þe þridde Calcedoyne . þe fierþe Emeraude . þe fift Sardoniche . þe sext Sardyne . þe seueneþe Gristolite . þe eiȝtþe Beryl . þe nynþe Topas . þe tienþe Crisopas . þe elleuenþe 25 Jacynkte . & þe twelfþe Amatiste .

**P**At þe wal is of jasper & þe Cite of golde bitokneþ hem þat schulden gouernen oþer<sup>3</sup> in holy chirche schulden ben of stedfaster bileue and of heiȝer lyf as þe jasper is aourued wip gold þat þe fundamentȝ of þe Cite weren bisett wip preciose 30 stones bitokneþ þat þe Patriarkes weren alful of gode vertuȝ . Jasper þat is vertuose bitokneþ stedfast bileue As Abraham was . Saphire þat hap þe colour of þe ayre bitokneþ hem þat ben in heiȝe hope as seiut Poule was þat seide þat oure conuersacioun was in heuene . Calcedoyne þat hap þe colour of gold & wexeþ 35

<sup>1</sup> p. 447 a.

<sup>2</sup> *comandementes*: the fifth letter looks like u.

<sup>3</sup> *oþer*. *p* apparently by correction.

in ynde bitokneþ hem þat ben in soþe fast faip & charite & folowen  
 þe wayes of Jesu crist þat comen out of þe est. Jacinkte þat  
 chaungeþ wip þe ayre. Ac in briȝtnesse it is clere & amyrdward  
 derk bitokneþ þe wise maisters in holy chirche þat cumen stable  
 5 men þat ben vnstable. Amatiste þat is a purple & haþ þe colour  
 medle of violet & of Rose & kastes a flambe fram hym bitokneþ  
 hem þat han<sup>1</sup> memorie of þe kyngdom of heuene and desiren  
 þe felawschippes of aungels & martirs & confessours & pere of  
 hij han þe colour medle as purple, violet & Rose & putten her  
 10 charite to her enemyes and bisechen for hem. And in þe tuelue  
 zates ben tuelue margarites. And þe stretes of þe cite ben of gold  
 clere as glas. & j ne seiȝ no temple in þe cite. And þe aungels  
 of þe cite hane no myster of sunne ne of moone for þe briȝtnesse  
 of god it lizteþ & þe lombe is his Lanterne. & þe folk schal gon  
 15 in his liȝth. And þe kynges of erþe schuþ beren in hym her  
 glorie & her honoure. And þe zates ne schuþ nouȝth be schett  
 on niȝth. for þere ne schal be no niȝth ne no foule þing ne schal  
 come þere inne ne non þat makeþ foule lesynges ne non bot  
 his name be writen in þe book of lif of þe lombe,

20 **P**At þere ben .xij. margarites in þe zates bitokneþ hem which  
 oþer schul comen in to holy chirche schul ben clere of  
 vertuȝ. þe stretes of þe cite bitokneþ<sup>2</sup> symple folk in holy chirche  
 þat ben abroad in þe werld & han her wyues & her riches. Hij  
 schuþ ben als clene as gold þoruȝ werkes of charite þat hij  
 25 schuþ comen to þoruȝ clere vnderstondyng. Hij schuþ bene  
 clere as glas þoruȝ innocence of baptesme. oþer þoruȝ verray  
 schrift in riȝth bileue. þat he ne seiȝ no temple þere june bitokneþ  
 þat holy chirche schal hane no myster of orisouns ne of sacrifice  
 whan it is glorified ne it ne haþ no<sup>3</sup> myster of sunne ne of  
 30 moone þat is to saie it ne schal haue no<sup>3</sup> myster of prechour.  
 ne of prelate forto techen it & kepen it. þat þe men schuþ gon  
 in his liȝth and þe kynges schuþ bryng to hem her glorie  
 bitokneþ þat aȝein þe endyng of þe werlde schal wexen religioun  
 & schuþ forsaken erpelich blisses for hope of heiȝe blis þat euere

<sup>1</sup> *han*: between *a* and *n* traces of erasure (possibly of the downstroke of *p*).

<sup>2</sup> p. 447 b.

<sup>3</sup> *no*: the first letter originally *m*, the last downstroke of which has been altered into *o*.

schal laste . And þe gates ne schullen nouȝth ben yschett on niȝth  
 bitoknep þat no tribulacioun ne anguisch . ne destourbaunce as  
 oure lorde suffred here in þis lyf . þat no filpe ne schal come  
 pere ne non bot his name be writen in þe book of lyf of þe  
 lombe bitoknep þat non ne schal entren bot he be clene þorouȝ 5  
 blode of Jesu crist & þorouȝ þe sacrement of holy chirehe . And  
 bot ȝif he haue ordeyned his lyf to Jesu crist here in erþe þat  
 was writen for vs opon þe croice He schewed me a clere flode  
 as Cristal þat com out of þe sege of god & of þe Lombe Amyd  
 þe strete of þe cite . & a bope halue þe Flum is þe tree of lyf 10  
 þat bereþ fair fruytt<sup>1</sup> & vche moneþe ȝeldeþ his fruyt . And þe  
 leues of þe tre ben to helpe of men . And neuer after ne<sup>2</sup> schal  
 be no malisoun . And þe sege of god & of þe lombe schal be  
 þerinne . and his seruauȝtȝ schull ben seruande hym & hij schull  
 ben in his face . & his name schal be in her forheuedes . And 15  
 niȝth ne schal nomore<sup>3</sup> be . And it ne schal haue<sup>4</sup> no mister of  
 liȝth . ne of lanterne ne of sunne for þe lorde god schal liȝten  
 it & hij schull regnen wiþ outen ende .

**B**Y þe Flum of þe water of lyf is bitokned þe ioȝe þat neuer  
 schal faile . By þe sege of god bitoknep halewen þorouȝ 20  
 whiche þe oþer comen to grace & to glorie . And þat is þat þe  
 Flum cometh fram þe sege of god & of þe lombe . By þe watere  
 of lyf þat is clere as cristal bitoknep þe glorie Forþi þat þorouȝ  
 water of baptesme it was wunnen to man . þat o party of þe  
 flum bitoknep þe folk þat were bifore er cristendom come . And 25  
 þat oþer partie þe men þat comen in þe newe lawe . And opon  
 bope parties was þe tre of lyf for bope þat on & þat oþer ben  
 saued þorouȝ þe bileue of þe croice þat is preched þorouȝ þe xij  
 apostles . þat it ȝeldeþ vche<sup>5</sup> moneþ his fruyt . bitoknep þat þorouȝ  
 þe patriarkes<sup>6</sup> & þe prophetes . & þe apostles in al tymes were 30  
 summe brouȝth to þe riȝth bilene . þe leues of þe tre bitoknep

<sup>1</sup> *fruytt*: *y* probably by correction.

<sup>2</sup> *ne*: *n* partly effaced.

<sup>3</sup> *nomore*: the second *o* seems originally to have been *e*. *r* probably squeezed in subsequently.

<sup>4</sup> *haue*: *a* touched up.

<sup>5</sup> *vche*: *vch* on erasure.

<sup>6</sup> p. 148 a.

þe comaundement; of jesu crist in þe gospel. þat ben worþe to  
 helpe of men ȝif hij ben ykepte þat neueremore ne schal be  
 no wariyng in þe cite bitokneþ þat neuer after ne schal be no  
 synne ne pyne for synne þat goddes sege & þe Lombe schal  
 5 ben in þe tre. bitokneþ þat all we schull ben saued þorouȝ jesu  
 crist on þe croice. And none ne may come to blis bot þere þorouȝ  
 And we ben his seruauȝt; & þere we schull seruen hym wiþ  
 aungels wiþ outhen ende. þat he seide hij schull seen his face &  
 his name schal be writen in her forhede. þat bitokneþ þat is  
 10 writen in þe gospel þat is lyf þat euer schal laste. þat he be  
 knowen of <sup>1</sup> god þat is soþefast Jesus crist þat þou sentest. And  
 in anoper stede it seiþ he þat abowȝeþ hym þoroȝ me j schal  
 abowȝe hym by fore my fader in heuen. And þat is þat he seiþ  
 hij ne schull haue no mister of liȝth ne of lanterne ne of sunne  
 15 as it is seide bifore. And þe Aungel seide me þise wordes ben  
 riȝth soþe write hem. And þe lord god of spirit; þat sent his  
 aungels to his prophetes. forto schewe to his seruauȝt; þing þat  
 sone most be done. & stonde þou j come hastilich. blissed he is  
 þat kepeþ þise wordes & þe prophecie of þis boke. And .j. jon  
 20 alfter þat j hadd herd þis fel adoune forto honouren þe aungel  
 þat hadde schewed me þis. And seide to me loke þat þou ne do  
 it nouȝt for ich am goddes seruauȝt astow art. Joye & blis schal  
 be to hem þat kepen þise wordes of þis boke & worschipeu god.  
 What it wolde menen may men sone vnderstonden by þat þat  
 25 is seide bifore & þerfore j nyl nouȝth rehercen it. And seint jon  
 seiþ in þat cite schal come none houndes. þat ben mysbileuand  
 men þat done as þe hounde doþe. whan he haþ eten to mychel  
 he castep it & goþ aȝein & etep it. So done mysbileuand men  
 schryuen hem & resceyuen jesu crist & holden euere forþ her  
 30 synne. þise ne schull nouȝth comen in þat cite For hij ben wers  
 þan oīper Jewe oīper Sarazene and greuen <sup>2</sup> god wel more. ne  
 mansleers. ne leizers <sup>3</sup>. oīper þo þat dien here in dedlich synne.  
 hij ne come nouȝth in þat cite. ne non bot ȝif he entre in by  
 þe gates. þat is bot ȝif he do as holy chirche biddeþ hym he ne  
 35 may neuer come þere jinne.

<sup>1</sup> of: f blotted.

<sup>2</sup> greuen added above the line.

<sup>3</sup> leizers: under the first e a dot, probably accidental.

**N**ow to men & wymmen þat ben bischett hij ne schullen ben  
 yhouseled bot fiftene sipes in þe ȝere . at mid wynterday .  
 þe . xij . day . candelmes day . þe sonenday mydway bitwene þat  
 & estre oþer opon oure lefdy day ȝif it be neiȝ þat sonenday .  
 estre day þe þrid sonenday þere after . holy þursday . wytsonen- 5  
 day . midsomerdag . seint marie day þe maudeleyn<sup>1</sup> . þe assumeioun  
 of oure lefdy . þe natiuite of hir . seint miȝels day . alle Halewen  
 day . seint andrew day . Aȝein alle þise dayes bep elene schriuen  
 & takeþ disciplynes of ȝoure seluen and of none oþer . & forgoþ  
 ȝoure pitaunce a day fram ester to holy þursday . In heruest 10  
 eteþ ilche day þries bot friday one & ymbryng dayes . & vigiles .  
 þe goyng dayes ne in þe aduent ne schull ȝe nouȝth bot nede  
 it make ete twies .

**P**E oþer half ȝere ȝe schull fasten al out bot seuen daies & ȝe  
 ne schull ete no flesch bot sekenesse it make . bot ȝe hane 15  
 leue ne fasteþ nouȝth to bred & watere . and summe ancris maken  
 her boord wiþ her gestes & þat is mest aȝeins ancris ordre &  
 vncomelich . men han ofte herd þat þe ded spak wiþ þe quyk .  
 Ac þat hij eten wiþ hem hane men nouȝth herd of . Hij ne schull  
 make no gestenynges . for it wolde oþer while letten hem of 20  
 heuenlich þouȝttes . Hij han chosen maries dele þe maudeleyn &  
 þerfore hij owen to ȝiuen her hertes to noþing bot to god . And  
 ȝif any blameþ hem god wil weren hem as he dude þe maude-  
 leyn . ȝif hij han rentes to lyuen by . sende hij þan out her almes  
 priuelich . Bestes ne schull hij none habben bot a cat . ne chaf- 25  
 faren ne schull hij nouȝth ne next ȝoure flesche ne wereþ no  
 lynnyn elop bot it be þe grettere . Ne wereþ non<sup>2</sup> yrne ne haire .  
 ne betep ȝou nouȝth wiþ scourges bot it be wiþ schriftes red .  
 Kepeþ ȝou warme in wynter & doþe grete werkes . ne gadereþ  
 noþing to hoord of no rynges ne brooches ne non oþer þing . 30  
 þe gretter werkes þat ȝe don þe better it is . And ȝif ȝe may  
 lyue by ȝoure werk ne spendeþ non oþer while þat it lasteþ .  
 bot sendeþ it forþ as it comeþ and bep non housbonde ne hous-  
 wyf to holde noþing . Ȝiue ȝou al to ȝoure lemman Jeremye biddeþ .  
 ne be ȝe neuer ydel . ne lerneþ none children . ne sendeþ none 35  
 lettres . ne vnderfongeþ none lettres . bep ypollid in þe ȝere fiftene

<sup>1</sup> *maudeleyn*: p. 418 b.

<sup>2</sup> *non*: the first *n* probably by correction.

sipes . & foure sipes yleten blode and after 3if it is nede . And  
 whan 3e ben yleten blode pre dayes resten, For better is rest o  
 day oiper two . pan a seuemizth for myszemynge of 3oure seluen .  
 And pan takeþ wip 3oure seruauzt & gladeþ 3ou . Anere þat nap  
 5 nou3th to libben by . it nedep þat hij han two seruauzt . on at  
 home anoper oute . & by þe waye as hij gon . ne done hij nou3th  
 bot bidden her bedes . ne ne speken hij to noman by þe waie  
 bot pider þat sehe is sent go . ne takeþ noþing to holde of noman  
 ne of no womman . ne noiper of þe seruauzt ne<sup>1</sup> bere non  
 10 vncoup tales þat mizth any þing stiren her hertes,<sup>2</sup> fram god  
 ward . ne bep nou3th leizynge ne lokyng to noman ward . ne  
 geneþ nou3th 3oure dame . And 3if 3e do : bep redy to take  
 penaunce . perfore 3if any stryf ariseþ bitwixe þe maidens . chastise  
 hem louelich . & li3thlich for þat is wommans chastisyng, and  
 15 selde whan wip sterness . & þat þat sterness be menged al<sup>3</sup>  
 wip loue . as men done in to a wounde boþe wyn & oyle ac more  
 of þe swete oyle pan of þe bitter wyne . Mete & drynk takeþ in  
 Mesure & at certeyn tyme . And al þat 3e done look þat it be  
 enure in mesure for elles ne quenemþ it nou3th god Hyre ne owe  
 20 þe mayden non to chalengen ne mede bot of god & eneryche  
 weke ones redeþ þis book & it wil do 3ou good more pan 3e  
 hadd 3oure bedes . For in þis book 3e mowe knowen 3oure de-  
 fautes wel better pan in biddyng . And þe after þat 3e reden it  
 þe more 3e mowe lerne þere inne . For þere ben jinne many  
 25 wordes þat ben schortlich seide & beren<sup>4</sup> gret charge And mychel  
 þing may ben vnderstonden þere by 3if it be often yloked ouer  
 & bysilich, And god for his mychel mizth my lene breþeren and  
 sustren 3if it be his swete will, ne 3iue 3ou no lesse hyre pan al  
 hym seluen Amen,

30 **A**nd 3if it be 3oure wille als oft as 3e it reden . oiper heren  
 seieþ a pater noster to oure lorde . and an Aue maria to  
 his moder marie, for hym þat it drou3e out in to þis langage  
 and for alle þat it heren . oiper reden<sup>5</sup> . oiper writen oiper done

<sup>1</sup> ne added above the line.

<sup>2</sup> p. 449 a.

<sup>3</sup> al added above the line.

<sup>4</sup> beren squeezed together at the end of the line.

<sup>5</sup> reden on erasure(?)



writen . and for al cristen folk . & for all cristen soules pat god  
 gif it be his suete wille haue mercy on hem for his dere moder  
 loue Amen.<sup>1</sup>

"pis good book Recluse : here now makep ende .<sup>2</sup>

Vn to þe blis of heuen : god graunte vs<sup>3</sup> grace to wende. 5

<sup>1</sup> On an empty space, large enough for about three lines, between  
*Amen* and the colophon, in the XVth century hand: *the passion*;  
*Caulid the complainte of oure Lady*, referring to the following  
 piece.

<sup>2</sup> The two lines of verse connected by a stroke.

<sup>3</sup> MS.: *vs*





# NOTES



1. 3. For *geometrioum* read *geometricum*; for *theologium*, *theologicum*. — 4. *theologia* for *theologico*. — 8, 9. *þe riȝth louen þe . . . Hij ben riȝth þat lyuen after riȝth reule*: MN's reading (p. 2.7) and translation of the passage is wrong; cf. K. MY: *þeo þe riht leuied þe . . . þe beoð riht þeo . . . þet libbed after riule*: 'those who love thee rightly, are just those who live according to a rule'; C *þe liued after riule*, whereas B *þe leuied after riule*, V *þat leueþ after rule* which are less satisfactory readings. — 13. *knoost*: N (2.11) *knotte*, B *ruost*, C *ruoste* MY, who remarks in a foot-note: '*Cnoost* is doubtless the true reading, though the word seems not to have been hitherto recorded.' In Sc. *knoost* 'lump' (EDD.), as in LG. *knöst*, Du. *knoest* 'knot, knar', we find, however, a form exactly corresponding to this, by ablaut related to Scand. *knust* 'knot'. Another ablaut-form (\**knuis* < \**knu*) of the same root is represented by OE. *cnossian*, *cnysan*. For further particulars see FALK-TORP, Etym. Ordbog, s.v. Knast, Knuse; FRANCK, Etym. Woordenboek, s.v. Knoest; PERSSON, Beitr. z. indog. Wortf., I. 22. The meaning of the word, then, in my opinion is not quite 'bruise' (MY), but 'knot, unevenness, roughness' as contrasted with *eueue* P, *efue* ⁊ *smeite* N. — *doþe of þouȝth inwiþ*: cf. N (2.11) *widute knotte ⁊ dolke of woh inwit ⁊ of wreinde* [wreȝinde C]. The reading of P, as it stands, is an error, either of the eye or of the ear, on the part of the scribe (many of his blunders make me disposed to think that, in places at least, he wrote from dictation). For the unusual *dolk* 'ulcer, wound' (there is only one more instance in STRATM.-BR. and NED.: Gen. & Ex. 3027) he substituted *doþe*: of *woh* he rendered as *of þouȝth*, and changed the rest accordingly: *inwiþ* I take as an error for *inwit* (cf. l. 18 below). It seems, however, not improbable that the passage, rendered in this way, conveyed some vague meaning to the copyist and there may be some dim association with the vb. *affrechen* 'to grieve, be sorry, repent.' — 14. *niþer wise ne may it nouȝth ben* cf. p. 3.10. — 15. *as it auȝth to done* no doubt misplaced; cf. N (2.12) *þis nis nouȝt* (K) *ibet ⁊et al se wel* (al se wel as C) *hit ouhte*. — 20. *iustam viā* a senseless blunder; cf. Ps. XXXV. 11 (Vulg., ed. HETZENAUER, 1906): *Praetende misericordiam tuam scientibus te, & iustitiam tuam his qui recto sunt corde*.

2. 3. For *noni* read *boni*. — *athanomasite*: MY has *athanomasice*. This may be the correct reading: the scribe evidently had

no notion of what he copied and the second letter and the last but one certainly look more like *t* than anything else. My takes the word, spelt differently in the various MSS., to be *autonomasias* 'per autonomasiam.' — 4. *Isti dicantur* read *Istis dicitur*. — 5. *testimonia* for *testimonio*. — 7. *omnes*; *omnia* *N* (4.3). — 8. *nisi*; *preter* *N* (4.4). — 11. The comma after *hore* should be placed before the word. — *dryken* a scribal slip for *dryken*; cf. p. 59.8. — 13. *exercicio* read *exercitatio*; cf. 1 Timothy, IV. 8; *Nam corporalis exercitatio, ad modicum utilis est . . .* — 14. For *recti Mechaniti* read *recta mechanici*. — 15. *geometrio* for *geometrico*. — 17. The second *and* should perhaps be left out. The line is quite different in *N* (4.11). — 18 ff. The passages which follow are very much changed as compared with *N*. in some parts they are abridged, in others enlarged, and the context has accordingly suffered considerably. For *as* (21), *ac* seems to make better sense. — 25. This is evidently a misconception of the original; cf. *N* (4.20) *þet is, alle muoen ⁊ ooen holden one rielle onont purete of heorte*. The reviser carelessly rendered *onont* by *and on* and instead of 'purity' evidently got 'port, external behaviour.' The following passage, p. 2.25 — p. 3.2, is an insertion by the reviser. — 29, 30. *þe* — *he* such inconsistencies in the construction are pretty common throughout.

3. 2. *inwiþ & wiþ oute* does not make very good sense; cf. *N* (4.21) *þet is* (sc. *purete of heorte*), *cleane, schir inwiþ, wiþute wite of sunne*. — 5. *Forþo rihten hire* etc. should apparently be connected with *go & amende it wiþ schryft* (4); the passage, however, has been changed from the original *Rihten hire ⁊ smetten hire is of eech religiun, ⁊ of efrich ordre þe god, ⁊ al þe strengte* *N* (4.24). Thus *þe goode & all þe strengþe* has quite got out of place. To restore the context something might be supplied before it, e. g., *& is þereof*. — 14. It would seem most appropriate to take *hire* as referring somewhat indefinitely to a person (the recluse); cf. *N* (6.6) *þe ettre rielle, det ich þuften cleopede . . . nis for noþing elles istold* (*K*) *bute forte servir deivre, þet makeð festen, wakien* etc. — 25. *schriftes* here evidently has the sense of 'shrift, confession', owing to a misunderstanding of the original *schrifte* *N* (6.16) 'confessor, shrift-father.' — *servaantes, serven* (27); the sense required by the context seems to be 'one who ministers to the spiritual needs of a person'. There are, however, no exactly analogous examples either under *Servant* or *Serve* in NED. The sense which seems to approximate most closely to that required here is 'to perform the duties of (an office, cure of souls, etc.)'; cf. *Serve* 14, *Servant* 4 c; but to judge from quotations in these sections, the word is used in this passage in a more restricted sense.

4. 1. 2. *hij* — *her* — *hym* a usual lack of consistency. — 2. *oþer on þis wyse*; something seems to be missing there; cf. *N* (8.2) *Sigge so monie* (sc. *broden*), *⁊ o hiruche wise se heo euer wate*. We may perhaps supply *oþer on þat*. — 3. *Ac charite* etc. The passage

is changed and additional matter 5—8 introduced; thus the context has been confused, the first sentence being left unfinished. Cf. N (8.5 ff.) — 12 ff. The reviser has abbreviated the original so as to give his version a more general application. After *seruise* (13) a semi-colon, after *is* (14) a full stop. — 15. *many* a scribal slip for *many*. — 16. *scint james ordre*: McNABB. The Mod. Lang. Review, XI. 4 connects this with the denomination of the Dominicans, the Jacobites. See MN's Preface p. X. — 17 ff. These lines are senselessly altered and confused: cf. N (8.22 ff.): *þe quatle folowef þe flesche* a nonsensical rendering of the original *sum . . . þe isihð þen gnet 7 swolued þe elize*; occurring again, somewhat differently put, p. 5.26. After *is* (20) a full stop. — 23 ff. In order to make the passage read, something should be supplied after the second *þat*, e. g. *a man*. There is evidently a gap, the scribe having possibly been led astray by the phrase *helpen widowen 7 federtense children* occurring twice in the text he copied: cf. N (10.3 and 10). Thus the first part of the original argument has been left out and the second (30; *And þe laste deel* sc. of St. James' saying) stands without logical connection. — 32. *A guderyng* — *kepe hym from such* (5.23) an insertion by the reviser, making the context still more confused.

5. 4, 5. The word erased has probably been the subject of the clauses: there may have been some hesitation between *he* and *sche*. — 11. *in þe blisse of heur* evidently caught from the line above. The scribe seems to have become aware of his mistake as he left *heur* unfinished. The context would require something to this effect: he must take upon him a greater part of work, of the troubles of the world: cf. N p. 94.15. — 12. *war* should be supplied after *man*: *hym* before *seluen*. — 14. *meridiane þe deucl*: cf. NED., s.v. Meridian, a. 1 b: '*Meridian* *deuil*: transl. of Vulg. *daemonium meridianum* Ps. XC[I], for which the Eng. Bible has 'the destruction that wasteth at noonday'. In the only two examples given (from 1550) — and I have not been able to find a similar use of the word elsewhere — it is used as an adj. In this instance it must obviously be taken as a proper name, a denomination of the devil. Thus, *þe deucl meridian* (adj.) has been changed into *meridiane* (s.), *þe deucl*. Cf. p. 111.17. — 16. The Scriptural reference is to 2 Corinth., XI. 14. — 16—18: *þere ben two manere of wygumen* etc.: these lines, strikingly out of keeping with the rest of the argument, may be a reminiscence of the original *Gode religiuse brod i þe worlde, summe nonetliche prelaz 7 trewe prechurs* (K): *þe* (K) *habbed þe carme dote of þet seid lanne seide*, which occurs in an altogether different context: cf. N (10.5 ff.). The simplest way of reading the passage would be to consider *þere ben* (16) — *in heuene* (18) as a remark added by the way and loosely fitted into the context; then the thread is resumed again at *And ȝef he, he* referring to *any man* (19). Or else it may be assumed that something has been omitted to which *þat ben trewe prelates* etc. immediately refers. — 23, 24 repeated from p. 4.30 ff.



hem accidentally repeated. — 24–26 changed and partly corrupted from the original *pus þe apostle seint Iame descriueth religion ⁊ ordre; nouþer haue we blac ne nemmed he in his ordre, ase moni þet isild þeue gnet ⁊ swolued þe elize, þet is, maketh muchel stremwe þer as is lutei* *N* (10.17), the purport of the last line being: 'who attach great importance to trifles' (lit. 'attach great weight where little is'), not as *MS* renders it: 'exert much strength where little is required'. — 26. *Poude þe first ordlich man*: the first known example of the eremitic life proper is that of St. Paul, whose biography was written by St. Jerome. He began about the year 250. The Cath. Encycl. — 27. For *Aresine* read *Arsenie* *N* (10.20). 'Arsenius, saint, anchorite, b. 354, at Rome; d. 450, at Troe, in Egypt'. The Cath. Encycl. AA. SS. Boll. 19. Jul. — *Makergne*: *N* has *Makaric*; but the reading of our text obviously stands for *Macrina*, 'the name of two saints, grandmother and granddaughter. They belonged to the family of the great Cappadocian Fathers, Sts. Basil and Gregory of Nyssa': cf. The Cath. Encycl., s.v. *Macrina*. The reference is evidently to St. Macrina the Younger, b. about 330; d. 379. AA. SS. Boll. 19. Jul. — *Sare*: 's. Sara abbatissa Seeti in Libya (saec. IV fin.) in AA. SS. Boll. 13. Jul.; POTTHAST, Bibl. Hist. Medii Aevi, p. 1562. — *Sinectice*: 'Syncretica sacramum virg. antistita sub Constantino Magno... AA. SS. Boll. 5. Janr.': *ibid.*, p. 1589. — 31. *goddes spouse sitteþ by hym seluen and syngeþ* a senseless rendering of the original *Godes spuse singeth bi hire seluen* *N* (10.26). — 34. *blake*: *N* (10.30) *boðe*, referring to *hwite ofer blake*, which makes better sense.

6. 3 ff. In these lines the original has again been abridged and the logical connection destroyed. Cf. *N* (12.2 ff.). The argument there is as follows: religion is a matter of life, not of dress. Where, however, many live together, as in a convent, uniformity in external matters should be significant of harmony in love and will; anchorites or hermits, living by themselves, need not trouble much about outward things. This the passage, as it stands, altogether fails to bring out. It may be read in the following way: after *ordre* (3) a full stop, after *wil* and *couent* (5) a comma, after *nouȝth* (6) a semi-colon. — 10. Vulg. (Micah, VI. 8): — requirat — & diligere misericordiam, & sollicitum ambulare etc. — 16–22. An insertion. — 18. *par aspidis* read *parapsidis*. — 21. *makeu fair* is, I suppose, analogous to phrases such as *to make free, glad*, etc. (NED., s.v. *Make* 69). *fair* meaning 'free from moral stain, spotless, unblemished' (NED., s.v. *Fair* 9): 'who make an outward show of righteousness, holiness'. — *þurnes* may be an allusion to the parable of the sower, Matt., XIII. 4: cf. *Full of thornes & brers of squues*. Hampole, Psalter XXXII. 12 (NED., s.v. *Thorn* 4 c). Or else it is perhaps meant as a rendering of *par aspidis* (sic!) which may have been vaguely associated with *asper* and contrasted with *fair* in the sense of 'smooth, even' (NED., s.v. 8 e). — 22. *ful of*

should perhaps be supplied before *roten*. — 23. *wereþ*: *BC weriet* (My) (which means, not 'keeps herself from doing' (MS. p. 13, foot-note), but 'wears'); *N* (12.22) *wened* is evidently a scribal error. — 24. *a stole* obviously to be read *as tale*; cf. *ase tale B*, *tol C* (glossed *tome*) (My). *N* (12.23) *ase a scdole*. MS in his glossarial index puts a mark of interrogation after *scdole*; in his translation it is rendered by 'instrument' (probably from *C*). This seems to be the sense required. We might accordingly take the reading as an irregular way of writing *ase ase dole* (MS foot-note); *ase ase* would then either be used as an equivalent to *also ase* pp. 36.9, 100.29, 118.1 etc. or would be merely one of the pretty numerous instances of dittography in the MS. (*þe þe* for *þe* p. 164.3. *þrou þroudom* for *þroudom* p. 218.28, *hol holden* for *holden* p. 430.18. etc.); *dole* may be a scribal error for *tale*, or else it is in form and sense related to the modern *dowel* 'a pin, peg, or bolt . . . serving to fasten together two pieces of wood, stone, etc.': cf. NED., s.v. (*dole* 18th cent.; earliest quot. c. 1340). See also EDD., s.v. However, after all, *scdole* might be taken — by a scribe at all events — to mean something like 'foundation, platform' ('a platform, foundation to build (be built) toward this end'); OE. *setl* etc. BOSW.-T; *sedel* SWEET; NED., s.v. Settle 1; EDD., s.v. sb<sup>2</sup>; cf. p. 166.16. — 28. *first*: *N forme*, *C arre*. — 30. *þise parties* an error for the singular; referring to the second part only.

7. 1. *al manere filþes* evidently a misconception of *unes kannes furetes* *N* (14.9). — 7. *as* should preferably be omitted or else exchanged for *af* or *and*. — 11. *wif þe versett*: sc. Emitte Spiritum tuum: *þe orison*: sc. Deus qui corda (fidelium) *N* (16.3). — *wif ip heurande honden dē eīgn*: *N* (16.1) *mid ap aheinde eien 7 honden*, *B ap aheune chnen*, *C ap heune echnen* (My); cf. RG p. 108. — 18 ff. *rehan 7e comen toforne an autere* strangely changed from the original *þeuchet a Godes fleschs 7 on his blod þet is ouer þe heic weoude* *N* (16.10). — 19. *3if 7e haue* — *af erþe* (21) a parenthetical addition of the reviser's. The Scriptural allusion is to Exod., XX. 24. — 27. Cf. GASQUET, The Nun's Rule, p. 327.

8. 6. *N* (18.3) *miserere nostri qui passus es*. — 10. *þe ofer fyre*: *fyre* should perhaps be left out or changed to *four*. — 13 ff. *And þere after greteþ oure lefdy etc.*: *N* (18.14) *þer efter wened on to re leufdi onlicnesse*, 7 *eneoled mid þif auez*; *a last to þe oðr onlicnesses* (images *C*), 7 *to ouer relikes eneoled*, *ofer luted* etc. The alteration — not improbably due to a wish on the part of the reviser to avoid the obnoxious idea of worshipping images and relics — has not consistently been carried through, the grammatical correctness as well as the logical sense thus being destroyed: *to* (14), in the original dependent on *eneoled ofer luted*, could not — either from the point of view of construction or of sense — very well be used with *greteþ*; *þo hateren* (15) has come to be rather isolated and *into þe auter* (16) especially so. The simplest way to make the passage read would be to supply *kneleþ oifer loutþ* before *to* (14), these verbs

being applicable both to the following *þu hlæwen* and *þu auter*; *nametlich* (not 'namely' (Mx), but 'especially') might be inserted after *And* (15). — 26. *d* should probably be left out; *N* (18.27) has *et tis word*. *Venite adoremus*; cf. Ps. XCIV. 6. — 29. *d eurygh tyde*; *N* (20.3) *7* to *þe collect of eurygh tide*. — 30. *wif outen a psalme* doubtless a misunderstanding of the original; *N* (20.4.5) *7 et te laste vers wíðuten on (buten an C) of þisse salme, Benedicite* etc.; cf. Daniel, III. 57 ff. (the last verse but one (89): *Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia eius*). — 34. The second *d* not in *N* (20.13).

9. 1. *att* a mistake for *et* (*Qui... incarnatus est de Spiritu sancto, ex Maria Virgine, & homo factus est*. Symb. Conc. Constant.); *and* should be left out; similarly *kissþ þe erþe*; after *erþe* a full stop. — 2. *his* somewhat illogical for *her*. — 4. *holy roode tyde*: the Feast of the Exaltation of the Cross, 14. September (*N* after (20.20) is obviously a scribal error for *ester*). — 5. *by forþe* read *by-for þe*. — 6. *it* sc. *Pretiosa*; cf. *N* (20.23). — 7 ff. The passage has been completely changed by the reviser, who probably cared little about the minute liturgical directions. As it stands, it gives a tolerable sense, although one differing widely from the original; cf. *N* 20.23 ff. (Mx). — 11. *whun 3e eten twis* as compared with the original versions, has got quite out of place: it belongs to the instructions about the proper time for Nones (cf. GASQUET, Engl. Monastic Life, pp. 147, 150 f.) — 12. *Ariseþ oþþer kneleþ*; *N* (22.1) *arisen up (rungeu vp C) 7 bænna*. — 15. *And after Preciosa* etc.: *N* (22.6) *Vrom þet, efter Preciosa, B eft from ouer complice aþet efter pretiosa, C From ouer compelin oðet preciosa* (Mx). BC evidently give the better readings, Compline being the last service of the day and Pretiosa the beginning of the second part of the Office of Prime. — 31. *3if 3e may* — *his Moder Marie* (17) an addition in *P*. — 18 ff. greatly altered as compared with the earlier versions (cf. *N* 22.7 ff.) and evidently rather confused. After *after* (18) *Matyns* should possibly be supplied, *Placebo* (Ps. CXIV. 9) being 'the first word in the Office of Vespers for the Dead and so used to denote the whole office' (GASQUET, The Nun's Rule, p. 327); *Dirige* (Ps. V. 9) 'the first word of the antiphon at Matins in the Office of the Dead, used as a name for that service'. However, it is sometimes extended to include the Evensong (Placebo). (NED.). — 19. *feste of ix lessons*: 'On semi-doubles and all higher feasts (Sundays are semi-doubles) there are three nocturns, each with three lessons. Such days are the *festa uocem lectionum*'. The Cath. Encycl., s.v. *Lesson*. — 27. After *sittande* we should no doubt supply *þe psalmes*; *N* (22.18). — *þe seven psalmes* i. e. those called the Penitential Psalms; Ps. VI. XXXI. XXXVII. L. CI. CXXIX. CXLII' (GASQUET, The Nun's Rule, p. 328). — 29. *þe fiftene psalmes* 'otherwise called the 'Gradual Psalms'. They were divided into three divisions: (1) Ps. CXIX—CXXIII; (2) Ps. CXXIV—

CXXVIII: (3) Ps. CXXIX CXXXIII: *ibid.* — 30. *aiþer wehan 3e comest* — *conunge in to þe Temple* (p. 10.1) added by the reviser.

10. 17. *as 3e ben þre Persones in a god and as etc.*: L *as 3e beoð þreo an 3od . calswa 3e beoð an mihte . an wisdom . ⁊ an lare*. BC *as 3e beoð þreo an godd alswa 3e beoð an mihte (ase . . . aswa . . . michte)* (My): N (26.1) *also 3e þreo beoð a God . ⁊ a mihte . a wisdom . ⁊ a lare*. — 18. *of* erroneously for *a*. — þat: L *þeah*, B *þah*, C *þarh*. N (26.2) *tauh*: the whole passage is confused. — 20. *3ine me a reule in þise þre þinges* a misunderstanding of the original reading. *þrile* being evidently misread or misunderstood as *reule* (NED. latest quotation from 1225): cf. L *3eaf me an almihtiz 3od þrile on þreo hades þes ilce þreo thinges*: N (26.4) *3if me on almihti God etc.* (not as Mx renders it: 'Give me grace. Almighty God: inspire into me, ye three persons, these same three things' etc., but: *3if me, on almihti God* (unus omnipotens Deus) etc.): cf. C *3eaf me þu an almihti god þrile tu þreo hades þeos ilke þreo þinges* (My). — 21. *wisdom forto knowe þe . lare ⁊ wille forto doute þe*: L *mihte þe to þeorian . wisdom þe to cweanian . lare ⁊ wil to don hit*, B *mihte forte serui þe . wisdom forte cweane þe . lare ⁊ wil to don hit*: cf. N (26.5). — 23. *al þat þe leuest is*: LB *ut*. — *as þou art floure of al goodnesse*. And also *wisse as etc.*: L *as þu art fulle of eueh 3od . calswa nis nan 3od wonne*, B *as þu art ful of eueh god . alswa nis na go[d] wone*: cf. N (26.8). — 25. *3eete*: LB *3etti*; N (26.10) *3ette* 'grant' < OE. *geitan*, *gētan*, *gētan*: *in* is probably due to confusion with the ME. verb < OE. *geotan* 'pour', which would be identical in form. — 31. *on erþe*: the other versions read *on hire* (sc. *roule*). — This transitive use of *bleddest* seems rather striking and it would be tempting to add another *on* (þat þou on (: of) on erþe(!) bleddest). The other versions, however, all have the same reading: L *for þas glea siþ wandas þe þu on hire bleddest*, B *for þe ilke siþ wunden þe þu etc.* N (26.19) *wor þeo ilke nis wunden þet tu etc.* — 31. 32. *my blodgy soule þat ich am wiþ g wounded*: after *soule* is an omission: cf. L *of eallre þa synnas þ heo is wið 3ewundod*, B *of alle þe synnen þet ha is wið icundet*, N (26.20) *of alle þe wunden þet heo is wide iwundod*<sup>1</sup>.

11. 3. *echon* no doubt an error, possibly of the ear: L *þ ic ham mōt hebben* (B *habben*). — 5. *þat ich mōt in hem slepen or waken* is hardly correct: cf. L *þ ic deale in ham slepe ic oð wæize* (B *ich ater wakie*): similarly N (28.4). — 8. *heinesses*: L *ædiþgysse*, BN (28.7) *ealinesses*. — 9. Cf. Ps. CIII. 30: *Emittes spiritum tuum & creabuntur*. — 15. After *hole* no stop; after *breche* a semi-colon (Mx's punctuation should presumably be changed thus: after 'breaches' a colon, after 'Lord' no stop; similarly in the following passages). —

<sup>1</sup> It may be noted that Mx's interpretation of the following line is not correct. N 26.21 should be translated thus: '... through my five senses; in remembrance of them (sc. the five wounds) (and) that it may be so, dear Lord, I say five Paternosters' etc.

19. *In þe worſchipp of þer lord* etc.: *L* for þe wardezanre ihu crist of þine twelfen apostulas. *B* þe waritunge ihesu crist of þine twen apostles; cf. *N* (28.22). — 22. *writeþ*: *LB* *writet*. *N* (30.1) *witned*. — 24. *Cf. N* (30.3) *Eraudi nos Deus salutaris noster, et apostolorum tuorum nos tuere præsidiis*, etc. — 25 ff. different in the earlier versions; cf. *N* (30.6); similarly *B* (HEUSER). Note the correspondence with the beginning of the preceding passage, possibly due to confusion. — 29, 30 an addition by the reviser. — 36 ff. much changed as compared with the original; cf. *N* (32.1 ff.) where it comes after the next passage.

12. 2. It seems appropriate to insert *þat* before *god*. — 8. *godspellers*: *LB* *god(d)spelles*, *N* (30.17) *gospelles*. The rest of the passage has been abridged and the sense of the original lost; cf. *N* (30.19) according to which nine Paternosters might be said *ase þer broðt niene, englene ordres* (*oraredes BC*), *þet God þurh his milce 7 for his merci hiȝe ham* (sc. *þe soulen*) *ut of þine to hore relæredde* (*fearredne C*). — 15. *N* (32.14) *siggeð þeos uers stounde*; cf. l. 17. — 19. The second *est* should be left out. — 34. For *d* read *ad*. — 35. *securi* for *sicuti*. — 37 ff. are greatly changed; cf. *N* (34.9 ff.) *Efter þe messeros, hwon þe preost saceret, þer worzited al þene world, 7 þer broðt al ri of bodi: þer in sperekinde hwe bielupped oure leofmon þet into oure broste bar is itilht of heouene* etc. Although the passage may make some sense as it stands, there can hardly be any doubt that the alteration is due to carelessness or a misunderstanding.

13. 3. *who so may þencheþ þan*: the connection is rather loose owing to an abridging of the original; cf. *N* (34.13) *Abate mid dei hwose mei, 7 hwose ne mei þeonne, o summe oðer time, þenche o Godes rode: þencheþ* should be altered to *þenche* and *þan* would be better omitted. — 11. *token* evidently 'the sign of the cross'. I have not found any such sense of the simple word elsewhere; *roode* should perhaps be supplied before it; cf. however, p. 58.29. — 19. After *bifore* a comma. — 20. *and þus seiþ þise fge psalmes*: the passage is abridged and rather confused; cf. *N* (36.15) *þe þridde time riht also* (sc.: *biginned Adoramus* etc.), *and [þe] fearþe (K) cherre, 7 te rihte cherre, 7 nout ne change ȝe* (*changed C*) *bute þe psalmes 7 te rreisuns*. — 24. After *domine* a full stop. — 33, 34. *enfourme me inwiþ and crue me* etc.: *N* (38.7) *froure me inewid 7 crude* (*erende C*) *me þe blisse of heouene*.

14. 1. *byggune* for *bygguneþ*, owing to the following initial *þ*. The passage which follows is changed and partly added and the contents, it seems, are somewhat confused. Probably something has been omitted after *seiþ* (3): if so, a full stop should be placed after *sifres*. — 8, 9. *to maken hele wiþ þine holy magdenhede & moderhede*. *halwece me* a rather senseless alteration of the original to *mouranne hele wiðuten euerich bruche, mid ihot meidenhod 7 meidenes menske, hel me* etc.; cf. *N* (38.13 ff.). Also in the following lines the sense of

the original version has been greatly changed<sup>1</sup>. — 11. For *lure* we should no doubt read *lerr*. — 18. *to day wiþ hym arisen*: N (38.23 ff.) *zif me deien mid him ⁊ arisen in him*. The whole passage has been considerably altered and the argument of the original destroyed: thus *hadilich* (19), a scribal error for *hadilich*, should preferably be altered to *werldliche* ('die to the world'), *on ende* to *on erþe*, and in *þi felaschipp* is a striking and no doubt hardly intentional rendering of *deien in his pinen coluatiche*: *þi* (< *þine* for *pinen*) is evidently not the proper word, as in the rest of the passage it is a question of communion with Christ, not with the Holy Virgin. — 28. *þrusschen and duden to deþe* etc.: the original *aprusmen* 'suffocate, kill' N (40.5) *aprusmin i þrah B. prisunen I þrah C MY*), which is unusual and at the time of the revision was probably obsolete, has been replaced by *þrusschen* and the rest changed accordingly.

15. 1. *wiþ hym heizelich* a faulty reading for *nu heortliche* N (40.9). — 7. *þat fulfild al þe werlde of blis d' enderfenge þe*: either the words *of blis* are miscopied and left uncorrected or else something should be supplied before them: N (40.12) has: *þe . . . blisse þet fulde al þe corþe þo þi swete blisfuld same nderueng de* etc. — 12. Much devotional matter to be gone through *ad libitum* has been omitted by the reviser<sup>2</sup>. — 16. *þe psalmes beþ nempned after oure leaues name*: *Magnificat* (14.2). *Ad dominum* (14.13). *Rebribue seruo* (14.22) *In conuertendo* (15.3). *Ad te leuani* (15.12). — 21. *us hym herþ on hert best*: *herþ* seems to have a sense related to that given in NED., s.v. Bear 26: 'to push, force, drive': cf. Cursor M. (Cotton) 16252: *Hu þat þis folk þe heres to þe dede*; Hali Meidenhad 15: *þat to lust we here þe to þat to lef were*. (STRATM.-BR.) — 23. The second *Ac* should perhaps be changed to *And*. — 24. *oft* no doubt for *of*: cf. N (44.9) ⁊ *so doð eær-sunhwat þet god muore þerof awakenen*. — 27. *god toforne ȝoure andere*: N (44.14) *god biuoren oure* (K) *wcomede ⁊ ended der þe graces*.

<sup>1</sup> Mx's interpretation of N (38.16) *biholden hure ⁊ hure meidenes menske* is obviously erroneous, *hure ⁊ hure* not being pronouns, personal and possessive, but an adverbial phrase which occurs pretty frequently throughout this book (cf. pp. 114.9, 136.10, 260.5, etc.) and also elsewhere. In this case, as on pp. 136.10, 260.5, it means 'at least'; *hore* (18) I take to mean 'their', referring to a plural *meidenes*; cf. also Rg pp. 97, 98, who points out the mistake by DIRM, Die Pronomina im Frühmittelengl. — MS. (16) *bi* (K) must be a scribal slip for *þi* (Mx). — *arisen* (22) Mx inf., Rg p. 110 pa. pple.

<sup>2</sup> In Mx's interpretation of the following passages there are several inaccuracies to be noted. Thus, N (42.19) *a-stunten* (BC *stunten* Mx) means not 'stand up' (Mx) but 'cease'. After *ureisun* (20) a colon, as the prayer is the one given in full p. 40.19 (and so 'pour thy grace into our hearts' should be put instead of 'grant us thy grace'); after *blissen* (27) a semi-colon. It may be questioned whether 'in full' is a correct rendering of *oueral* (29) (NED., s.v., 16 gives the same sense). The readings *buten ane imearket B. imarked bute an C* (Mx) seem preferable to *bute one þe laste* (29) if the reference is to the prayers immediately preceding, which are *imerked*, i. e. indicated by their opening words, except in the case of one, the first. In my opinion a full stop should be placed after *ipaied* (44.3) and after *efler* (6): *Of ouer kneo-lunge* (5) I take to be partitive; *so* — *so* (6) not 'so!'; cf., e. g., p. 182.22, 23.



16. 11, 12. One *wif* should be left out. — 20. *siggeþ* evidently for *siggen*. — 25—27, 31—36 not in *N*. — 26. *Benedicite dominus*: it seems as if *dominus* should be changed to *dominum* or *domino*, or else a full stop should be placed before it; cf. however, p. 27.21. — 28. *ofer* should be supplied after *eche*. — 33. The second *fyftene* is not improbably a scribal error for *fyftig*.

17. 3, 4. *And also herieþ þat holy chirche* etc.: the lines are rather out of connection with what precedes and look most like a misunderstanding of the original (possibly partly due to an error of the ear); cf. *N* (46.24) . . . 7 *at is hire þat holi chirche redeþ ofer singeþ; þarh 5c æren þenchen of God eueriche time, most þarh in æwer tiden, þat æure* (K) *þoultes ne beon þronne alcotinde*: if she takes her sickness not only patiently, but right gladly, all is hers (i. e. she shall share in the benefit of all) that holy church readeth or singeth: although ye ought' etc. (not with *MX*: 'ye ought, however', etc.). — 9 — p. 19.9 a later addition. — 14. *cassiodre þe Pope*: there is no *cassiodre* on the list of popes: the reference is probably to Cassiodorus, Roman writer, statesman, and monk, b. about 490; d. about 583'. The Cath. Eneycl. — 16. *pleied wif hym abobbed*. According to *NED.*, *STRATM.-BR.*, and *MR Wörterb.*, s.v. *Abob*, *Abobben*, the word is found only in the following passage from Arthour and Merlin (c. 1330) 1969 *The messengers were abobbed tho, Thai nisten what thai mighten do*, where it means 'astonish, confound, überrraschen'. This sense is evidently not applicable to the above phrase. Here it is obviously a question of some sort of game, and there is a line in *Cursor Mundi* (EETS, 62) which might be given in elucidation. In the passage on the mocking of Christ we read l. 16619 ff. (MS. Cotton):

*þai clede him wil a mantel rede,  
tok of his arm wede,  
And siþen in his hand he sett  
a mikel staf a rede;  
And wil him þai plaid sitisott (sittisott Gött.),  
and badd þat suld rede  
Quilk o þaim him gaf þe dint;*

In l. 24027 there is another instance of *sitisote* (Cotton, *sitisotte* Fairfax, *sittisott* Gött., *setisot* Edinb.). Except these two, *NED.*, s.v. gives only one more example: *sitti-sotte* HORSTM., Altengl. Leg. St. Alexius 366. It cannot be doubted that the sense given in *NED.*, 'some kind of game' is the right one (KALUZA in his glossary to *Cursor M.* seems uncertain). Instead of *sitisott* (Cotton), *sittisott* (Gött.), Land reads *abobet*, Trinity *a bobet*, in the glossary rendered as 'stroke, buffet' (in the former instance somewhat dubiously). *NED.*, s.v. *Bobet* gives the sense as 'a blow with the fist, a cuff' and connects it with *Prompt. Parv.* *bobet* 'collafā, collafus' and *Palsgr.* *bobet on the heed* 'coup de poing'. *MR Wörterb.*, s.v. gives the two latter examples: *STRATM.-BR.* only quotes *Pr. P.* There seems, how-

ever, to be some inconsistency in the interpretation of the word in NED., as s.v. Play v. 9 it is apparently taken as a name for a game. In fact, to judge from the parallel *sitisolt* and from the whole context of the passage quoted, I am disposed to think that this is the sense which should be assigned to it: that the word in question has nothing to do with *bobet* etc. in Promp. Parv. and Palsgr., or if that is the case, it has replaced something identical with *abobbed* of our text. The lines given above are evidently based upon Luke, XXII. 64: *Et uelauerunt eum, & percutiebant faciem eius: & interrogabant eum, dicentes: Prophetiza, quis est, qui te percussit?* EDD. has a quite analogous description of a modern game from the north of England: 'There is a forfeit-game in which the giver of the forfeit is covered with a sheet. When he is tapped on the head by one of the company he cries out, 'Brother, I'm bobbed'. 'Who's bobbin thee, brother?' Whereupon the former has to guess by whose hand he was bobbed'. Now, if *abobet*, a *bobet* should mean 'a buffet', the singular certainly seems somewhat striking; moreover, this interpretation altogether fails to bring out the idea of blindfolding, which is required for the mockers to bid Christ tell (or guess, *rede*) who beat him. — The above quotation from EDD. is given s.v. Bob v.<sup>2</sup>, 'to hit, to strike lightly'. Cf. further NED., s.v. Bob sb.<sup>3</sup> 3, 'a light blow. ¶ Hence perh. *blind-bob*, an old name of *blind-man's-buff*'. Some other names of games compounded with *bob*, no longer used, are however recorded under Bob v.<sup>1</sup> (OF. *habere* 'to befool, mock' 3: *bob-fool*, *bob-her*, *bob and hit*, with the reservation that these may belong to Bob v.<sup>2</sup> 'to strike with the fist, buffet', in frequent early application to the buffeting of Christ. It seems pretty certain that in some of the senses of *bob*, sb. and v., there is a blending of the notions of striking and mockery, which latter sense comes pretty near to the one ascribed to *abobben* (OF. *abober*, *abauber*, *abaubier*, *abaubir* 'to astonish, astound, frighten' < L. *\*ad-balbari* 'to strike speechless' < *balbus* 'stammering'); cf. also FRIESEN, *Mediageminatoma*, p. 24. As to *sitisolt*, the final element may be *sol* 'a foolish or stupid person'; cf. NED., s.v. If so, the idea expressed in the word would be somewhat akin to that of the Engl. names of games just mentioned. — 30. *þe twrice houres after pryne, is cleped Vnderne*; *underne* 'the time from nine to twelve o'clock in the morning' (STRATM.-BR.); 'the third hour of the day, nine in the morning' (BOSW.-T.); perhaps *þe* should be left out. — 32. After *þornes* a full stop. — 33. *after* is adverb: 'the third hour after', sc. (the beginning of) *vnderne*.

18. 15. *go* evidently a scribal error for *gof* (cf. l. 20), due to the initial *d*.

19. 4. 5. *þe houres of þe Planctes*: 'Formerly the hours were commonly reckoned as each equal to one-twelfth of the natural day or night, whatever its length (called *planctary*, *temporary*, or *unequal* hours), the *equal* hours were sometimes distinguished as *equinoctial*, being each equal to a *temporary* hour at the equinoxes'; cf. NED.,



s.v. Hour 1. The equinoctial hours are here termed *þe houres of þe day*. — The planetary hours are 'in Astrol. supposed each to be ruled by a planet, the first and eighth by that after which the day is named, the others by the other planets in succession, the order being from Saturn to the Moon'. NED., s.v. Planetary. The other planets were: Mercury, Venus, the Sun, Mars, and Jupiter. — 12. *let a scribal slip for herl*. Note the inconsistency in gender: *she* — *he* p. 20.19. — 13. *Spckynge*: *N* (48.8) *spckunge* (for which *Mx* p. 49, foot-note a, *smekunge*; *Mr smeechunge*, cf. *N* 64.11, 104.14); *BC smeechunge*, *T smeechunge* (*My*). The readings of *PN* are obviously wrong: cf. p. 27.12. — 18. *is* should be inserted after *þat*<sup>1</sup>. — 23. The Scriptural quotation is somewhat incorrectly given (inuenit seruus tuus cor suum; 2 Samuel. VII. 27) and mistranslated. — 26. *Sory may þau anower be for her flygh*: *N* (48.18) *sore mei anoder of hire flucht curien*. — 28. *att his eize þirle þat he seiȝ þorouȝ a biholdynge*: there is probably an omission after *þirle*; cf. *N* (48.20) *et his eie þurl. þurh a schute þ he iseiȝ: þurh a biholdynge*. Either *þorouȝ a sizth* should be inserted and a comma put before *þorouȝ* (28) or else the words *þat he seiȝ* and *þorouȝ a biholdynge* should be transposed. — 29 ff. The passage is boldly altered from the original and the logical connection has thus been destroyed: so far as I can see, the sense is hopelessly confused. Instead of the original instructions about the guarding of the windows, and the directions about the hangings and comments on their twofold colour, the reviser, probably to give a more general turn to his injunctions — although the alteration may partly be considered as a mere blunder — warns his readers against the misuse of the eyes and then abruptly proceeds to give directions about the outward apparel and rather confusedly enlarges on its signification. However, as they stand, the lines may be read in the following way: after *eizen* (30) a semi-colon, after *to folde* a colon, *þat hij ben blak* etc. (p. 20.1) I take as governed by *bitokneþ*, which should be placed after *wiþ outen*, and *white* supplied after *croice*, the passage evidently being miscopied or senselessly changed from *þ* (*K*) *clod in ham* (sc. *þurles*) *ben twaold: blac clod*; *þ* (*K*) *creoiz lucil wiðinnen 7 wiðuten* *N* (50.2); or else the line should be connected with p. 20.11, in which case it would seem appropriate to supply *blak* before *croice* and put a colon after *wiþ outen*: after *inwiþ* (20.2) a comma, after *is* a colon: no stop after *sopre* (20.3); *Summe* should be corrected to *sume* and *is* supplied after *þat*: *ȝou* (19.30) — *hij* (20.1) — *ȝou* (20.3) a not uncommon lack of consistency.

20. 3. *N* (50.6) *uorkuled* seems to mean 'blackened by heat, scorched' < OE. *col?* (*Mr*) (*M* has *decolorauit*). There is only one other example of the word: *uorkuliinde* p. 306.1, where *T* reads *forswiðande* 'to torture or destroy by burning' (NED.) < ON. *sviða* (*Mr Wörterb.*, s.v. Forswiden; cf. BJÖRKMAN, Loan-words, p. 166, 221). This has

<sup>1</sup> *N* (48.15) *Mx þis*; *MS. þ is* (*K*); this disposes of the explanation by *LR* p. 24; similarly on p. 54.9 *Mx þes* (twice); *MS. þer* (*K*); cf. *LR* p. 8.

been replaced by *out coled*, apparently associated with *cole* 'cull, choose, select': *See hundred of hyse he coleded out, þat proued were, hardy 7 stout* R. Brunne (NED., s.v. Cull, Outcull); cf. N (56.14) where *T* has *culed ut*. Similarly *lumped* to N (50.8.10), at the time of the revision probably no more used in the sense of 'belong, pertain, relate to', has been exchanged for *is likned* to (5. 6); *longþ* to (7) is a more satisfactory substitute. — 9. *White cloþ* is *likned to þe white croys* etc.: cf. N (50.14) *þus bitockned hwit croiz þe warde* (K) *of hwit chastite, þ* *is muchel pine wel uor to witeue*. — 13. *þerfore luke* — *to þe werlde* (15) has nothing corresponding in N. — 20 ff. A generalization of a personal address in N (50.20 ff.), which has been omitted in M (My p. 76). It seems doubtful whether *tellynge* (20) should not be changed to *tollynge*; cf. N (50.23). NED., s.v. Tell, 15, gives the sense 'to speak, talk, gossip': the oldest quotation is from 1652: *At his Inne in Holborne Telling a little with the Host*; there are only two other examples from modern dialects<sup>1</sup>. — 22. *ded is eche man* — p. 21.4 an insertion by the reviser.

21. 5 ff. To this passage also the reviser has tried to give a more general application: N (52.2) *toten atward*; cf. *loken outward and gan to solas & to games and to karoles*; ll. 7—10 are an addition. — 20. *Ar at þe we* etc. lacks connection with what precedes, some words having been omitted: cf. N (52.11) *nout on cruel ne twa, aub at þ* (K) *cruel* etc. — 26. *aller*: N (52.15) *alre*, B *aldr moder*, CT *aldemoder* (My)<sup>2</sup>. — 29. *aspectu que*; *aspectuque*: similarly *dedit*

<sup>1</sup> Several corrections of Mx's interpretation of the original text have been made by My and Mr in their notes on the passage. Thus Mr suggests that *þurl beo* should be inserted after *parturs* (K) p. 50.2; this, however, seems not necessary, if a full stop is put after *þurles* (al not 'though' Rg p. 69; My p. 66 takes the passage to be a misinterpretation of the French). — *tekeþe* (15): *teke þe* < OE. *tō eican* 'in addition' (cf. pp. 78.25, 106.28, etc.); *tekeþe bitocnunge*, then, means: 'beside the meaning expressed by it' (Mr); *B teke þe bitacnunge*, *T tekeþe bitacnunge* 'in addition to the meaning' (My). — 20. *Ich write muchel uor odre, þ* *nodung ne etrined ou* 'I write much for others that in no wise applies to you', *nodung* being adverb (Mr). — 21 ff. Rg p. 108: 'Nonnen, die mit verführerischen Blicken... starren'; cf. p. 16.1. — 24. *unmed swuc* (*T selli*, *C sullich*) *icunder*: Mr takes *unmed* as a noun, 'Ungebühr' < OE. *unæð* (cf. Bosw.-T., s.v. Un-mæð, mæð), *icunder* as the subject, and supplies *is*; *unmed* might, however, just as well be an adj.; cf. STRATM.-BR., s.v. — 25. *wede*: OE. *wedan* 'to rage, rave' has nothing to do with *weddian*, OE. *weddian* 'to wed'; it occurs again in the same sense, 'dally, flirt with', p. 368.3, where Mx has the same mistaken interpretation (Mr). My translates: 'play the fool and go mad'. — The readings of the other MSS.: *dotie B*, *adotie T*, *adotien C*, *doten V* (My) are certainly preferable to *totie N*. — As an additional emendation I should propose to put *unseauliche* 16 within commas and read: 'and made you such as you are externally, (sc.) unseemly, through the rays of his grace'.

<sup>2</sup> N (52.16) *newe*: BCT *sunne*, V *synne* (My), accepted by Mx, Mr, both of whom leave *newe* unexplained. NED., s.v. New sb. records a form *newe* < *nue*, *nuy*, aphetic form of *any* 'annoy' sb., occurring twice in the York Mist., meaning 'trouble, sorrow'. Or could it be taken as a corruption for *nome* (with *synne* supplied from the other MSS.), as a verb seems to be wanting?

*que* in the following line. — 35. *siȝth* should no doubt be corrected to *squne* (*N* (52.22) *sauegunyr*) and *it* (22.4) to *siȝth* (*N* *sihte*). If *siȝth* is to be kept, 'sin, wickedness' should be understood as the object of *began* (35).

22. 2. *concep þe dedde: com* seems preferable; *N* (52.23). *T com þe deud. BV com þe dede. C com to dede* (My); *dedde* might be taken either as 'deed', which suits the context very well (*siȝth* = *lust* = *dedde*), or as 'death', which would perhaps be more in keeping with ll. 8, 9 below. — 18 ff. The Latin quotation and its translation, loosely fitted into the context, may originally have been a marginal note introduced into the text by a subsequent scribe. Cf. Matt., V. 28: ... qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo. — 19. One *onon* should be struck out. — 20. *Sche fel to þe Appel: N* (54.7) *Eue. þi moder. leop efter hire eien: urum hire ean to þe eppel* etc. — 24. and *zutt* — of *alle pygys* (34) a later insertion. The connection is somewhat loose: after *hire* (24) should be a semi-colon, instead of *done* (25) might have been expected *ben*: in l. 26 there is some omission: after *god* we may supply *ben*.

23. 1. *Hou þat hij* etc.: there is a confusion in syntax, the construction having been changed from *ahan hij* (p. 22.37), possibly because some notion of a governing verb of seeing or thinking came before the reviser's mind. — 3. *dina* read *dina*; the quotation and the following narrative is from Gen., XXXIV. — 4. *A maiden also dyne þat* etc.: *dyne* should be put within commas<sup>1</sup>. — 5, 6. *enconþe men. ur it were wgyumen* a corruption, possibly due to the fact that the copyist has omitted a line: cf. *N* (54.19) *unkude* (K) *wummen: lo zet we seid hit noul þ heo bihrold wepmen* (MS. *weppen* K); *anh deð wummen*. — 11. *faders for fader*. — 13. *for a kyng — an hoore* (16) an insertion: similarly *Uso Bersabe* (18) — *first siȝth* (22): *uo woman* (27) — *nouȝth* (28). — *Senor: N* (54.28) *T Emores* (gen.); cf. Gen., XXXIV. 2: Quam cum vidisset Sichem filius Hemor Henai etc. — 24. *holy: N* (56.5) *heibliche, T hehlich, B ohehlich, C uȝelich* (My)<sup>2</sup>.

<sup>1</sup> Mx's reading and interpretation of the passage are both mistaken. *N* (54.18) reads (K): *A meiden also dina het was Jacobes douhter* etc.; Mx takes *het* to stand for *hit* and translates: 'A maiden also there was, Jacob's daughter, it is told in Genesis, who went out' etc.; MR alters *het* to *þet* 'who was J.'s daughter?); DIEHN reads *her* (RG p. 94). However, *het* in *N* is corroborated by two of the other MSS.: *as dyna het B, alsua Dina het T; C* has *huchte dina* (My). I take *het, huchte* to be the past tense of *huten* and read *N*: 'A maiden also, (who) was called Dina, (and) was Jacob's daughter' etc. The sentence, it is true, seems somewhat elliptical; in *T* also *was* is omitted and the full phrase runs thus (cf. Pal. Soc. Publ., ser. II, pl. 75): *A meiden al swa Dina het iacobes dohter hit telles in Genesj ȝeole vt* etc.

<sup>2</sup> In the corresponding passage of the older versions there are several obscure points. Thus Mx's translation of *N* (56.6 f.) *wile iscon zunge ancren, 7 loken nede* (*neode T*) *ase ston hu hire hwite* (*wlite BCT My*) *like him* seems most questionable; *wile* (6) should at all events be rendered by 'wants', not 'would, must'. — 7, 8. *hire; naueð* are singular. — 10. *Me surquiderie* in my opinion is to be kept: *me* might be taken as the 'particle exclamatory or adversative' employed (mainly in texts of the 'Katherine group') to

24. 5, 6. *þu* = *þoure* a common case of inconsistency: *þu* might be changed to *ȝe*: *N* (56.18) *þu*. — 6 ff. a generalization of the original passage; cf. *N* (56.19 ff.). — 11. *alle conuen of a ȝiȝth siȝth* etc.: *N* (56.23) *ne cam nouȝt forðtū þ̅ to wummen lokede caugliche o weopmen, and dade þurh þ̅ hen amerien ham in we manne eih sihtre* etc. — 19. *umerȝe(þ̅)* should be supplied after *sche*. — 22. *al þat fullþ to hir*: *N* (58.9) *al ȝet þ̅ fullȝ to hire. C al þet þ̅ feuzȝ hire (ȝet altered to þet). T Al ȝet þ̅ feabes aw* (My). 'Read *al ȝet þ̅ feabȝt hire* 'moreover all that adorns her'. The reading of *N* is palpably wrong'. My p. 155, note 1. I have some doubts upon the point.

25. 2. *þere þou it wilt nouȝth*: *þere* should perhaps be altered to *þeȝ*: *N* (58.23) *þauh þu hit nute (we wile T) nouȝt*; or else *oifer* might be supplied after *wilt*. — 10. *Pudicus* for *Impudicus*; *inimicus* for *nunius*. MR gives the passage from St. Augustine in full. It is unnecessary to point out that the fragment of the name in the foot-note is to be restored: *Augusti* — 13. *do þilþe wiþ man*:

u'

*N* (60.8) *wiluen fulde to mon*, where *to* does not mean 'with' as MR has it. but, as is pointed out by MR, marks the source from which the object is expected; cf. *Hēo hiere ſeores tū him wiluode*; *Hē wiluode ham tū Gode suare frāfre* (Bosw.-T.). — 15. *wilȝuge and habbȝuge*. *wille forto ben ȝwilȝed* etc.: it would seem most natural to strike out the stop, take *wille* to be the object of *habbȝuge* and consider the words as *wel* as *forto habben* due to some inadvertency; cf. *N* (60.10) *wiluen, 7 habe wille worte beon icwilȝed (ȝiurȝed C, icauȝet T*, which is an exact rendering of the quotation from St. Augustine. If the reading is to be kept, the sense seems to be: 'these two are one; willing (: 'desire', cf. *My willing is as ge wole* Chaucer, Cl. T. 314; OE. *willing* < *willian* 'desire': Bosw.-T.)

introduce a question, or (less commonly) a statement: 'lo, now, why' (NED.; cf. STRATM.-BR.; MR Wörterb., s.v.); cf. pp. 52.1, 54.5, 364.9, 368.15, etc.; *surquiderie* < OF. *sourcuiderie* etc. (GODEFROY, s.v.) 'presumption' is a word of pretty frequent occurrence; it is used in various forms in The Wars of Alexander, by Chaucer, Barbour etc. (cf. STRATM.-BR., s.v.) and Gower gives a long description of the vice, Conf. Am., I, 1883 ff. (EETS. extra ser. 81). The other MSS. read: *Me sire C*, *Me surquide sire B*, *Mesurquidesire T* (My), *surquide* being a variant of *surquiderie*, cf. GODEFROY, s.v. *Surquidee*, *sourcuidee*. Thus MR's alteration *Me surquidus sire* (*surquydous* P. Pl., B XI<sup>X</sup> 335; Gower, Conf. Am., I, 2257), can hardly be accepted. It should, however, be noted that the phrase occurs in the French version as well (My p. 66, note 2 and this makes the above explanation rather doubtful. At all events, *me*, whatever it is, could hardly be considered as the first element of *messire* (MR; in the instances from *N* which he adduces in support of this assumption, the word is certainly an adversative particle). — MR's translation of ll. 13 ff. seems rather fantastical; *þes þ̅* (13) cannot, as suggested by MR, be identical with OE. *þes þ̅* 'according to what, as'; *T He þat* (Pal. Soc. Publ.) makes it probable that it is a dem. pr.; *seide* I accordingly take to mean 'called' (cf. NED., s.v. *Say*, 2 e.). — 14. *was* is probably an error due to some confusion; the other MSS. read: *þes þurh an ehe weup B*, *þes þurh an eche weup C*, *þus þurh an eheweup T* (*Cestui par un iet del oil* Fr. (My).

and having: to wish to be desired as well as to have (sc. desired). — 18. *Knowe: gknowe: N* (60.11, 12) *Cuaciden* (3irai C): *beon wilneud* (cf. *do þilþe wiþ man* (13); *N* (60.8) *wilnen fulde to man*). — 21. *of* probably for *and*: cf. *N* (60.13). — 23. *fiſtþe þe fleſche aȝens þe ſoule*; . . . *And of þiſe* etc. (25): *N* (60.17 ff.) *uorred lecherie, þeo ſtinckinde* (K) *hore, wið þe lefdi of chaſtete* (*tafdies chaſtete T, lauredi chaſtete C My*). *þ* is *Godes ſpauſe* (not 'the lady, Chastity' (Mx), but 'a lady' (who has taken the vow) of chastity'). — 27, 29. *he* — *his* is obviously a misadaptation of the original *heo N* (19, 20), referring to *lecherie, þeo ſtinckinde hore* (cf. above).

26. 2. *And it is ſoþ weilaweȝ* etc.: *N* (60.23) *ȝ tis is ſoð, weilaweȝ, ful neih idon wið ham* etc.: *T* *And hit is ſoðes weilaweȝ neih idon, C ȝ hit is weilaweȝ nech ido* (My): 'and this in sooth, alas, is full nigh done' etc. (Mx 'too close'?). — 5, 6. One *þat* should be left out: or else the order *þat whan* (5) transposed. — 11 ff. The passage has a less specific application than in the original, and the logical connection has partly suffered. — 16. *comþ* may be a scribal error: *N* (62.13) *com*, which seems more satisfactory. — 28. *nec cogitare*: *N* *ut ne cogitare*: cf. Job. XXXI. 1<sup>1</sup>.

27. 3. *werestou* erroneously for *uwerestou*. — 4 ff. *whan goddes prophete . . . and myȝth nauȝth ſigne dedlich*: the passage is partly a repetition from ll. 2, 3 added by the reviser, and the sentence has been left unfinished. — 8 ff. Cf. Ecclus., XXXI. 15: *Nequius oculo quid creatum est? ideo ab omni facie sua lacrymabitur, cum viderit* etc. — 9. *Alle þe ter ſchal flowe þe teres*: in conformity with the reading of *N* (64.7) *Al þ* (K) *tear* (*arþ T*) *ſchal ulowen a teares* we might add *of*. However, NED. records some examples of *flowe* used transitively: 'to pour forth in a stream', cf. s.v. 8 d: *The ſtoure that floweth water* (Cranmer 1550), 'perhaps reminiscent of the trans. use by Wyclif and Mandeville, following a barbarism of the Vulgate' (s.v. 14): *A loond that flowith* [1388 *with*] *mylk and hong*. Wyclif, Exod. III. 8 (1382). *I ſall giſſe to ȝow land flowande mylke and hong*. Mandev.: *þe* should then perhaps be considered as a possessive dative. — 15 ff. a somewhat confused paraphrase of the original directions which specifically apply to monastic life: cf. *N* (64.15 ff.) — 17. *swich men* might perhaps be altered to *eche man*. — 18, 19. *Hiȝ* — *ȝou* a common irregularity<sup>2</sup>. — 24. *ȝe* possibly for *he N* (64.21).

<sup>1</sup> *N* (62.15) *aſe*: Mr incorrectly 'as if' (Rg p. 20); cf. NED., s.v. *As* 15. — 25. Mr punctuates correctly thus: *deale, hwat seið he, þenched me mid eien?*; cf. *T* *Hu deale, hwat seið he? þenches mon, Hu dele þenched me C* (My) 'I do not see what the preceding, *v.* in *N* is; possibly a faulty form for *hu*; cf. *CT*); the comma after *he seið* should be struck out: 'Mark! what does he say! — does a man think with eyes? God knows, he says full well' etc. — Mx's rendering of *hwat mone* etc. (64.3 ff.) can hardly be right; *T* evidently gives the correct reading *wummon ȝ sorhe*.

<sup>2</sup> In Mx's interpretation of the corresponding passage I may make the following corrections: p. 64 14 *sume cherve* not 'in some measure', but 'at

28. 13. *com þ þ kene: N 66.13 Kinned þr conc. B kinned þr kane. T Comes to zeupe. V com þ þ knour vient la chaur* Fr. (My: *kene* in our text can hardly be anything but a corruption of an original *cane*: *n* may have been miscopied as *e* and one down-stroke too many written to make a *n* or one too few to make *nn*; or else it may be a scribal error for *kene*, which would correspond to *T zeupe*<sup>1</sup>. — 20 ff. The passage has been greatly changed and in fact has been mainly added by the reviser, which makes the connection somewhat confused. — 28. Cf. Matr. VII. 15: *Attendite a falsis prophetis qui veniunt etc.*

29. 4 ff. have replaced original directions relating specifically to monastic life<sup>2</sup>. — 8. *re* a scribal error for *þe*. — 12. *nomun*: *no mun*. — 13 ff. In the original version the passage is put more explicitly thus: *N 68.16 ff. Mx It of chircho þurte we holdt ze none tale mid none munne: aub beret ienwitschipe þurto, uor þ K holi sacrament þ ze isend þer þurh. 7 ninnē oter leuoles ower wun-*

some time'; cf. pp. 90.8, 106.23, 128.13, etc. (MR). — 17. *asunien* (*asinen* T, *asonien* Cf; Mx, MR [note 'shan'; MR Wörterb. gives the sense correctly as 'excuse' (M *excusare*: cf. STRATM-BR., NED., s.v. Assoinen, Assoin e < OF. *essoigner*; GODEFROY, s.v. *Essoine* *essoune*, *essone* etc.). — *alles*: Mx 'needs': better 'at all'. — As is shown by the parallel versions (My, the punctuation in l. 19 should be changed thus: *god forð mid Godes dredē. To preoste on erest sigged confiteor etc.*; cf. P 27.20 *And zif hij schullen spoken to preest hij oten to saien her. Confiteor etc.* cf. BR p. 484; My p. 74). — 20. *þ he ouh* (ah BT My) *to siggen! hercued* his *wordes* means: 'what-ever he has to say — listen to his words, pay attention to his instructions' cf. SWEET, ME. Primer, p. 42. this is more clearly expressed in P 27.21 thus: *And þan hereþ wordes þat beþ nedeful to heren*. MR takes *þ* as a rel. pron. referring to the following *wordes*. RG p. 39: *þe* rel.; *þer* efter (prep.).

<sup>1</sup> My pp. 66, 74 supposes *coue* to be a misunderstanding from a French original, in my opinion without sufficient ground: cf. NED., s.v. Chough: *Shal here hym on hond the Coue* [v. r. *cou*, *kou*, *kouel*] is *wood*. Chaucer, Wife's ProL 232; *Hee monedula, a koue*. Gloss. in Wr. Wülcker<sup>702</sup> etc. If MR is right in his suggestion that, in *þe ludere coue deouel* 14, *coue* should be the adj. — this is not necessarily the case — and that the phrase is a play upon words, we may compare analogous instances, p. 62.18: *mid gode riht muoen eidurles beon ihoten ihaten C, icleped T eiddurles*: 'with good right may eye-holes be called ail-holes', and p. 142.8: *for þi is ancre icleoped ancre*: 'therefore is an anchoress called an anchor'. — N 66.15 *uorm*: the MS-writing *uorm* occurs, e.g. pp. 64.21, 120.8 K. — 16. *schuldin* is apparently to be corrected to *schulle* if, as is probable, *þ*, the subject, refers to *þ god*; cf. P 28.16 *alle her goode werkes. þat schulden . . . beren hem vp to heuene ward*. 'The plur. . . is due to the preceding plurals *eiren* and *briddes*'. SWEET, Primer, p. 42.21. — 19. *strusti* looks like a scribal error for *trusti*; cf. however pp. 266.3, 380.19; *T þ ze an trust ou*. — 20. *of hit for of lut K, My, o lut B*; cf. l. 28 MS: *hit K*; after *red* no comma; after *salne* possibly a colon (C red, 7 *bidden him þ*. — 22. *uor þi þ him areoure ou*: MR supplies *of* before *ou*.

<sup>2</sup> N 68.9 *stude*: Mx, MR *stunde* from T; however, the reading of N is supported by B My and there is hardly any reason for an alteration, the sense being: 'unless the third person or a suitable place (sc. *iden ilke huse, oder þer he muce isen toward ou*) should be wanting.' — As is pointed out by MR, Mx's translation of *nout K for þi 7* is a mistake for 'nevertheless'; likewise *trouwe* 'truth' for 'true one'.



men to *þe huses þarle* . *þeo oðre men ⁊ wummen to þe parlurs þarle*,  
*speken buten* (K) *uor neode* : *ne ouwe 3e buten et þeos two þarles*.  
 The punctuation in these lines and the translation given by Mx are,  
 however, not correct: cf. the other MSS. (My): *þ 3e seot þer þurh* . ⁊  
*nomed oðerhchile to ouer wummen þe huses þarl* . *to oþre, þe parlar*.  
*Spoken ne ahe 3e B*: *þ 3e seon þer þurh ⁊ nimen oðer hwele* . *To*  
*ouwe seruanz þe huse windohe* . *To oþre, þe parlurs* . *Speke ne ahe*  
*3e T*: *þe 3e nomed þer þurh to ouer wummen þe hus þarl, þe par-*  
*lures to þe oþre C*. My (p. 155, note 4) considers that *T* gives  
 'what is doubtless the correct punctuation: ⁊ *nimen oþer while* refers  
 of course to the sacrament. This is supported also by the French'.  
 It is also corroborated by the reading of *C* and in part by *P*  
 ll. 14 f. The sense of the last lines is changed to what would have  
 been expected by K's addition of *buten*: 'ye ought not to speak,  
 unless in case of necessity, but at these two windows': cf. MR; Rg p.  
 39. — 18. There seems to be an omission before *rusperre*: cf. *N* (68.23)  
*heo schal habben leane to openen hire þurh enes oðer twies*, ⁊ *maken*  
*signes* (K) etc.; *mukeþ* (19) might therefore be altered to *make*. —  
 20. *in Onclieh mannes hous* etc.: *N* (70.3) *Ancre ⁊ huses lefdi* (*husebonde*  
*oder husewif T*) *ouh muhe to beon bitweonen* . *eueriche* (K) *uridele of ðe*  
*3er* (K) *holded silence*. — 23, 24. The stop after *dayes* is meant for a  
 colon; after *Lenten* it has no significance. — 25. *And on Ester Euen* :  
*N* (70.8) *wort non of Ester euen*. Possibly *and* may be taken as a pre-  
 position on the analogy of its use in phrases such as *and ende*, *and*  
*last*, *and þat hit wes dai liht*. STRATM.-BR., s.v. The stop before it  
 should be struck out and put after *Euen*. — 26. *loude woorde* I  
 take to be a corruption of the original *lut wordes* *N* (70.9); simi-  
 larly l. 28. — 27. *freude* should no doubt be changed to *fremde*;  
 cf. *N* (70.9) *3if eni god mon is feorrene ikumen*. It may be noted  
 that a northern form *frenned* (16th cent.) is recorded in NED., s.v.  
*Fremd*. — 28. *And þonkeþ hym mychel* looks somewhat suspicious;  
 there is nothing corresponding in *N*: *þonkeþ* may have replaced an  
 original *þinkeþ* (*me þinkeþ a mychel foole*) and the phrase may have  
 been changed accordingly. — 29. *grindeþ graucl*: *N* (70.12) *Muche fol*  
*he were þe muhte* . . . *grinden gret oðer hwele*, *3if he grunde þ* (K) *gret*  
 ⁊ *lefde þene hwele*. MR takes *gret* to mean 'sand, gravel'; Mx hesi-  
 tates between 'grit' and 'chaff'. NED. quotes the passage under  
*Grit* sb.<sup>1</sup> 'sand, gravel' with the remark that *gret* is 'used for  
*Grit* sb.<sup>2</sup> ('bran, chaff')'; cf. BR p. 485. I do not see why these  
 words should not be identical. NED. under the latter word records  
 a form *gretta* pl. 'furfures' (1100); moreover it is pointed out that  
 the words 'grit' < OE. *gréot* 'sand' etc. and 'grit' < OE. *grytt* 'bran,  
 chaff' seem to have mutually influenced each other in form. Accord-  
 ingly, I take *gret* in this instance actually to mean 'chaff' (*M paleas*)  
 and conclude that the reviser has mistaken the word for 'gravel'. —  
 35 — p. 31.22 an interpolation by the reviser (only p. 30.25, 26, repeated  
 p. 31.23. have anything corresponding in *N*).



30. 7, 8. The construction is confused, direct and indirect speech apparently being blended: the passage, Luke, X. 41 ff., in Wyclif's translation runs as follows: *Martha, Martha, thou art busy, and art troublid auentis ful mange thingis; forsoth o thing is necessary. Marie hath chose the beste part, which schal not be take a wey fro hir.* As it stands, the simplest way of emending would be to leave out *pat*. The passage is given correctly p. 111.8. — *pat* (7) a scribal error for *part*. — 8 ff. Note the confusion in the use of pronouns: *who so* — *hym* (8) — *her* — *hym* (11) — *hem* — *hij* (13).

31. 2 ff. *her, hij* an instance of the frequent confusion of numbers. — 14. *taken*: *-en* may be due to the influence of the following word; however, cf. pp. 97.28, 197.25. — 20. *att hem bigan þe feiþ*. And *att hem it schal ende*; the phrase seems rather out of the context as it stands; the reference may be to Hebrews, XII. 2: *aspicientes in Auctorem fidei, & consummatorem Iesum* (in Wyclif's translation: *biholdinge into the maker of feith and ender, Ihesu*). If we exchange *hem* for *hym*, it connects pretty logically with *god* in the preceding line. — 22. *done*: *duden* would have been expected; possibly influenced by the preceding *done*. — 23. Cf. 1 Timothy, II. 12: *Docere autem mulieri non permitto*. — 24 ff. *þer ne schulle noþing swere but nay. & 3e. sikerlich: suie* should possibly be supplied before *nay*. The next two lines are inserted by the reviser and the rest of the passage has been shortened and altered: cf. N (70.24 ff.)<sup>1</sup>. — 31. N (72.8) reads: *Ad summam [volo] nos esse rutiloquos, tuncque pinciloquos*. Cf. My p. 74: Mr Intr. p. 7.

32. 1. *many putten her woordes forþ att runnyȝth* strikingly altered from *Auh moni punt (pundes T) hire word worte leten mo et* N (72.10) with a metaphor of the damming up of a mill-stream to which the author reverts further on. — 4. *silencium* for *silencii*. — 5. *gode*: this is evidently not the appropriate word and I do not feel sure that my rendering of the MS. is correct. If it is, the word erased may actually have been *gode*, which the corrector

<sup>1</sup> The corresponding passage in N (70.20) runs thus: ... *ne swerien, bute ȝif 3e siggen witterliche, oder sikerliche, oder o summe sweuche wise*. Ms's rendering is, I take it, quite beside the mark: *witterliche* and *sikerliche* should be put within inverted commas just as *3e. sikerlich* in P: 'except ye say (unless it be) 'certainly' or 'surely' etc.' — As regards the interpretation of N 70.25, neither Ms's supposition nor that of Mr seems to be altogether satisfactory. Mr's connection of the clauses: *ne ne etwited him ... bute ȝif he beo þe* (K, My) *ouer kudre* is doubtless correct; but his suggestion to exchange *ouer* for *over*, *owr* 'yonr' is certainly not admissible; *kudre* I take to be a comp. in absolute use, expressing a high degree of the quality (so, apparently, Ms); *ouer* is added with intensifying force; cf. OE. *ofer-œald* 'excessively cold', *ofer-leof* 'carissimus' etc.; *ruel* (K) *ouer ruel*, *ouer ruel* N 52.3, 86.4 (there is an analogous instance near this passage in P, p. 30.2: *bot ȝif sche be þe ouer holȝer*). I translate thus: 'unless he be particularly well known to, familiar with, her, of her nearest acquaintances'. — 72.3. *reame* is an erroneous reading for *reauie* (K); BC *reauie* (My). — 13. *alls*: Ms 'all' (pron. ?); 'once' would be more to the point.

\* Ms's correction on p. 480 noticed afterwards.

had fresh in mind and which accordingly dropped from his pen instead of the right word that he was going to insert. The question is what this would have been. By way of emendation I suggest *wode*(?). — 6. For *monȝth* read *monȝth*, the first stroke of the apparent *m* being probably merely an accidental curl. — 8. *þouȝhtes* an error for *silence* caused by the following *þouȝhtes*. — *will* obviously a corruption for *wel*; *N* (72.17) *Long silence 7 wel icoust* etc. — 11. *werldelich* should perhaps be supplied before *þing*. — 12. *hiȝ* inconsistently referring to *þouȝth* owing to a contraction of the original where the plural subject has reference to *wordes* and *þouhtes*<sup>1</sup>. — 18. *palet* for *patens*; cf. Prov., XXV, 28. — 19–21 an addition; *he* (21) illogically for the plural. — 22. *oralis* a corruption for *jaculis* *T*. MR quotes the passage, taken from St. Gregory, in full. — 25. *alle ȝate*; *N* 74.7 *þurh þe tutel* etc. strangely rendered by *MX* as 'portal'; as pointed out by MR, in this instance as elsewhere, e. g. pp. 80.15, 212.25, it means 'snout'.

33. 3. *Quicunque cult* is to be added after *innuam* (*N* 74.10). In his English translation the reviser seems to have confused those praising and the one praised (1); or else, which is more probable, he has simply rendered the latter part of the passage after his original, having altered the former<sup>2</sup>. — 5. *monȝþe*; *N* (74.11) *anh hore wannunge monȝt na ȝet. Hore mut mudeled ever.* 11 ff. The original metaphor has been garbled in the revision and thus lacks graphic intensity and also partly logical context: *for alle hiȝ ben in þe heued* (13). 13. *of þe tange is mychel doute*; *N* (74.21) *þer is mest nead hold heom þe tange is o rune*, where *hold*, as MR rightly remarks, is a noun meaning 'retention, restraint'; cf. *NED.*, s.v. 5.

<sup>1</sup> In the original passage I take 7 (72.20) to be stressed: 'also', — *al* is evidently an adverb: 'exactly in this manner'. — *hien* (22): *MX* 'mount up'; MR 'hasten' < OE. *hiȝian*. It may be strongly doubted whether the latter interpretation is justified. There are several instances of *hien* etc. < OE. *hēan* on record cf. *NED.*, s.v. High v.; STRATH-B., s.v. Hēzen) and *MX*'s interpretation is corroborated by the readings of the other MSS.: *B* *hehin*, *C* *hechen*, *T* *hehen* *MY*: on the other hand, *MX* is probably wrong in ascribing the same meaning to *hiȝe* *N* 30.20. — For *to weoten*, 'flit' can hardly be considered as the appropriate translation; the illustration refers to flowing water and the original sense is 'float away, float in different directions', cf. *NED.*, s.v. To-fleet; Bosw.-T., s.v. Tō-flēotan; similarly p. 74.29: *to fleted þe heorte*.

<sup>2</sup> *N* (74.8) *on holi mon seide þeo me (K) preiseide ane breðren* ('as in *B*; *ane breðre* *CT* *MY* þ he hefele iherd þ weren of miche speche. *MX* inserts of þe before *breðren*, which is accepted by MR; this, however, is certainly wrong: it is incompatible with the context as well as with a consensus of MS-readings. I take *ane* to be plural, in a sense analogous to that found in phrases like *wid wind of ane wlonke wordes* Leg. Kath. 843; *St. Pavele biluked in ane lut wordes* Hali Meid., p. 37; *Crist... haffde off Iuderwishe folke Himn chosean ane fæwe* Orm 19761; cf. MR *Wörterb.*, s.v. An; *bole ane seuw wifmen* Laȝam. MS. Cott. Otho (ed. MADDEN) 11752. — 11. *heo bod*: MR reads *heo bod* 'they are' as there is no suggestion that the brethren were only two in number.

(Mx incorrectly: 'there is most need to hold'). — 22 ff. *her* — *her* — *it* — *it* inconsistently referring to *soule*. — 25 ff. *tanto est ab eo longinquum* etc.; N (76.2) *tanto longius est Deo, quanto mundo proximum* etc.; *inimico* (26) for *inimico*; *tantum que*, read *tantoque*; *quantum* (27) for *quanto*. — 28. *Dialogue*: there seems to be no such form recorded; we should probably read *Dialogue*. — 30. *us fer it is*: it erroneously refers to *monkes*: probably kept from the original, the reviser not being aware of his having changed *are mud*<sup>1</sup>. — *casten hym away* is not improbably due to a misunderstanding of the original; N 76.7 *he fursed (firnes T) him awei urommard are stefne* where *fursed* (*forsian*, *forsien*, *fursen* etc. 'to remove, put at a distance'; refl. 'to withdraw, go away'), a verb probably no longer used at the time of the revision (NED. latest example 1225), may have been misinterpreted as a form of *fors*, *furse* 'force' which has been subsequently replaced by *casten away* 'put from one, part with forcibly': *Thi modir, which castide a wei* (Vulg. proiecit) *hir husboond and hir sones*. Wycl. Ezek., XVI. 45; cf. NED., s.v. Cast 72 b. The subject has been changed accordingly.

34. 6—12 not in the original versions. — 13. *and þo were woordes*: *hir* should no doubt be supplied before *woordes*; N (76.19) reads: *uth for þe seldspeche hire wordes weren heuic* etc. where *for* means 'on account of', not 'in compensation for' (Mx). — 15. The Latin quotation from St. Bernard (cf. foot-note *her-nardus*) corresponds, although in a somewhat mutilated form, with TM but is absent from the other MSS. — 25. The quotation — in substance but not verbally from Luke, I. 41 — is not in the earlier versions. — 33. *seld*: N (78.8) *seldene*; Mx in his glossary assumes the latter part of the word to be cognate with OE. *cennan*: as pointed out by Mx and SWEET. Primer, p. 4. *c* has the force of *s*, the word corresponding to OE. *seld-sine*, *-sijnde*; cf. NED., s.v. Seldseen; Bosw.-T., Seld-sine.

35. 6. *gete my pes* may be equivalent to mod. 'to hold, keep one's peace': or else *pes* stands for *pas* 'course, way'. The passage is changed and somewhat confused; cf. N. (78.12 ff.) *Je chulle witen mine weies mid mine tunge icarde*. *Wite ich wel mine tunge, ich mei wel holden þene wei touward* (K) *heouene*. — 8. *Custus*, read *Cultus*. — 9. *sileþ* a scribal error for *tiltþ* due to the influence of the preceding *sil* in *silence*; N (78.15) *Silence tiled hire* (sc. *rihtwisnesse*): 7 *hen tiled* etc. — 10. Cf. Wisdom, I. 15: *lustritia enim perpetua est, & immortalis*. — 17. *spyes*: Mx, K give the corresponding word in N (78.28) as *spetted*, *spetrit* rt ('spits out' Mx) corrected by Mv to

<sup>1</sup> N 76.5 MS.: *ase ueor he is God*; Mx inserts *urom*, which is accepted by Mx; there is, however, in my opinion no reason for this insertion; cf. OE. *Dá gyt dá he wæs feor his fæder, he hyne geseah* 'when he was yet far from his father, he saw him'; *Nóht feor urum mynstre* 'non longe a monasterio nostro' Bosw.-T., s.v. Feor, (cf. p. 82.22: *3if heo owen to beon ueor urom alle worldliche men*; p. 88.22: *urom al wuel spræc... holded feor our earen*; p. 216.24: *3e beod ful ueor urom ham*).

*sweeted* vt; *B* *sweeted* ut, *C* *sweled*, *T* *sweetes*. — 27. *Mon habetis* for *Non habetis*. The quotation is from St. Jerome, and the letters given in the foot-note are evidently a remnant of *Hieronius*

mus

36. 1. *Speke we now of guet speche*: the passage has been abridged and thus the argument of the original is spoilt; cf. *N* (80.21 ff.)<sup>1</sup> *Nu we schullen sumhwat speken of ouwer herringe, azijn uel speche* etc., this being the section devoted to the faculty of hearing; *heryng* of should perhaps be supplied before *guet*. — *guet*: *N* 82.1) *ful*; cf. *foule* (10). — 3. *to goddes worschipp* — *ydcl woorde* (7) not in *N* (the quotation occurs again p. 67.3). — 10. *werk* an error for *wers*; cf. 1. 2. — 12. *Swich . speches* etc. an alteration from the original *þese beoð alle ischræpe ut of ancre rihte . þe swich rihte . þ swich C*) *fulde spetēd ut in eni ancre care B* (similarly *T*) (*My*); then 1. 14 — *wyttes þerfro* (16) has been added. — 16 ff. The original argument has been broken up and the fragments somewhat awkwardly joined together; *N* (82.11 ff.) enumerates the following branches of venomous speech: *eresie* (. . . *ne risteð nou in Eng- leland* (*K*)) ⁊ *þwertour* (*K*) *leasunge*, *ʒachtunge*, ⁊ *ʒikelunge*, ⁊ *eggunge to don eni uel*, all of which are dwelt on at some length in a passage omitted in our version; cf. *N* 82.13<sup>2</sup> — 84.1. It is difficult to see with which word *foul* (16) should be taken. *þwertour* seems to be treated as a noun; there is, however, no such use of the word recorded in *NED.* or, to my knowledge, anywhere else and the following *d* should no doubt be struck out. As quoted above, *N* reads *þwertour leasunge*, which *MN* renders as 'direct falsehood' (Gloss. *þwertour*: . . . 'contumacious'); *MR* 'perverse' . . . 'In der über- tragenen Bedeutung mag *oberzwerch*, *querüber*, das *Verkehrte* oder das *Durchgängige* und *Völlige* bezeichnen': *NED.*, s.v. Thwart-over *C. b.* gives, among other senses, 'perverse'; *EDD.*, s.v. . . . *morose*, ill-tempered . . . — 26 ff. The Latin quotation, the first part of which is found in *TJ* but is absent from the other MSS., has apparently originally been a marginal note partly introduced in extenuation of the bold metaphor in the text (in our version it has been somewhat misplaced). For *mortalitas* read *moraltas*; for *dicens*, *decens*. *T Revelatur in Esdra* (cf. Nehemiah, III. 14: *Et portam sterquiliniȝ edificauit Melchias filius Rechab*); *Nomen* (28) sc: interpretatur; *MS. nā* (29) should be expanded *natura*; *ad faciens* (30) for *et facies* (cf. Prov., XXV. 23: *Ventus aquilo dissipat pluuias. & facies tristis linguam detra- hentem*). — 31. *mysters Men*: *N* (84.11) *menestrous*, erroneously rendered by *MN* as 'jugglers'; *MR* correctly: 'Beante, Bedienstete':

<sup>1</sup> *N* (80.11) *alle wo ⁊ weane*: *MN* in his glossarial index erroneously connects *weane* with OE. *wana* 'defectus'; *MR* hesitates between OE. *weān* and ON. *vein*, *veinan* 'ploratus, planctus'; in Bosw.-T. this passage is given s.v. *wēd* to which it evidently belongs.

<sup>2</sup> *N* (82.15) *God sulʒ seið þ he is soð* is contrasted with *þe deouel, hit seið*, is *leas* (tr: *mendar*); *soð* and *leas* are adjectives.

cf. NED., s.v. *Minstrel* 1.: 'a servant having a special function' (this is the only example). — 33. The original passage has been abridged and thus the context becomes confused, *he* lacking logical connection; cf. *N* (84.14) *þes fikelares mester is to wrien, ⁊ to helien þet gong þurl; ⁊ tet he deit as ofte asc etc.* — *lesynge* should perhaps be changed to *losengerie*; *N* has *fikelunge*.

37. 1. The description of the office of the backbiter in the original has been left out; then *hij* mechanically renders the original *he* referring to *þe fikelare* and *þe bacbitare* just dealt with. — 2. *Her by men may knowen etc.*: cf. *N* (84.24)<sup>1</sup> *þet 3c þe bet ienowen ham . . . to her (K) (low her B, to here C, to her T My) hore molder*. It would seem most appropriate to put a dash after *hem* and consider the lines as a reference to the Latin quotation immediately below: the latter is no doubt a note in the margin of some earlier version, which should properly have been introduced after *godspel* (3). It occurs in *T* in the same place as here, and in *M*, but is wanting in the other MSS. — 3. *pulmillos*, read *puluillos* (cf. Ezech., XIII. 18: *Hæc dicit Dominus Deus: Væ quæ consuunt puluillos sub omni cubito manus etc.*) — 9, 10. *prayse, make* — *heueþ* one of the reviser's numerous inconsistencies: not being aware of his having changed the original *Ukelares* to *Losengerie* he took over from his original the finite form of the last verb. — 12. The context would be improved by making *þeiȝ* and *And* (13) change places. — 17. *lete god qworþe* no doubt a misconception of the original phrase *Let iuride gode mon* *N* (86.10): 'let it be, don't trouble about it, my good man'. — 20. *man*: *N* (86.13) *knihle*. — 24. A colon should probably be put after *þing*: 'And thus it is in everything: (sc. namely) that one' etc. — 26. The Latin quotation in *TM* only; similarly l. 31 ff. — 27. *hilen þe styng*: cf. *N* (86.17) *wried hore fulde*. — 29. *amenden*: *hij wolden* must be understood from the preceding impersonal construction. — 31 ff. After *Clemens* a colon: for *homicidiorum* read *homicidarum*; after *voluit* (32) a colon; for *videt* (34), *invidet*.

38. 4 ff. *hij* inconsistently referring to *þe latter*. — 7. After *attyȝ* a full stop: *He seiþ* within commas. — 12. For the first *we* we might perhaps read *And*. — 16. A passage of considerable length (*N* 88.16—90.10)<sup>2</sup> relating to specific monastic and personal matters

<sup>1</sup> *N* (84.23) *þeos* not pl.; *Lr* p. 44. — 25. *molder*: *Mx* wrongly 'marks'; *Mr* 'moulds, shapes'; cf. NED., s.v. *Mould* sb.<sup>2</sup> 9: '... esp. of persons, native constitution or character'.

<sup>2</sup> In *Mx*'s translation of *N* p. 86 the following inaccuracies may be noted (cf. *MR*): *inouh rede* (3) could hardly be rendered by 'without scruple' as it originally means 'quickly, promptly enough', here used, it seems, rather expetively. — 13. *robbed* 'robs'. — 18. *stinken*, *stunken* as on p. 88.18 'smell, smelled.' — 88.1. *somed* 'together' (*Mr*). — 6. *alles* 'once'; cf. p. 72.13.

<sup>3</sup> On this passage I may make the following remarks: *þeau* (88.20) 'virtue'; as pointed out by *Mr*, *Mx*'s interpretation of the passage cannot be accepted; *Mr* considers *þet is a muche þeau* as parenthetical and connects *ȝ nout* to *þeo* with *unwecon hit* 19; in my opinion a full stop should be

has been left out by the reviser, who immediately connects with what in the original forms a new section (*M De visu et loquela et audita in communi*; cf. *N* (90.10) *Cume we nu eft aȝan 7 spoken of alle* (sc. *sihte, speche, herrunge*) *imene*. The original *pis beoð þes deofles neddren þ Salomon speked of N* (88.16), a reference to Eccl. X. 11. has rather freely been expanded into the connecting passage, ll. 16—19. — 17 ff. *hem — her — ȝon* another instance of the frequent mingling of persons. — 28. *ȝelo* for *ȝeti*.

39. 2. *loue nebb*: this compound does not seem to be recorded elsewhere: it occurs again p. 40.19 where *N* (98.21) reads: *leoue nebb*. — 4. *þeiz hij ben mychel out of þe werlde. wiþ bert* changed from the original (*Ne þunche hire þeonne neuer wonder*) *ȝif heo nis mychel one, þauh he hire schunre N* (90.26). — 7. *þouȝtles*; cf. *N* (92.5) *euer so þe wittes beoð more ispreinde utwardes . se etc.*; in the original the various senses are treated generally. The reviser's transition from *þouȝtles* to the faculty of sight (11) and hearing (14) is abrupt and illogical: the passage has been abridged and the argument altered and generalized throughout, which makes the connection rather lax and partly confused. — 14. The reviser has left out a lengthy passage of a typically mystic character (*N* 92.15—96.5; cf. *Rg* p. 29.)<sup>1</sup> in which the recluses are exhorted to be outwardly blind so as to have inward light from God to see and love him; to know the nothingness of the world and its comforts and to be aware of the wiles of the devil: to think of their unamended sins and the pain of hell; to seek comfort in the contemplation of the joys of heaven, of which those shall have taste and knowledge who keep themselves from worldly hearing, earthly speech, and fleshly sights. And as the future meed of everyone shall correspond to his toil and trouble in this world, anchoresses, as a reward for shutting themselves up and blindfolding themselves here, shall have more than others, in the blessedness of heaven, swiftness and clearness of sight to see the hidden mysteries of God. Then the author proceeds to give the sisters advice how to behave if a man requests to see them or if

put before *uncreon* and the passage translated thus: 'to uncover (disclose) it (sc. the filth) to themselves, those whom it concerns, and hide it from others, that is a great virtue (merit), and not (disclose it) to those who' etc.; cf. *Rg* p. 31. — *þet leste* (90.6): as *MR* remarks, *MX* in his glossary erroneously connects *leste* with OE. *lēstan* and gives the sense as 'serves, is serviceable'; however, there does not seem to be any difference between the interpretation of the passage which he gives in the text: 'all that has now been said' and that given by *MR*: 'the last, das zuletzt Gesagte'; I have some doubts whether this assumption is right. — 10. *Cume we nu eft aȝan* 'we may now go back again'.

<sup>1</sup> *N* (94.9) *þet* refers to *smech* and *cnouunge*; it may be taken as a stressed dem. pron. and a semi-colon put before it. — 10. *schulen* 'shall'. — 11. 7 *after þe sihte þ is nu deosc her*: *MX* 'after the sight that now is'? — 23. *MS.* reads *bituned* (*K*); *B* *bisperret*, *T* *bisperred*, *C* *þ bi sparred* (*MY*). — 24. The second *beon* seems to be nothing but a scribal error; *B* *lihtre ba*, *C* *lichtre ba*, *T* *lihtere bade* (*MY*).



*enī mon nulled into luter speche*; these original specific instructions the reviser has turned into general warnings in the passage ll. 14 ff. — 17. The Scriptural quotation in *TM* only. — 20. *Narrant* for *narracunt* (cf. Ps. CXVIII. 85). — 24. *auȝt* would better be changed to *mizt*; cf. *N* 96.18 *muhle*. — 26. *he* referring indefinitely to a man, the original argument evidently being before the reviser's mind. — 27. *leuen ich mot*; the line has been carelessly rendered or misunderstood; cf. *N* 96.20 *adh þadh* (K) *ich heude isworen hit, lueien ich mot te*; *B* *ah þah ich hefde isworen hit lueien ich mot te*. *Hwa is wurse þen me?* similarly *T*; *C* somewhat differently *My*. Accordingly, *leuen* should be corrected to *loun* and a full stop inserted after *mot*. As the passage stands, it might make some sense if *he* were changed to *Al* and a full stop put after *dge*. — 30. *his þouȝth*; *hir* seems to give better meaning<sup>1</sup>.

40. 2—11 inserted by the reviser, who has left out part of the original matter. — 3. *casteþ cuchesoun* may be analogous to phrases such as *to cast counsel*, *to cast one's advice*; cf. *NED.*, s.v.

<sup>1</sup> *N* 96.24 *euer is þe cie to þe wude leie* etc.; *B* *euer is þe che to þe wude lehe*, *eauer is þe heorte*, *C* *eauer is þe echze to þe wodeleze* etc. (cf. *Mx* footnote i, *T* *eauer is tat che to þe wude lehe*, *Eauer is te heorte* (*My*); *Mx* translates the reading of *N*: 'the eye is ever towards the sheltering wood' Gloss: *leie* 'sheltered, low, marshy'; A.S. *lac*, *luh*; Sc. *lee*, *lew*, *loun*; *Mx*: 'The eye is ever towards the marshy wood', on which *Br* (p. 492) rightly remarks: 'if one turns his eye to the marshy wood, he would naturally expect to see a Grendel or at least a wild animal issue forth; so that the clause *þerinne is þet ich lueie* would seem out of place'. *Br* gives the sense as: 'Ever is the eye to the mad flame'; but it seems difficult to realize that the connection between the ideas expressed in the two clauses would be any the better in that case, and *My* (p. 72) is certainly justified in regarding this explanation of the expression as 'quite an impossible one'. No doubt *Mx* is right in his supposition that the words are taken from some popular ballad — the addition in *C* is doubtless merely a piece of doggerel (cf. *My* p. 156, footnote); also his suggestion as to the relationship of *leie* is in my opinion correct: 'es ist wohl dasselbe Wort, welches vom rohen, unbebauten Lande gebraucht wird'. The form occurs again p. 328.9: *þe ueondes leie uenne* *þe deoules lei mure T\** and the original meaning in both cases is not improbably the same, viz. 'lying', OE. *\*lēze* from the root of *liegan*; 'the formal equivalent (: — OTeut. *\*lūgio-* is found with different meaning in OHG. *aba-lūpi* weary, exhausted, MHG. *lāge*, early and dial. mod. G. *lūg* low, flat etc. — I may add Sw. dial. *låg* — ON. *gras-lægr* lying in the grass'. *NED.*, s.v. *Lea*, *ley*, *lay*; cf. *LINQVIST*, *Arkiv för nord. fil.*, n. f. XXI, p. 273 f. Thus, to both instances should be assigned an original sense of 'lying', in the former case shading off into the notion 'steadily directed towards', in the latter into that of 'being stagnant, putrid'. STRATM.-BR., however, takes *wude leie* as a compound; this may be right (cf. *C* *wodeleze*), but then the latter component should doubtless be connected with OE. *hleōw* 'shelter,' not with *leah* 'lea' (this is certainly the case in the instance given from K. Horn: ... *þou me telle ȝef þou horn euer seȝe nder wode leze* (Hartl., *wode leye* Laud, *wude liȝe* Camb. U.; MORRIS, Specimens, Gloss. 'to lie!'; cf. OE. *on holtes hleō*; OS. *waldes hleo*); the sense would then be that given by *Mx*.

\* My attention has been called to an interesting analogy in the OSw. local name *Lorghafen* (Sw. Dipl.)



Cast VII. However, it would doubtless improve the sense to read *essoin* 'excuse' instead of *enchesoun*; cf. NED., s.v. *Essoin*, *essoign*: *to cast, make, challenge essoin*. The numerous forms of the two words (*assoine*, *essoin*, *essoigne*; *achesoun*, *anchetisun*, *enchesoun* etc.) might easily have been confused by a careless scribe. — 21. *þouȝth*: cf. *N* (98.25) *hwite*, *BCTG white* (*My*) (*vox enim tua dulcis, & facies tua decorat*). — 26. *þat schulden ben his lemmans*: ? *seched þauk utward gelunge* (*getsunge [werldli glokering]*) (?) ? *froure*, *mid eie oter mid tunge* *N* (100.8). — 27. *pulchra*: cf. *Cant.*, I. 7: *pulcherrima*.

41. 1 ff. The reviser has dealt rather freely with his original, mutilating and altering it and thus confusing and spoiling the sense. The argument is as follows: To an anchoress, who unmindful of her duty and dignity as the bride of Christ, seeks outward delights and comforts with eye or with tongue, the Lord speaks in the words of the Canticles bidding her go out of his high dignity, of his great honour and follow the herds of goats, the lusts of the flesh. — The lines *þou þat art* (2) — *litel be scene* (5) are, rather confusedly, introduced, apparently from a passage originally altogether different (cf. *N* 102.16; *here* (3) perhaps for *faire*); then some words have been left out: thus the context has been spoilt. *And ȝif þou art* etc. (5) standing without connection; cf. *N* (100.18)<sup>1</sup> *ȝif þu most nout hwat spase þu ert: þet þu ert* (*K*) *cwene of beuene*, *ȝif þu ert me treowe* etc. — 9. *þat ben suete to god* — *to god* (12) here inserted by the reviser and partly repeated below l. 16. — 11. *synkande* a scribal slip for *stynkande*. — 12 ff. These lines, as they stand, are quite out of keeping with the drift of the original passage: the anchoress who follows the herds of goats — the lusts of the flesh — should feed her kids: feed her eyes with looking about (out), her tongue with prating etc. In the original reading *ut totunge* *BC*, *ut totinge* *TG* (*My*), *ut* has erroneously been connected with the preceding preposition and the rest changed. — 15. A verb (*kepe*) has apparently to be supplied. — 19. *any swich fondynge* for *any swich tokenynge*: *N* (102.2) *Hwæðer eni totilde ancre nondede euer þis; fondynge* may here have the sense of 'experiences' (? cf. NED., s.v. *Fand* 1: *Fand* sb. a.); but I do not see what meaning should properly be ascribed to *tokenynge*: I suspect a corruption (possibly for *tokynge*?; or else, although without much probability, we may change *for* into *or* and take *tokenynge* to mean something like 'symptoms': cf. Bosw.-T., s.v. *Täcning*. — 21. After *clothes*<sup>2</sup> a mark of interrogation; similarly after *more* (25), *whether*

<sup>1</sup> *N* (100.17): as is pointed out by Mr, the punctuation should be changed thus: *Nimed nu gode ȝeme! 'ȝif þu . . . etc.; similarly ll. 25, 26: Nu kuned þer after: 'ant leswe þine tiechenes'! þeos tiechenes beoð þine uif wittes* etc. (*K*); so also *Rg* p. 116. — It may also be noted that *bit* (2) is the present t. (*Mr*).

<sup>2</sup> *N* (102.4) *claurede*: *Mx* 'clutched'; *Mr*, *STRATM. BR.* 'clambered, climbed'; NED., s.v. *Claver* v., hesitates between 'climb' and 'clutch, claw'; to judge from the following *cawhte* (*lahte* *BT*, *lachte* *C*) and from the parallel

here introducing direct questions. — 24, 25. *it* inconsistently referring to *soules*. — 29. *ȝeett of helle*; *N* (102.20) *geat a wold* which metaphor is explained in a passage omitted in our version.

42. 1. *of* possibly for *so*. 3. *For Salamon seiþ* etc.: the connection is disturbed by the omission of a passage in the original (*N* p. 102.29 — 104.11<sup>1</sup>: God's spouse should not feed the goat-kids without; she should wisely keep her hearing, sight, speech and shut their gates — mouth, eyes, and ears, which are the wardens of the heart; in doing so she follows Solomon's exhortation: *Omni custodia serua cor tuum*; but if the wardens go out, etc. The ascription of l. 4 to Solomon is, so far as I know, due to confusion and a misunderstanding of the original text. — 6. *Now ȝe han herde of spellȝing*; *N* (104.12) *þis beoð nu þe þreo wittes þ ich habbe* (*K*) *ispeken of*, viz. sight, speech, and hearing. — 8, 9. *sago for satago*; *absint* for *absunt*; *relinquo* for *requiro*; *MR* gives the passage from St. Augustine in full. — *Of smel . . . ne fynde j . bot litel*; to *fynde* may be assigned the sense given in *NED.*, s.v. *Find* v. 7 b, c: 'to suffer from, feel unpleasantly cold, etc.'; also, to *find of*; to perceive (a smell, taste) [*Sc.*]; cf. *EDD.*, s.v. *Find* 4. (*I find of this weak ankle in frosty weather*). However, *N* (104.18) reads *Of smettes . . . ne uond ich nouȝt mucheles*; *uond* (*of*) 'to enquire about, to care for' (*NED.*, s.v. *Fand* v. 4) appropriately rendering *satago* in the original Latin passage. I think it not unlikely that the pres. *uond* has been mistaken for pa. tense of *finden*, which it seemed appropriate to change to the present. — 10. After *litel* a semi-colon; after *neiȝ* a dash, after *hallow* a comma. — 11. *me ne recche*; *N* (104.20)<sup>2</sup> *frecheȝ* which seems to be the form required; however, *BT* (*My*) are in accordance with *P*. The verb, then, may perhaps be regarded as a personal reflexive; cf. *NED.*, s.v. *Reck* 7: *Of nouȝ winters ich me recche*. Owl

readings, *cahte B*, *clahte T*, *clachte CG* (*My*) there can be no doubt that the word should be connected in sense with *cleafres* in the next line; cf. *OE*, *clifer* 'claw, talon', *clifrian* 'to claw, scratch'. — 11. *urakele*: *Ms*, *Mr* 'vile', *STRATM.-BR.* 'base, evil'. I take the word in this instance as on pp. 182.20 (*M fugax*, *BR* p. 495; *Ms* Gloss. 'frail? Fr. fragile'), 204.2 to mean 'transitory', cf. *NED.*, s.v. *Frakel* 'dangerous, deceitful'; *OE*, *fræcelnes* 'dangerousness'; *fræcelsian* 'to endanger'. — 12. *Nim þerto*: 'take to them' (sc. *wrouen*; not 'it' *Ms*, *Mr*).

<sup>1</sup> *N* (104.1) *he went þene lof*: *Ms* 'he changes the strain (literally, *praise*); foot-note), so also *Mr*; in my opinion *lof* can have nothing to do with *OE*, *lōf* 'praise'; the word is evidently to be connected with *OE*, *lōf* 'the palm of the hand' (*Bosw.-T.*, s.v.), *ON*, *lōfi*, *Goth*, *lōfa*; cf. *NED.*, *EDD.*, s.v. *Loof*; then, the expression means: 'he turns the hand, he changes his manner' (cf. the *Swed.* dial. saying: *han är som en omvänd hand* 'he is like a turned hand, he is quite changed'). — 5. *for nouȝ heo beoð bitokene inwið þauȝ our wal*: *Ms*'s translation, accepted by *Mr*, gives, so far as I can see, no sense; the reading of the *MS* is evidently corrupted: *wah oder wal BTGC* (*wach*) *My*; *heo* plur. (*Mr*).

<sup>2</sup> *N* (104.23 ff.) *habbed* 'have'. — As pointed out by *Mr*, *stunch* and *strong bred* (left untranslated by *Ms*) should apparently be connected with *of swoti hateren* and *of wicke* *K* *cir.* — 106. 5. *sende* 'sent'. — 27. 7 *þu*: 7 stressed: 'also'.

& Night. *Henne forward ne reche y me Of mi liif.* Guy Warw. If so, we should have to supply the subject from the preceding *j.* *C* reads *i ne reche* MY. — 12. In the margin: *dominus*

*dicat* —

18. *a lyknyng þere jinne of pryde*: cf. pp. 45.33. 69.12: *N* (106.6) *leden wel of ou self þerof 7 of ou scolf C*, 7 *lepen into prude*. —

19. *Treterales*: the third letter may be an error for *a*: cf. STRATM.-BR., NED., s.v. *Trotevale*; the sense in this instance seems to be 'tricks, delusions' (cf. Handl. Synne 5970); the other MSS. read: *traufes* *N* (106.8) *T*, *trailes* *B*, *truzeles* *C* (MY). — 22. *hefeled*: *he feled*. —

23. *de stunken* should no doubt be struck out; it is evidently accidentally taken from the following *and stunken* and left uncorrected. —

25. The following passages are altered and mainly added by the reviser. — 29. *al day* 'every day; continually, always': cf. e.g. *þe grete tresour þat he alday nom.* R. Glouc.: NED., s.v. *Day* 20: *Alday*.

43. 1 ff. There is obviously something amiss with these lines. Cf. *N* (106.15) *In his sibile* (sc. *he was idornen* (*iderad* *C*)), *þeo he iscih his deorewurde* (*leoue* *C*) *moder teares*, 7 *sein iohannes euangelistes* *K*, 7 *te oðre Maries*: 7 *þo he biholden hu his deore deciples flacu alle from him*, 7 *biholden him alle one*, *ase urecomde*, *he weep* (*rende* *T*) *himself þries mid his feire cien*. In changing the original the reviser has lost the thread: instead of the suffering of Christ, the flight of the disciples has become the principal idea to which he disjointedly connects that of the friends at the cross. If *seizen* 3 refers to *frēdes* as the subject, as is apparently intended, *he* in the same line seems to stand for *hē*: *hem*: 'and also his friends saw the loss of him that bought them so dear'. Or else — to restore in some way the original argument — *seizen* might be changed to *seiz* and the following *hym* taken as referring to the pl. *frēdes*: 'when he) saw the loss of those whom he bought so dear'. Anyhow, the break in the context remains. Something may have been omitted. —

3. *And þat*: 'when he saw' or the like would logically have to be supplied. — 27. *þenche what biþ þenchen* etc. seems to be rather senselessly changed from the original *þene ancre þene* (*K*) *hied tu þouhtes 7 souhtes þo þu uorsoke þene world i þine biclusinge* etc. *N* (108.14): there is nothing corresponding to the rest of the passage. ll. 26—32. in the original. — 30. *sechen*: perhaps *þise* (sc. *sorow*) *and wo* should be supplied.

44. 4. Although *stormes* might be taken to mean something like 'disturbances', it can hardly be doubted that it is a corruption for *scornes*: cf. *N* 108.18: *he hefele . . . al þet edwil*, 7 *al þet upbrud*, 7 *al þe schorn*, 7 *alle þe scheomen þet* etc. — 8. *had* probably for *haf*. — 15. *he was pynd þre folde þat smott hym* etc.: *N* (110.13) *þros stiche* (sc. of *sori* 7 *scoruhful* *þine*) *was þreunold*: *þet*, *ase þreo spreres smitten him* etc. — 17. *and his deciples*: *N* (110.16) *þet oðer* (sc. *stiche*) *was þet his owne deore deciples ne ilefden him num* (*K*) *more* etc.:

similarly in the following line: *N þe þridde stiche was þet muclele sor, ⁊ þet of-þunchung þet he hefde widdinnen him, vor hore worlorennesse* etc. — 19. *forlernysse*: cf. pp. 28.5, 53.4; there seems to be no such form of the word recorded elsewhere; *e* is evidently due to influence from inf. and pa. t. sg. of the vb. — 20. A passage on the bodily suffering of Christ, to which the argument in the following lines — altered in the revision — refers, has been omitted<sup>1</sup> and thus the connection has become somewhat loose. — 21. *þere se* for *þenisse*: the quotation from St. Bernard is given by MR in full.

45. 3—16 mainly added by the reviser. — 8. *bot* for *bol*. — 20. One *þan* would better be left out. There is an omission of some original matter before this line: notwithstanding the poor offering presented to Christ, he did not grudge, but received it meekly and tasted it to set an example to us. Whoever then grudges etc. — 25 ff. disconnected fragments of the original argument; cf. *N* 114.15 ff.: Christ's dear bride should not be the Jews' associate but should gladly drink with him all that seems sour and bitter to the flesh, to be rewarded by him with heavenly balm. The anchoresses are entreated to guard the sense of bodily feeling even more carefully than the other senses: the author enlarges on the danger and great sin of handling or any touching between a man and an anchoress: he would rather see them all hang on a gibbet to avoid sin than see one of them give a single kiss to any man on earth *sa ase ich mene* (cf. *P* ll. 25 ff.: he mentions other improprieties and finally, points out how it does great harm to many a recluse to look at her white hands (cf. *P* l. 32); they should scrape up the earth every day out of the pit in which they must rot (cf. *P* l. 27: *God hit wot, þe pat deð mucle god to moni anere*. Then he gives the quotation from Solomon (*P* l. 30) and points out how the thought of death and the judgement and of the sufferings of Christ prevents her from following the inclinations of the flesh. The passage in the original which corresponds to ll. 33 ff. is an introductory exhortation to the following section, logically connected with the lesson derived from the example of the pelican: cf. *P* p. 46.4.

46. 2. *ridd* a scribal error for *þridd*; *þis* should properly refer to the following part. — 8. *þat ben her goode werkes* within commas. — 9 ff. *For alssone — quyken* has been added and the following passage abridged. — 18—p. 49.27 without correspondence in the original texts. — 25. *be*; *oure lordes*, p. 47.2.

47. 13. *as* probably for *al*. — 22, 23. *wyster* may mean 'need.

<sup>1</sup> *N* 110.23 *deizede*: *Mx*, *Mx* 'died'. I take the word to mean 'suffered' < OE. *ge-dýgan*, *-dýgan*, *-dýgan* (Bosw.-T.); cf. FALK TÖRP, s.v. *Doie*, — 27. STRATM. BR., Rg p. 30: *ned-swot* 'sweat of anguish'. — 112.3. *swude* = *lurgeliche*; not 'rapidly' *Mx*. — 114.3. *mende him ase of þurst*: *Mx*: 'complained of thirst'; to me it seems more probable to take *of þurst* as the adj., cf. pp. 238.23, 240.1, 104.32: 'he complained as thirsty, in his thirst'; *T* *mende ase he bledde of þurst*. — 116.6. *al* is adv. — 22. *sumdel*: 'to some extent'.

necessity'; however, the general drift of the passage seems to require a sense: 'means, possibility' which, although not recorded elsewhere, might have developed out of the idea of 'tool, instrument'; cf. NED., s.v. *Mister sb.*<sup>1</sup> 6.

49. 2. *ende stonde* a scribal slip for *ender stonde*. — 7. *þat lyues man* might, as it stands, be taken in apposition to *prophete*: cf. *Hen seȝen him algue a lyues-mon* (1320), *The yearth shal gelde hym again a liuesman on the third daie* (1548) etc.: NED., s.v. *Life* 15 b. No doubt, however, the reading is an error for *þat he lyues nam* where *lyues*, as p. 184.16, means 'alive': cf. *Ætȝwde ðat he lifes wæs*. Bosw.-T., s.v. *Lif*; *Y nolde þe lete lyues bee* (1380) NED., s.v. *Life* 15 a. — 14. *hame* a scribal error for *harne*. 28. *And on þis manere deme þi seluen* referring to p. 46.18 ff.: the passage is fragmentarily given and the original sense changed and partly lost: cf. *N* (118.23 ff.)<sup>1</sup>. — 30. The quotation is from Dionysius Cato, *Disticha de Moribus*, II. 4.

50. 1. *Magna* for *Maga*. In the passages which follow, the original text has been abridged and altered. — 4 — *to a mere* (7) an insertion, somewhat loosely connected with the rest; perhaps originally a marginal note; cf. p. 156.1. — 10. *is* should possibly be supplied after *bot*. — 11. The quotation is from Horace, *Epistolae*, I. 2.62. — 13. *By riȝth skyl man schulde be milde*: *N* (120.18) *Mon is kundeliche milde*. — 15. *innocent kynde*: *N* (120.19) *monnes kinde*. — 16. *best*: the comp. would have been expected; we might perhaps read *bet* instead; cf. p. 170.31; or else, *noþing elles*. — *late reuþe falle ouer þe hert* is a striking and hardly intentional alteration of *vorwurpen* (*awarpe* [*clengi awei*] *U*) *some þet raue* (sc. *waluene*) *ret abute þe heorte* in an original passage, abridged in the revision: cf. *N* (120.23 f.) — 31 ff. are a careless and unsatisfactory rendering of the original and make very poor sense as they stand; cf. *N* (122.14)<sup>2</sup> . . . *Ȝet, an oter half, ne scheawed heo þ heo is dust, 7 vnstable þine. þet mid a lulel wind of a word is anon to blowen, 7 to bollen. þe ilke paf of his mud, ȝif þu hit warpe under þine ret, hit schulde beven þe upward toward þe blisse of heouene*. — 33. *Manschipp* may mean 'the condition of being a man' (NED., s.v. *Manship* 4), more specially referring to the frailty and sinfulness of human nature: most likely, however, the reading is due to carelessness or a misunderstanding of the original; cf. *N* (122.18) *Auh nu is muche wonder of ure muchele unmedschipe* (*mudschipe* *T.* of which NED. records only two examples from Leg. Kath. and Hali Meid.); the rest of the passage is an addition in *P*. — 35. After *Seint marie* a mark of exclamation.

<sup>1</sup> *N* (118.14) *do ase ded þe pellican: of þunche* etc. 'she may do . . . she may repent' etc. — 27. *hote* 'heat' (for *hete*?; cf. p. 120.1). — 28. *þe* refl. pr. 'thyself'. — 29. *cumen* is pa. ppl. (SWEET, *Primer* (note), is not right).

<sup>2</sup> *N* (122.2) *me dude þe corde rihte* (K): *þe* pers. pron. dat.: 'they would do thee right of the earth: they would treat thee as is befitting to earth'.

51. 4. *hem*: sc. those who do us harm: *N* (122.25) . . . *beoð wode azeines ham þæt we schulden þoneken*: the following lines, 4—15, are an insertion. — 13 ff.: cf. Tindale, Luke, VI, 33: *Yf ge do for them which do for you what thanke are ge worthy of?* — 16. Cf. *N* (122.27) *Impius* (MS. *pius* *K*) *uinit pio. uelit nolit impius*. — 17. *all þat done vs harme all is etc.*: the construction is inconsistent, the first *all* being personal plural, the second neuter singular: for *done* we may read *doþe*. — 19, 20. *his, hym*: sc. he who tortured him: *N* (124.3) *þe uncreste hond (þe ofres hond BG (oferes) C (hont), his hond T My) þ hefeð ihermed him*<sup>1</sup>. — 27. *in amaris: inamaris*. — *aut* read *ad*. — 29. *þere is litel loue . . . þat etc.*: the syntactical connection is somewhat lax: 'there is little love where it' etc. — 30. *noþer it woundeþ etc.*: cf. *N* (124.14) *nouiter ne mei þe wind. þæt is þæt word, ne wunden þe etc.*

52. 10 ff. The text in these passages has been very much contracted and thus the connection has become rather abrupt: in l. 12 ff. the original sense is altogether lost owing to the omission of the principal part of the sentence; cf. *N* (126.10) . . . *as þauh he* (sc. *ure Louerd*) *seide, þu ert undetted toward me swute mid sunnen: anh, wulta god foreward*<sup>2</sup>, *al þæt euer eni mon mis-seit þe, oter mis-deit þe. ichulle nimen hit onward þe dette þæt tu owest me*. — 15. *donat* for *domat*. — 20—27 mainly added by the reviser. — 30. *þerto* seems to be an uncorrected scribal error for *rn to*.

53. 1 ff. an insertion: the Latin quotation may be a reminiscence of Ezek.. XVI, 49: *Ecce hæc fuit iniquitas Sodomæ sororis tuæ. superbia. saturitas panis & abundantia*; cf. *N* p. 422.7. — *Ir* for *Er*. — 2. *maden Sodom & Gomorre þæt hij fellen* a blending of constructions: *maken* in causative use with dependent clause and with obj. and inf.; one would have expected *maden S. & G. falle* or else *maden þat S. & G. fellen*. Cf., however, EINENKEL: *Streifzüge*, p. 255. — 4. *Tucie manere men and wymmen etc.* *N* (128.3)<sup>3</sup> *Two cunne ancren beoð þæt ure Louerd spekeð of . . . of false, ⁊ of treowice (K)*. — 8. *habebat* for *habet*. — 16. *repen and renden* is parallel to phrases such as *rap* (or *rive*) and *rend* (16—17th cent.); *rape and renne, rend etc.*; cf. NED., s. vv. *Rap* v.<sup>3</sup>, *Rape* v.<sup>2</sup>. *N* (128.9) *arepen ⁊ arechen: repen*

<sup>1</sup> *N* (124.4) *seide so inuercliche cussinde hire zeorne* 'said so fervently, kissing it eagerly'. — 22. *heranont*: RG p. 181 'hierneben, here below' (?; cf. e.g. p. 164.23). — 23. *Alle cunned wel þeos asauple*: the sense of *N* is apparently 'all know well' etc. (RG p. 6); *cunned* < OE. *cunnan*, not *cunnian*; however, the other MSS. read: ⁊ *cunned* BCG (and), ⁊ *cunnis* T (My).

<sup>2</sup> *god foreward* 'a good agreement': an agreement advantageous to thee, liberal terms.

<sup>3</sup> *N* (128.6) *þe uoxes, þæt beoð þe valse ancren* 'the foxes — that is, the false anchoresses' etc. — 9. *arechen* 'to get at'. — 10. *wreche* has doubtless its general sense; cf. pp. 56.18, 330.9. — 11. *fret sicude wel*: My (p. 149) is probably right in considering the reading as a corruption of an original *freetewil B, fretewil C, freatewil T*. — 13. *sune cherre*, cf. p. 64.14. — 20. *coden* 'went, have gone'. — 22. *Auh David wende etc.*: *David* seems to be an error for *Saul*: *Ah Saul wende þider in BT, Ach Saul wende þider C (My)*.



7 *rinen T. reopen* 7 *rinien BC (ropin) (My)*. — 19. *tut pur lamour de dien soit etc.*: cf. *N* (128.16) *Zelstred* (*Galstres T, Galied C*; sc. *þe valse anere*), *asc þe nor deit* (MS. *ðet K*), 7 *þelped of hore god, hwar se heo durren 7 muwen*: 7 *chefted of idel etc.* — 20. *Hij wil-leþ saien* within commas. — 30: the context seems to require *zutt*. — 22. *hem þat ben bidande*: I cannot find a suitable sense to be assigned to *bidande*; we might perhaps read *biddande* (cf. p. 55.2) in the sense of 'beg. ask alms': *P. Pl., C.X. 63*: *he þat beggeth oþer byt-deþ. bote yf [he] haue nede, He ys futs and faitour etc.*; cf. *Morte Arthure*, ed. BJÖRKMAN, vv. 1030, 4028, 4214. — 23. *swich men wenden in to Hole etc.*: *N* (128.20) *þros coden into anere huse use dade Saul into hole*: *nout asc David þe gode*. The argument of the original has been somewhat confusedly rendered and broken off by the introduction of a lengthy passage of additional matter: *Who so cometh* (31) — p. 55. — *And so done summe* (27) should be connected with *He went þider* etc. (23). — 24. *make foul*: *N* (128.23) *don his fulde*; *foule* should probably be taken as a noun; cf. *NED.*, s.v. *Foul* B 1; or else it may be an adv.: the phrase will then be analogous to *to fare foul, to call foul etc.*; *NED.*, s.v. *C* 2.3 (cf. *It fortuneth that the swaloun dyd foule within the eyen of Thoby*. *Caxton*; *NED.*, s.v. *Foul* v.<sup>1</sup> 2 b). — 33. *a Brest*: the reference is to *Revelations*, XIII; the rendering is somewhat confused: the first beast arose out of the sea, v. 1; cf. further vv. 3, 11, 14—16.

54. 2. *it* probably for *hij*. — 3. 4. Note the inconsistency in regard to number: *hij* — *hij* — *he* — *he*. — 8. *al þis* corresponding to *hij* l. 10, and accordingly plural: all those who are promoted to church offices in the way mentioned; for *þis* we should perhaps read *þise*. — 13. *þat blyndnesse þat þe deuel haþ ablent hem*: we should have expected *wif* added; *þat*, however, may perhaps be considered as the conjunction and a colon might then be put before it. — 21. The Scriptural quotation is from *John*, X. 14; ll. 24, 25 where the intended illustration of *Marchaundes* (19) comes in, are really from vv. 11, 12: *Ego sum pastor bonus. Bonus pastor animam suam dat pro ouibus suis. Mercenarius autem, & qui non est pastor. cuius non sunt oues propriæ, videt lupum venientem. & dimittit oues, & fugit etc.*, in Wyclif's translation: *I am a good scheperde; a good schepherde gyueth his soule, that is, his lyf. for his sheep. Forsoth a marchaunt, or hyred hyne, and that is not scheperde, whos ben not the sheep his owne, seeth a wolf comynge etc.* The striking correspondence between Wyclif and the reviser of our text in the use of *Marchante* as a mistranslation of Lat. 'mercenarius' (cf. *NED.*, s.v. *Merchant* A. 1; *MR Wörterb.*, s.v. *Marchant*) is worthy of notice. The reviser had evidently no feeling for the difference in sense of the word as used in l. 19 and l. 24. — 26. *he* might be supplied after *þan*. — 30. Cf. *Matt.*, VII. 14: *Quam angusta porta, & arcta via est, quæ ducit ad vitam etc.*

55. 11. It would seem most natural to take *defauntt* as an adj.; however, as far as I am aware, the word is not found so used



elsewhere; then, it may be the pa. pple. of *defauntt* in the rare sense of 'to have want of, be deprived of': . . . . *I comaunde the, that she* (sc. *my doughtir*) *defaute of none thyng* etc. (the only example in NED., s.v. *Default* v. 1 b); or else it should be emended to *defauntty* (cf. *Promp. Parv.*, Cath. Angl., P. Pl. A. XI. 52, and NED.) in which *y* might easily have been dropped on account of the initial vowel of the following word; or finally, it might be considered as a noun and *han* supplied before it. — 14, 15. The punctuation seems doubtful; I should suggest a semi-colon after *werk* (14) and the omission of the stop after *god* (15). — 29. A comma should be placed after *bytt*, the pa. pple. of a vb. corresponding to mod. *bit* 'to furnish with a bit, to put the bit into the mouth of a horse', of which the earliest example in NED. is given from 1583. Of the figurative use of the word 'to curb, restrain', there are examples only from recent times. — 31. *schape to heize lyf*: no doubt *þe* should be supplied; cf. pp. 53.12, 76.25.

56. 1. The illustration on p. 53.23 is abruptly and confusedly resumed; and so done *hij* (2), cf. p. 53.27: *And so done summe* (sc. *as kyng saule dude*). In the passages on this page and the next the versions differ considerably<sup>1</sup>; thus, the first section on p. 56 has been greatly abridged and much altered; further the Biblical quotations, ll. 9 and 14 are found in a different connection in *N* (148.12. 146.23; cf. *P* p. 68.5); the rest of the passage is an insertion; similarly p. 57.2: *And þerfore — in þis worlde* (16); *Ac þeiȝ* (56.23) — *cacche hym* (57.2) corresponds to *N* p. 132.23 ff.; p. 57.19 — *ȝee ben ydel* (21) is a fragment from *N* p. 130.25 ff.; *ȝif þat ȝee* (57.21) — *syngeþ Mery* (33) has a corresponding passage in *N* on p. 132.4 with the exception of *as god seiþ* (27) — *þat is ydel* (30) which occurs in a different context: *N* p. 136.26 (cf. *P* p. 59.9); *Bridd haþ nest* (p. 57.33) is found in *N* on p. 134.3. The original argument is briefly as follows: the false recluse enters a religious house to defile it, just as Saul went into the cave; David went in there to hide himself from Saul, and so does the good anchoress — she hides herself from worldly sins. Saul means 'abusing' or 'abuse', and the false recluse abuses the name of anchoress; but the true recluse is Judith who fasted and watched; she is compared with the birds (*Vulpes foveas habent, ⁊ volueres celi nidos*): as these leave the earth and fly upward towards heaven, so also does she: she despises earthly things in her

<sup>1</sup> On the original text I may make the following remarks: *N* (130.12) *wited* I take to mean 'keeps, guards'. — 132.7, *þet fette* 'the fat (of the bird)'; similarly *hire uette* l. 12 (cf. *LR* p. 22). — 11. *leten* for *lete*; *B leote of, lete of CT* (Mx); (cf. *habben* p. 104.12 where *K*, however, gives the reading *habbe*). — 20. *MS.* reads *þenched upard* (*K*, *Mx*) 'they send their thoughts upward'. — 30. *heo mot wel biscon hire, ⁊ biholden hire on ilchere half* (*bitokin on eueh half C*): *Mx*, *NED.* (s.v. *Bese* 2 b) give to *biscon* the sense of 'look to, take heed to oneself'; no doubt, however, *biseon* and *biholden* are parallel in sense, both meaning 'to look about oneself, look round'. — 134.5. *herd* is to be taken as a subst.; cf. pp. 332.20, 352.30.

yearning for celestial; and still she bows down her head in humility, as the birds do when they fly, and accounts all her good deeds for nothing (*Cum omnia bene feceritis* etc.) Then follow the passages *P* p. 57.21—33. p. 56.23—57.2, 57.33 ff.: *Bridd* etc. — 2. *note inge* is doubtless nothing but a senseless blunder; cf. *N* (130.11) *mis-notinge* rendering Lat. *abstens*, *sine abusio*. — 6. *pat* might be changed to *pan*.

57. 19. Cf. Lake, XVII, 10; Sic & vos cum feceritis omnia, quae praecepta sunt vobis, dicite: Servi inutiles sumus; quod delinimus facere, fecimus. — 21. The stop after *ydel* should be taken as a comma.

58. 2. *be hard outewiþ* etc.: *N* (134.5) *so schal anere wiðuten holien herd in hire rlesche, ⁊ prikiinde (K) pinen. So wisliche (willliche T) heo schal þauh swenchen þet flesch, þet heo muore sigen, mid te psalmorurude, Fortitudinam* etc.: thus *and euer* (3) — l. 5 is an insertion. — 6, 7. Note the inconsistency in number: *þou* — *zoure*. — 10. *werdelich men*: *N* (134.11) *þeo þet bood of bittere, oðer of herde horte, ⁊ nesche to hore rlesche* etc. — 14. *ich derne my nest* etc. a strange rendering of the original *ichulle deien imine neste, ⁊ beon as dead þerinne* *N* (134.20); the lines are a fragment of a passage in which the saying of Job is referred to the recluse in a religious house. — 15. *Ac* should doubtless be corrected to *U*: cf. p. 124.19: *N* (134.24) *Of dumbe bestes ⁊ of dumbe fueles leorned wisdom ⁊ lore, þe earn deð in his neste eune deorewarde zimston þet hette achute; derneþ* (15) is a corruption — apparently due to resemblance of sound — for *þe earn deð*, which accounts for the sing. pronouns ll. 16, 17. — 17. *ne noþing may neiþ þe ston*: *N* (134.26) *For non attri þine* etc. Cf. e. g. *Morte Arthure*, vv. 210 ff. and note; GARRETT, *Precious Stones in Old Engl. Lit.*, p. 7. — 23. *for be it neuere so bitter pyne* etc. originally connects with (*drinen* (K) *ut euerich attre of þine horte*.) ⁊ *bitternesse of þine bodie* *N* (136.2). — 26. *ne þar þe noþing dreden* etc. is analogous in construction to phrases such as *þanne ne þarf us noðer gramien ne shamien*: *Ne þarf us neuer a-gryse*; NED., s.v. *Tharf* B 2 a: 'thou needst not fear' etc.; cf. p. 92.28: *N* (136.6) *ne þer tu (ne þarþ þu B. ne þarf þu C. ne þarf þe T My) nont dreden* etc. — 28. *haue it outewiþ* cf. *N* (136.10) . . . *hure ⁊ hure ide neste of þine anere huse, loke þet tu habbe his iliche (ilienesse T), þet is þet cruceþir* (K). — 29 ff. an alteration of the original *bihold ofte þeron, ⁊ eus þe wunde studen, ine swete munegunge of þe soðe wunden* etc. *N* (136.11 ff.); *hem* is obviously due to a change of construction, the first *make* (29) being imp. sg., the second 3rd pl. pr. subj. with *hiȝ* to be understood as the subject: *hem* is the refl. object; then, l. 30, there is another change of persons: *and make ofte* etc. seems rather redundant. — 33, 34. *Niduf* a corruption for *Judith*, possibly a mistake of the ear.

59. 2. *For so scien Men* etc.: *N* (136.21) *For use muche scit*

*his word Oloferne, ase stinkinde (struinde C<sup>1</sup>) ine helle.* — 6. *he fende þat makeþ feble etc.*: N (136.24) *Oloferne is þe ueond, þet maket uet kelt ⁊ to wilde, feble ⁊ unstrong.* *Vet kelt ⁊ to wilde is þet fleschs þet auileged (K)* etc.: the reading of *P* does not render the sense of the Latin; the alteration of the original is probably unintentional, the verbal form being a corruption of *to wilde*, possibly a mistake of the ear due to the following *þat*; however, although there seem to be no other examples of the word, *to wildeþ* may actually be meant as an intensive verbal formation analogous to numerous instances recorded in NED., s.v. To-, prefix<sup>2</sup> 2; the passage, as it stands, may have been intended to convey some such notion as this: 'A *And* either 'if' or to be changed to *An*) fat calf grows unruly; (even so) the flesh' etc. — 8. *dryk* cf. *dryken* p. 2.11; so far as I have been able to ascertain, there are no such forms of the words to be found elsewhere, and they must probably be considered as being due to an accidental omission of the abbreviation-mark over *y*; however, they might be ascribed to influence from ON.: cf. Sc. and n. dial. pa. t., pa. pple. *drak, drakken* etc.: NED., EDD., s.v. Drink. — 9. *Incrassatus* etc.: cf. p. 57.28. — 10. *he* inconsistently referring to *flesche*: cf. it l. 12. — *he rigoleþ aȝein þe soule*: NED., s.v. Rigole gives only one example: Gower. Conf. II. 175 (EETS., V. 1436) *so dede in the same wise Of Rome faire Nebole, Which liste hire bodi to rigole* 'to indulge wantonly'; in our instance the sense is somewhat different: 'to behave in a wanton or riotous manner' (cf. NED., s. v. Recolage, rigolage etc.), 'to be rebellious against'; N (138.1) *regibbet*. — 14. The first part of the passage quoted is from Mark. IX. 49; the latter from Leviticus, II. 13. (In omni oblatione tua offeres sal.) — 16. N (138.10) *Vesten, weechen ⁊ outre swuche ase ich nemde nu beoð mine saeresfises*. — 20. N (138.15) *Also wūtulen wisdom, fleshs, ase wurm, uorwet (forfretes T) hire, ⁊ wasted hire suluen, ⁊ foruuret (forfares T) ase þing þet forroted, ⁊ sleat hire on ende. Auh swuch saeresfise stinket to ure Lourd.* — 21 — p. 62.13 *schullen neuere passen* an insertion by the reviser.

60. 20. *þat* should be supplied after *hij* or *þat hij* transposed.

61. 19. *eche* Man equivalent to *alle men*. — 23. *hem* — *he, hym* (25) etc. a common inconsistency.

<sup>1</sup> *Mx* Gloss.): *struinde* 'being racked, tormented? A.S. *streccan*, to stretch'; both sense and derivation are wrong; supposing the reading is correct, the word obviously has the same meaning as the parallel *stinkinde* and it would be rather tempting to assume some relationship with a Scand. dial. word of the same sense: *strega, streka* 'smell foully'; cf. RIETZ, Sv. Dial. lex., s.v. Stäka; Ross, Norsk Ordbog, s.v. Strek; ESPERSEN, Bornholmsk Ordbog, s.v. Streia. — The following notes may be added: *zell, smit* (p. 136.16, 28) are pres. t.; cf. pp. 232.25, 302.1; 91.22. — 17. *schriuen* for *schriue* (K). — 138.2. *ueondes* seems to be a scribal error for *ueonde*: *þe feond B, te feond T* (MY; see *Mx* note b); cf. *Mx*'s translation. — 8. RG p. 103 erroneously takes *festen* and *weechen* as inf.; similarly pp. 308.1, 368.11. — 12. *uordnesse* has nothing to do with OE. *weorð* 'value' (*Mx* Gloss.); it means 'sweetness' < OE. *weorðnes*; cf. Bosw.-T., s.v.; *T* reads *smech*.

62. 18. The quotation in *T* only; the latter part is spoilt, the author's name having been misplaced and misunderstood; cf. *T* (Mx p. 138, note f.) . . . *et sine peccato est, solus Deus major est.* — 21. *þan* for *þat*. — 22 ff. Note the confusion in regard to gender: *soule*: *it* ll. 22 (this possibly refers to *þing*), 23, 24; *his* 25; *her*, *hire* 26, *it* 29; *flesch*: *it*, *his* 24; *hir* 26; there are traces of a similar inconsistency in *N* (*hit*, *his* — *hire* referring to *flesche* p. 138.26, 27) evidently due to the fact that the ideas (*sáwól* fem.: *flðsc* neut.) have not been kept apart. — 27, 28. *N* (140.1) *þis is wunder ouer alle wundes*, 7 *hokerlich* (K)<sup>1</sup> *wunder*, *þet so unimete louh þine* — *ferc nichil* — *wel neih* (*wel ni* NAP. fragm.; for *neh BT*, for *nech C MY*) *mat*, *ase scind Austin scit*, *schal drauen into sunne so unimete heih þine ase is soule* etc. — 29. The stop after *is* should be taken as a colon.

63. 1. *wilne* for *wilned* owing to the influence of the initial of the following word. — 2. *And god þere fortged hym* is a mistaken rendering of the original 7 *teide uor þui anc clot of heui corde to hire* (sc. *soule*) *N* (140.7); thus, a full stop should be put after *helle*; *þere fortged* (there is no such verb recorded) should be read *þerefor tyed*, and *hym* taken as referring to *soule*. — 4. *kibber*: *cubbel* *N* (140.8), NAP. fragm., *B*, *custel* *T* (MY); no exact analogy to the form in *P* seems to be recorded elsewhere; the word evidently means 'clog' and, if not corrupted, is a variant of one of the numerous forms with the meaning 'cudgel, log': *kibble* 'a stout staff or cudgel' (*keble* 'a timber-log' 1674), *kebbie* (north. and Sc.) 'a staff or stick with a hooked end', *kibbo* 'stick, cudgel': cf. NED., EDD., s.vv. (*kibble*: Sc., Nhb., Lan., Lin.; *kibbo*, *kibba*: Lan., Chs., Shr.); or else it should be associated with *caber* Sc.: *kebbber*, *kebbre* (16th cent.) 'a pole, or spar . . .': NED., EDD., s.v.; the form may perhaps be a blending of both. — After *folawes* I put a colon and take *kibber* as the object. — 7. Cf. Job. XXVIII. 25: *Qui fecit ventis pondus* etc. — 8. *fleiȝe*: *N* (140.10) *þu huurst imaked uoder to heui uorte uedren mide þe soule*; *B* *fofter to federin wiit þe sawlen*, *T* *fofter to foftere wiit þe sawles*, *C* *forto foterer wiit þe saule* (MY); NAP. fragm.: *foþer to feþre* . . . The reading of *P* is a corruption: *hem* is an error, scribal or editorial, for *heui*; cf. l. 9; the original *fofterin*, *uedren* etc. — an unusual

<sup>1</sup> Mx *hokerliche*; this faulty reading has led to a misinterpretation in NED., Mr Wörterb.; *hokerlich* is adj., *wunder* sb. — 8. *ase me ded anc cubbel to þe swine þet is to recchinde*, 7 *to ringinde abuten*; *B* *þe cubbel to þe ku*, *ofer to þe ofer beast þ is to recchinde*, 7 *renginde abuten*; *T* *þe custel to þe ku*, *ofer to þe beast þ is to raikiude*; *C* *to þe reoder oder to an oder beast þ is to reachiude abuten* (MY); NAP. fragm.: *as me deþ þe cubbel to þe cou* . . . *ofer best*; *þat is to reckind and renyng aboute*; *N* *ringinde* has no connection with OE. *hring*, *hringian* (Mx Gloss., STRATM.-BR., both dubiously); it is evidently a variant of *renginde*, *renying* 'roaming, straying' (< OF. *renger* 'to set in line, to roam'; cf. NED., s.v. *Renge* v.), of which a present-form occurs in *N* on p. 164.6. — 22. LR (p. 12) misunderstands the passage: *þet* refers to *fleschs*.

word which at the time of the revision had long been out of use (NED., STRATM.-BR. have only the two instances from Ancr. R.) — has probably been erroneously associated with *feteren* (< OE. (*ge-*) *fīderian*) 'to give wings to, to 'wing' for flight; to clothe or provide with feathers' (NED., s.v. Feather v. 1. 3) — cf. Mx and Mr Wörterb.: corrected by NAP., p. 200, note 10 — for which there may have been substituted a synonym corresponding to mod. *fledge* 'to provide or furnish with feathers; to 'wing' for flight' (cf. NED., s.v. 3; there are no examples of the verb in this sense earlier than 1614 and the very oldest instance of the word is from 1566; but the adj. from which it is derived, *flegge*, *fligge* etc., occurs as early as 1398 (OE. *unflizze* once); NED., s.v. Fledge a.). Finally this, in its turn, may have been senselessly confused with *fleiȝe* 'to fly'. Or else there may be some connection with ON. *fleggja* 'to make to fly'. — 9. *fleiȝe* (as ll. 12, 14, 20) an error for *flesche*, possibly caused by the preceding identical word. — 10. *heiȝschep*: *T hehschipe*: *N* (140.12) *heuischipe* is evidently an error. — 12. *þat hij ne folowen nouȝth*: the abrupt introduction of the plural is no doubt a confused alteration of the original *ȝif hit* (sc. *þe flesch*) *folowet hire* (sc. *þe soule*) *her*, *ȝ ne draueit hire nout to sweute into hire love kunde* (MS. *kunde* (K)) *N* (140.14). — 17. The stop after *londe* should be struck out. — *þe flesch is here an hame to hir*: to judge from the context as well as from the original reading this must be considered as a corruption of *þet fleschs* (K) *is her et hame* *N* (140.20). — 18, 19. The original has been somewhat changed and thus the connection between the sentences is to some extent confused: a semi-colon may be put after *orþe* (18) and *and* omitted. — 20 ff. In the revision the passage has been considerably shortened and the original sense destroyed; cf. *N* (140.22 ff.). As it stands, the stop after *fleiȝe* (20) should be taken as a colon; after *Eacȝuyges* (22) a full stop; a pronoun referring to *ouelich man and womman* (21) must be understood as the subject of *hereþ*: cf. *N* (142.5 ff.)<sup>1</sup>. — 27—34 are altogether changed so as to get a wider application.

64. 3. *ð bodilich boȝe* an illogical addition. — 4 ff. *þis nyȝth is day* etc.: the corresponding original passage occurs in a different context in *N*, p. 152.14 ff.: the stop after *day* has no meaning. — 5. *as* rel.; cf. NED., s.v. 24; or a scribal error for *and*; or else *as* might be considered as a faulty beginning of the following sentence (*as hit scriþ*), which has been left uncorrected: cf. *N* (152.14) *Niht*,

<sup>1</sup> In the original text attention may be called to the following points: p. 142.10: the double meaning of the first *ancre* should be noted. — 12 f. *al holi chirche . . . schal ancren oder ancre þet hit so holde* etc.: Mx's interpretation is quite mistaken: *oder* is to be read *o der*; cf. *schal anerin o þe ancre*, *þet heo hit swa halde* BC (on þz . . . holde), *schal aneret beo o þe anker*, *þ ho hit swa sy halde* T (Mx). — 17. *uor heo ne studeð neuer ancre wununge: stured neuer, ancre wunung B, stut neaure ancre wununge C* (Mx), for a *ne stunteþ neure* NAP. fragm.; B evidently punctuates correctly.

*ich cleopie priuite* (*dearneschiþe C*). — 10 — p. 65.11 is in the main added by the reviser; the first two properties ascribed to the sparrow are mentioned in the earlier versions in other connections (*N* 152.22, 176.1) and are there differently explained. — 12. After *bitokneþ* we may put a colon; or insert *þat*, which has probably been omitted. — 15. *hym* should be supplied after *haue*.

65. 12. *Eccus* (without abbreviation-mark) for *Ecclesiasticus*; for *vigilaui honestas* read *vigilia honestatis* (*tabefaciet carnes* etc.; *Ecclus.*, XXXI. 1). — 13. *þan 3if — fynde me* (16) an addition; similarly ll. 20—24 and l. 26: *in þe first tyme* — p. 66.6. — 25. Cf. *Luke*, XII. 37: *Beati serui illi, quos cum venerit dominus, inuenerit vigilantes*.

66. 7. Cf. *Luke*, VI. 12: & erat pernoctans in oratione Dei. — *Wakeþ and biddþ by niȝth*: *N* (144.9) *wakede ine beoden al niht*. — 9. *And so schulde — he ȝaf hem his grace* (28) an insertion. — 17. *And þat is bitokned by* etc. seems to mean something like 'and that is said in illustration of'; cf. l. 25; or else 'indicated, shown by'. — 20. *he* sc. the first son. — 31. *And for þe gret good — goddes worschiþþ* (32) has rather disconnectedly replaced the original *we god þet is þunne* *N* (144.12); cf. p. 67.17. — 33. *and we ne witeþ what tyme* etc.: *N* (144.13) *deað þet we beoð siker of 7 unsiker hronne*. — 34. *And ensyker whider* etc. is an addition; the construction seems confused, *whider þat we schullen .goo* apparently having been made dependent both on *ensyker* and on *wot we neuer*; the stop after *schullen* should be struck out and a dash may be put after *goo*.

67. 2. After *dedes* a mark of exclamation. — 3, 4. Cf. *Matt.*, XII. 36: *Dico autem vobis quoniam omne verbum otiosum, quod locuti fuerint homines, reddent rationem de eo in die iudicii*; *Luke*, XXI. 18: *capillus de capite vestro non peribit*. The letters in the margin are a remnant of *dominus*. — 5. *Of eche — þou þouȝttest* (14) not in *N*. 9. For *quande* read *quando*. In the marginal note the initial, *A*, has been cut off. — 15. ff. The stop after *waken* should be taken as a colon; we may also insert a colon after *in*. The original passage reads as follows: *Ȝet þe serte(!) þine munegit us to wakien: þet is þe scoruue of helle, þer bihold þreo þinges — þe antaleliche pinen þet no tunge ne meȝ tellen — þe echenesse of euerichon, þet lesteȝ widuten ende — þe unmete bitternesse of euerichon* *N* (144.19)<sup>1</sup>. The reading of *P* is not improbably due to a misunderstanding: *echenesse* which seems to have dropped out of use early in the 13th century may have been associated with *eche* < OE. *ecce*, *ace*, *ace* 'ache, pain' or with *eȝe* etc. < OE. *eȝe* 'fear, terror, dread', which would account for the alteration to *sorouȝ* (16); the rest of the passage has been changed

<sup>1</sup> *N* (144.19) *hwat beo of unweeste wille* etc. 'what will become of, what will happen to'. — 20. *þer bihold: þ bihalt* (foot-note a) is evidently the true reading: 'which comprises'; cf. *P* l. 15. — 21. *echenesse*: as shown by this instance, the statement in *NED.*, s.v. *Echness*, 'only in phrase *On* or *in echness*' is not quite correct. — 26. *hire* probably *refl*.



accordingly. — 17. *hou mychel is þe Mede in þe heuene* as in *N*; *C* reads: *þe muchele reuennesse of þe lure of þe muchele blisse of heuene, world buten ende*; this seems more in keeping with the general negative character of the rest of the points. — 18 ff. *who so — hij — legu* a common want of consistency. — 20 ff. abridged and altered from the original and thus the context and sense have suffered; cf. *N* (144.26) *ide stille niht, þaron me ne isihit nowiht þet lette þe bone. þe heorte is ofte so schir: uor no þine nis witnesse þer of god þet me* (*K*) *þeonne deð bute God oue, 7 his engel, þet is ine swuche time bisiliche abuten to eggen us to gode. Uor þer nis nout forloren, ase is bi dreie ofte.* — *For þat þing* etc. (22) is taken from an omitted passage (*N* 146.3—6)<sup>1</sup> which makes the connection with what follows rather abrupt. — 26. *N* (146.8) *Hester, on Ebrewish, þet is ihud, an English: 7 is to understanden þet bone* etc.; similarly *Assurr an Ebrewish, is eadi an English: þet is ure Louerd.* — 29. In the original this quotation is referred to *uere þet was icunued* (*K*) *ine hulles wel uorte iurchen, 7 seotiden . . . uppede hit 7 scheurede* *N* (146.12).

68. 2. *aiþer sikr stede boþe* added by the reviser; cf. l. 7. — 3. it refers to an original *þi gode werc*, the object of *drawestow out* in an omitted passage. — *þut is* etc. originally given in explanation of *in þinem*. — 7. *þut is* — 19 a later insertion; the context seems rather loose: the sense of ll. 7, 8 may be: 'That (: what has been said just now) is (the meaning of bosom in the sense of) 'privacy': (but) bosom (also) is 'secure place' (and that) signifies' etc. — 8. *bedd* has apparently a generalized sense of 'place', a meaning somewhat related to that in *Cursor M.* (Cott.) 902: *þof þou wuld euer haue hut sted In cadd sul euer be þi bedde*; cf. *NED.*, s.v. *Bed* 3. — 9 ff. The connection is confused: *þut* may refer to *þi* (8) (: *þou þat*), which the reviser, with his usual want of consistency, has confounded with the plural; or else it should be changed to *þan* and *wilneþ* taken as imp. pl.; *we* (10) for *ye*. — 16. *kikng* for *likng*. — *þi seluen* may have been omitted after *of*. — 20. *gaudia* for *grandia* *N* (146.27) (*Mx*: *MS.* *grām* *K*). — 21. After *inhure* a colon. — *minium*: *N* (148.1) *minimum* (*Mx*: *numum* *My*; similarly *B.* *numum* *T.* *Mumuit* (?) *C*). — 22. *goode* is a misunderstanding which has destroyed the meaning of the passage: to make some sense as it stands, the stop after *here* 24) should be taken as a mark of exclamation: *N* (148.1) *Muchel*

<sup>1</sup> *N* (146.3) *hu hit is to* etc.: *RG* p. 80 assumes an accidental omission; *hit is uuel to* *BCG* (*My*). — 3, 11. *uppen, uppede, 148.14 iupped* etc. 'disclose' (*D*), *OE.* *yppan*; cf. l. 24. — 4, 10. *god dede* a sing. compound. — 10. The second *þet* rel. — 26. *treowed*: the translation given by *Mx*, 'judge', can hardly be considered as correct; I take the sense to be 'make an agreement, bargain, negotiate', *OE.* *ge-treōwian, ge-triurian* 'to make a treaty'; *ge-treōwþ* 'a covenant, treaty' (*Bosw.T.*); the parallel readings are: *T* *mangen* 'barter', *B* *trochið*, *C* *trochið* (*My* 'truck, barter'; *NED.*, s.v. *Truck* v.): 'a. F. *troquer* . . . Norman-Picard form of *OF.* \**trocher*, in med. L. *trōcāre*'; *Du Cange*, s.v. *Trocāre*; (cf. *N* p. 408.15 *trukie, C* *truked, T* *manges, B* *leasked* *Fr. guerpist*) *My*).



*medschipe*<sup>1</sup> *hit is, he seith, don wel, 7 wilnen word þerof: don hware þurh me bud þene kinedom of hrowene, 7 sullæd hit etc.* — 25. After *prophete* a colon. — 26, 27. *honden* — *it*: note the inconsistency in numbers; *honden* should doubtless be corrected to *honde*: *N* (148.6) *hond*. — *It semed us it hadd ben of þe spitel yuel*: *N* (148.8) *biscnede oðe spitel-ruel*. — 27 ff. *And þat was etc.* an abbreviation of the original: cf. *N* (148.8 ff.). — 31. *meum* for *meum*. — 32. After *proiecit* a colon: for *alibi* read *albi*. — 33. *N* (148.22) *þeos þet scheawed hire god, heo hauct bipled mine figer* — *irend of al þe rinde*: despoiled (*istraped C*) hire stern naked, 7 *iworpen awci etc.*

69. 1. *white rondes þere june*: *N* (148.26) 7 *forwurden* (sc. *bowes*) to *drue hrite rondes*. — 4. *þat* probably for *þam*: *N* (150.3)<sup>2</sup> *þeonne is þet lif ut . . . hrowne þe rinde is awci, ne nouder hit ne bered frut, ne hit ne grened . . . awh adruied þe bowes etc.* — 6. *þe bowes whan it adedeþ*, *it etc.* an inconsistency in numbers, the singular pronoun being kept from the original: *N* (150.6) *þe bouh, hwon he adeaded, he etc.* — 7 ff. The original passage has been much abridged and the sense destroyed; cf. *N* (150.8) *Al so god dede þet wule adeaden forworpeð hire rinde, þet is, unheled hire: þe rinde, þet wrih hit, þet is þe treowes warde, 7 wit (wites C) hit inc strenede 7 inc cwiennesse (guicshipe C). Al so þe heliunge is þe god dedes lif, 7 halt hit inc strenede. Awh hrowne þeos rinde is offe, þeonne . . . hwited hit wituten . . . 7 forleosed þe sweetness of Godes grace þet madeð hit grene 7 licwære, god fur to biholden*. — 9. *it* should be supplied after *þat*. — 12. *of al þis*: *N* (150.17) *hwarof al þis ruet com*. — 13. *nys þis gret reuþe* a contraction of the original: cf. (*N* 150.17 ff.). — 15. *goode dede*: *N* (150.22) *heoueriche* (K); cf. Matt., XIII, 44: *Simile est regnum celorum thesauri abscondito in agro etc.* — 24. *zelpen* does not seem to be used transitively, except with a reflexive object; we should probably supply *of*. — 28. *Aromaunce, aromance, aromauntz* are the current forms in the text: to my knowledge similar forms have not been found elsewhere. — *and* should no doubt be inserted after *Aromaunce*: *N* (152.7) *þe celles of his aromaz, 7 his muclele tresor, 7 his deorewardr þinges*. — *Comen þeues etc.* not in *N*; cf. 2 Kings, XX: 12 f.; Isaiah, XXXIX. — 29. *Nys nouȝth gewiten etc.*: *N* (152.8) *Hit nis nouȝt for nouȝt witten etc.* — 30. *lawȝes*: *N* (152.10) *lokes, T lukes*: the reading of *P* is doubtless due to a misunderstanding, as the original word was used only in OE. and early ME. (NED. gives the latest example from 1250). — 34. A passage of the original

<sup>1</sup> MN, MR Wörterb., STRATM.-BR. render *medschipe* by 'madness'; I may suggest *medschipe* 'moderation, modesty' (< OE. *mūþ*), which would be the exact equivalent of Lat. *uerecundia*; cf. *unmedschipe* p. 122.18 (*T* *medschipe*). — 3. *sullæd* should probably be corrected to *sulle*. — 9. *uppinge* 'disclosure'.

<sup>2</sup> *adeaded* for *adeaded* 'dies'. — MN's punctuation is not correct: after *treou* should be put a comma; *adeaded þe treou hwen BTC* (*hwenne*), *þenne adeadet þe rote treo, hwen G* (MY). — 9. *wrih* for *wrihd* 'covers'; *wrið BC, wrið G, hules T* (MY). — *þet is þe treowes warde etc.* 'that is . . . and preserves'. — 14. *madeð*: the pa. t. should logically be kept.

(N 152. 12—29) has been omitted<sup>1</sup>; part of it is found on p. 64.4 ff. Also the lines which follow have been abridged and altered.

70. 1. Something has evidently to be supplied: that he be not hindered, he should flee the society of men. — *þat* may be changed to *þan*. — 2. N (154.2)<sup>2</sup> *For . . . me irint þet God his derne runes, ⁊ his heomeneþlice priuetez scheawede his leoue freond. ⁊ nout i uonne dloc: auh dude þer heo weren oue bi ham saluen.* — 6. The first part of the Latin quotation is from Gen., XXIV. 63. — 7. For *creditu* read *creditur*. — 9. *goode grace*: N 154.14 *Godes grace*. — 10. *et quicquid habet merit⁹: cf. N (154.16) Et quicquid habet meriti prae-ventrix gratia donat.* — 11 ff. Although the lines may give some sense as they stand, there is evidently an omission: cf. N (154.18) *Also þe eadie Iacob, þo (K) vre Louerd scheawede him his deorewarde nebscheft (K) . . . he was iflowe men etc.* — 13 ff. The connection has been lost owing to the complete alteration of the latter part of the original passage: cf. N (154.21) *Bi Moisen ⁊ bi Helie . . . is satef ⁊ eadene heue baret ⁊ hu drefful lif is euer among þrunge etc.* — 19 f. The original is very carelessly rendered: N (156.1)<sup>3</sup> *Hit seið þet te eadie Ieremie set one: ⁊ seið þe reisun hwi: quia (K) comminatione tua . . . Vre Louerd hefde ifuld him etc.* The following alterations are suggested: after *whi* a colon, change *forre* to *forþe* (*þat*), and *huf* to *had*. — 20. *communicacione* for *comminatione*: the passage which follows differs considerably from the original version: cf. N (156.3 ff.). — 26. ff. After *Ieremie* a colon: *dedit* for *dabit*: cf. Jer., IX. 1: *Quis dabit capiti meo aquam, & oculis meis fontem lacrymarum? & plorabo die ac nocte interfectos filiae populi mei.* — 30. Possibly a line has been dropped: N (156.10) *to his wop loked nu hu he bit onlic stude, þe holi prophete. Quis dabit mihi diuersorium in solitudine?* — *corte scheawen witterliche þet hwo se uule hircopen etc.*: the latter part of the original passage has been left out. — 32. Cf. Lament., III. 28: *Sedebit solitarius, & tacebit: quia leuauit super se.* — 33. *wis* a scribal error for *wil*. — 34. *heizen hym self aboten hym self* is in N (156.25) explained thus: *mid heie hinc, heie toward heomene ouer hire cunde.*

71. 2. *to spoken and to bisechen*: the sense is exactly opposite to that contained in the quotation and required by the context: N (156.20) *God hit is inr silence ikepen Godes grace, ⁊ tet me berr etc.* —

<sup>1</sup> The following mistranslations should be corrected: N (152.13) *ase þe niht fuel þet ancre is to iefned* 'like the night-bird to which the anchorite is compared'. — 25. *he seið bi ancre* 'he says of an anchoress'.

<sup>2</sup> N (154.7) *ant* is stressed: 'we also find'; the other MSS., however, read: *aa me ifint B, oa me fint C, mon findes T (Mx)*. — 5. *tet: ter* (? K; ⁊ *þer godd eadeawe ham ⁊ schawde him seolf to ham. ⁊ zef B, ⁊ þer god schawede him seolf to ham. ⁊ zef C, ⁊ ter godd visited ham. ⁊ scheawede him self to ham. ⁊ zef T (Mx)*. — 14, 18 etc. *eadie* 'blessed'.

<sup>3</sup> Errors by Mx: N (156.1) *set* pa. t. — 6. *lehtren* 'vices', OE. *leahter*. — 15. *þet is, beo iust* etc. 'that is being, living, intercourse'; B *beowiste þ* is *wununge bimong men*, C *bimong men iuist*, T *beust bimong men* (Mx; cf. p. 160.1. — 17. *eider* pron.

3. *He berēþ goddes ȝok* — *sua* (7) an addition. — 8. *He þat wil so do*: the corresponding original passage connects with the quotation p. 70.32; in the revision the verses have been transposed: cf. Lament., III. 26 (p. 71.1), 27 (p. 71.6: Bonum est viro, cum portauerit iugum etc.), 28 (p. 70.32), 30 (p. 71.7). — 9. *þe sautere*: cf. note to l. 8. — *þere ben two þeues*: *N* (158.1) *Her beoð, in þeos wordes, two eadie wordes (þeaves BCT My) to noten swiðe ȝeorne . . . polemodnesse, in þere norme half, 7 in þe latere edmodnesse, of milde 7 of meoke heorte*. — 12 ff. *seint John þe Baptist* etc.: the passage is an instance of anacoluthon; the reviser has considerably altered the original and in doing so has lost the context. — 14. *muliorum* for *mulierum*. — 16. *ne aros non heizer* etc.: *N* (158.10) *ne aros neuer betere*. — The passage *no* — *as hij ben now* (23) is not found in the original version. — *no* should doubtless be taken as *now* (NED., s.v.: *no* 13th cent.) — 23. *ben*: *weren* would seem to be more logical; the reading may be due to influence from the preceding identical word. — In the following lines the original has been altered and abridged: cf. *N* (158.11 ff.; l. 24 cf. *N* 160.6). — 28. *Be for Ȝe*: cf. Isaiah, VI. 5: *Væ mihi, quia tacui, quia vir pollutus labijs ego sum*. — 29. *ich am amanges men* etc.: *N* (158.22)<sup>1</sup> *ich am a mon (K) mid suilede lippen*: cf. l. 32. — 33. A full stop after *speche*.

72. 2. *and so doþe* — *þe deede is wers* (5) an insertion. — 6. *þat he fulled oure lorde* etc.: the original has been contracted and carelessly rendered: cf. *N* (160.8) *He biȝet þet he was Godes baptiste — þe muclele heilnesse þet he heold, ine fulubte under his bonden, þene Louerd of heouene . . . þer þer<sup>2</sup> þe holi þrunnesse schewende hire al to him (limpet al to him C) etc.* — 9. After *pryaeleges* may be put a colon and another *pryaelege* supplied: *N* (160.13) *he biȝet þeos þreo biȝeaten (preminences BT, pre eminences C My) — priuilege of prechur* etc. — 10. *Crorne opou crorne* is a fragment of the original passage; cf. *N* (160.14 ff.); the omission may be accidental and due to a confusion of the two *medes* in the original (ll. 14, 15). Then follows a long interpolation: *Ac for þis point — satt nouȝth wiþ þe wicked* p. 76.14. — 13. *þrto* for *þerto*. — 14. A colon should be put before *John* and a dash after *Baptist*. — 17. *do* twice, by an oversight. — 20. A colon before *þat*, a comma after *seide*. — 34. Cf. Prov., XIII. 20: *Qui cum sapientibus graditur, sapiens erit; amicus stultorum similis efficietur*; Wycl.: *Who with wise goth, a wis man shal ben; the frend of folis he shal be moud (schal be moud lijk hem)*.

73. 1, 2. *hij* — *he*: inconsistency in number. — 4. *þerfore he seiþ*: there is no person to whom *he* would logically refer; it might appropriately be changed to *it*. — 5. *bot ȝif it be* connects with *Kepe þe out of his compaignye* p. 72.30. — 12. *lest þat he ne take no*

<sup>1</sup> *N* (158.22) *Wommen*: MS.: *wumme* (K); so also *BCT* (My); this may be a weakened form of *wo me*.

<sup>2</sup> *þer þer* 'there where'; or perhaps *þet þer*. — 14. *Deos* is the object of *habbed* and refers to *priuilege of prechur* etc.

*sgyne*: the negative is redundant: the construction is doubtless a blending of *lest he take sygne* and *þat he ne take no sygne*. — 24. The quotation is strangely rendered: cf. Wyclif, Gal., VI. 14: *Forsoth be it ferr to me for to glorie, no but in the cross of oure Lord Ihesu Crist*.

74. 10. *þere* should probably be supplied before *þorouȝ*. — 11. 12. The connection has apparently been lost; *þat ich vnderstonde þat was* should appropriately be left out. — 13. *þis* abs., stressed; the stop after *lyf* stands for a colon. — 23. Another *he* referring to a *Man of holy chirche* (20) should be understood as the subject of *took*. — 25, 26. *he* — *her*: confusion of number. — 29. *neuere latter*: NED., s.v. *Neverlat(tier)* gives two examples from Caxton, Chron. Eng. — 31. *Rirage*: no instance of the aphetic form of the word with *i* seems to be recorded; NED., MR Wörterb., s.v. *Arrearage*, *Arerage* give the form *arrirage* from Hampole, Pr. Consc. 5913; cf. further Cath. Angl., s.v. *Arrearage* (note). I may add some examples, noted in P. Pl., MSS. PE: cf. C-Text (EETS.) XII. 297, XIII. 63, XVI. 288, notes. — 32. Sylvester's alleged acceptance of the donation of Constantine is referred to in several places in Wyclif's Engl. Works (EETS. 74): the utterance of the voice from heaven, p. 75.3, occurs almost verbally on p. 380; cf. also P. Pl., C. XVIII. 220 ff.

75. 16. *seuendaies*: cf. NED., s.v. *Seven* 5. — 20. *þenche* for *þencheþ* owing to the following initial *þ*. — 29. *þise Men* etc. connects with p. 74.18.

76. 2. *badden her herberewe to pouere men*: to may here have the sense 'of, from' as in *Wé sécaþ fultum tó dē* (a Domino). *Hí tó Róme him fultumes bēdon* Bosw.-T., s.v. *Tó* I. 5 h: WÜLFING, Syntax, II. §§ 874, 882; cf. *N* p. 60.8: *Huct may þe zowc betere acsy to his under þanne bread?* Ayenb.; NED., s.v. *Ask* 10; or else *badden* means 'offered': NED., s.v. *Bid* 1. — 5. *heryng* seems to give poor sense; it should perhaps be changed to *bergyng*: cf. l. 32. — 16. *Mariaria* a slip for *Maria*: cf. Luke, I. 28: *Aue gratia plena*. — 18. *þan sehr was mychel one*: *N* (160.21) *þenne heo was inne*<sup>1</sup> — *in outliche stude*, *al hire one*. — 19 ff. In the passages which follow, the texts present considerable divergencies: in the illustration from the life of the Holy Virgin *N* (160.23) has: *þaruh þet nouhware inc holi writr nis iwriten of hire speche, bate uor (fouwer C) sīden, . . . sutel preofunge is þet heo was muchel one, þe hrold so silence*; the passage on the solitude of Our Lord, in our text contracted and partly spoilt, *N* (160.26 ff.) gives as follows: *He wende him self one into outliche stude, 7 feste þer use* (K) *he was one iðr wilderness: rorte schwaren þerbi þet among monne þrung we nei non makien rihte penitence. þer in*

<sup>1</sup> MN misunderstands the passage; *þenne* means 'when'; so, hesitatingly, DAHLSTEDT, *The Word-order of the Ancr. R.*, p. 17. — 25. *Hwat seehe we odre?* 'O god one were inouh forbisne to alle. 'Why do we seek others (other examples)? Of God alone were enough example to all': God's example alone would suffice for all.

*onliche stude him hungrede . . . þer he þolede þet te uound woudeðe him uoule weis* etc.: then the original argument is interrupted by a long interpolation, l. 24 — in *his book* p. 79.14. — 28. *we* evidently an uncorrected scribal error; and so, probably, is *in lyue* in the next line.

77. 7. Cf. 1 Johm. IV. 1: . . . omni spiritui. — 15. *a pert* possibly to be read *a-pert*: cf. NED., s.v. *Pert* a. 1. — 15, 16. A dash after *quegynise* and *symple*. — *Swich ben* etc.: the incongruity of number should be noted. — 23 ff. *Oure lord seide þis ensample*: cf. p. 66.12 ff.

78. 25. *his, he* contrast the preceding plurals. The stop after *bert* acts as a colon. — 26. After *part* a dash; *he* should be understood as the subject of *nott*. — 29. *hij* another change in number. — 31. *upon* here causal; cf. EISENKEL, *Streifzüge*, p. 193; SCHMIDT, *Shakesp. Lex.*, s.v.: its combination in this sense with a personal object seems to be singular.

79. 1 ff. *her* (1) — *he* (2, 3) — *hwm* (4) etc.: another case of the frequent confusion of sing. and plur. pronouns, here caused by *eche man* which is singular in form, plural in sense. — 3. *croked* in this connection possibly used as a noun with an original sense of 'crookedness, deformity': cf. NED., s.v. *Crooked* 2; as an apparent analogy I may point to OE., ME. *drunken* 'drunkenness' (NED., s.v. sb.); also ON. *bunden* 'what is bound, shawl' etc.: cf. NOREEN, *Altisl. Gr.* § 415 a. 2; *Arkiv för nord. fil.*, VI, p. 361; probably, however, the word is to be considered as an adj., illogically combined with the preceding nouns, and a verb (*be*) has to be understood; for parallel instances cf. KOCK, *Rule of St. Benet*, Intr. § 138. — 8. *of twice*, by an oversight. — 14. ff. rather disconnected fragments of the original argument; cf. *N* (162.1 ff.). — 16. *N* (162.1) *him hungrede . . . uorto urouren ancre þet is mescise* (in *mescise CT*) has been expanded into the passage ll. 16—20. — 21 ff. abridged and altered: *By Hill — lyf* (22) an addition; *lyue lowelich* etc. (23); *N* (162.13) *leauen lowe under us alle eorðliche þoubtes, þeo leuile þet we beoð ine beoden*. — 23. *to swiche men — and gostlich boþe* (25): the corresponding passage in *N* (162.4 ff.)<sup>1</sup> connects with the illustration from the temptation of Christ (cf. *P* p. 76.23), and is intended as a comfort to those who live a solitary life and are thus more than others subjected to the temptings of the devil. — 26. *swiche men* etc. originally has reference to pious men and women named in an omitted passage as examples of secluded living, pleasing to God. — 30. *Hou miȝth he seie* — p. 80.9 is an insertion; *he* vaguely refers to the author of the preceding quotation, who is inadvertently given as *Jeremias* (cf. foot-note) for *Jeroume* *N* (162.18).

80. 5. *discite a me: dicite* (Luke, XVII. 10); cf. p. 57.19. —

<sup>1</sup> *N* (162.4) *onde* 'enmity'. — 15. *monie men ⁊ wummen boðe* 'many men and women also, men as well as women.' — 18. There is nothing in the original that can be appropriately rendered by 'likewise'.

10. *ne* for *ne*. — 13. *vs* evidently an uncorrected faulty beginning of the following word, possibly a mistake of the ear (for *ar(e)s*-. — *arescine* cf. p. 5.27, note. — 17. *out of Men*: *N* (162.27) *ut of monne sihte*. — *forbise*: the form is probably due to the accidental omission of the abbreviation-mark over the *e*; or it may be a faulty sing. formation of a presumed pl. *forbisen*; cf. NED., s.v. *For-bysen* v.: *forbyse* (erron.: 14th cent.) — 18. *Al þis Onynge — do good* (21) mainly an insertion: similarly *And here I speke* (23) — *to þe ende* (27): cf. *N* p. 204.5. — *Onynge*, in this connection, must mean 'being alone, seclusion', a sense which, so far as I am aware, has no parallel anywhere else. — 21. *Eot resouns þere ben ichi* etc.: *N* (164.1) *after þe worbisnes, ihered nu reisuns hwi me outh for to fleon þene world: eilte reisuns et te leste*. — The peculiar form *Eot* I can only explain as due to some strange inadvertency on the part of the scribe (or perhaps originally *Eiȝt*, with *i* and *ȝ* run closely together and the lower curve of the *ȝ* imperfect or subsequently effaced). — 26. *aþing* probably for a *þing*: NED. gives one example of *othing* from 1573. — After *another* a colon. — If *al* might be taken in subst. use ('the whole of it'), this instance would be remarkable as being much earlier than related examples in NED. (17th cent.); possibly *þe* should be considered as the pers. pr., inconsistently used for the pl. — 27 ff. The connection is abrupt, the original matter having been contracted and differently arranged. — *Ȝif a wilde Lyoun* etc.: this is the first reason; cf. *N* (164.4)<sup>1</sup> *þe uorne* (sc. *reisun*) *is sikernesse*. *Ȝif awod* (K) *liu* etc. — 33. The translation has been added. — 35. After *resoun* a colon.

81. 2 ff. The passage has to some extent been changed and generalized and thus the context, especially in the latter part, has suffered: cf. *N* (164.13 ff.). — 5. *fte* inaccurately for *flesch*. — 11. After *wedded* a semi-colon. — *and afterward was mayden*: *N* (166.1)<sup>2</sup> *Scoðen þauh, nes he meiden neuer þe unholre*. — 15 ff. The argument in these lines is elliptical and disconnected owing to a considerable contraction of the original: cf. *N* (166.4 ff.) ... *meidenhod 7 clenness in oure bruchele flesche, ... ȝif ȝe weren iȝe worldes þrunge, mid a lutel hurlunge (hurtlinge T. þurlunge C) ȝe muhten al uor leosen ... Ant forþi ure Louerd cleped þus: In mundo* etc. Cf. John, XVI, 33: *Hæc locutus sum vobis, vt in me pacem habeatis. In mundo pressuram habebitis* etc. — 17. *þe þridde* etc.: *N* (166.12) *þe þridde reisun of þe worldes fluchte is þe biȝeate of heouene. þe heouene is swiȝte heil: hwo se wile biȝiten (biuinen C) hire (hit T), ... hire (hit T) is lutel inouh* etc. — 19. Cf. Rev., XII, 1: *Et signum magnum apparuit in cælo*:

<sup>1</sup> *N* (164.11) *Vor þi beoð ancren wise* 'therefore are anchoresses wise'. — 28. *Nefde he þo iþouht ... meidenhod uorte uorleosen* 'had he not then thought to lose (did he not think that he had lost) virginity?'

<sup>2</sup> *N*, (166.2) The first *meiden* I take as the subject, the second as the indir. obj., and strike out the comma. — 4. *oure* 'your'. — 25. 'The fourth reason is a proof' etc.



Mulier amicta sole etc. The quotation is originally introduced in illustration of a preceding passage, omitted in the revision: *N* (166.15) *For þi alle þe halwen makeden of al þe worlde ase anc stol* (scheemel *BC*, *schemel G*, *schaemel T My*) *to hore uet, uorto arechen þe beuene*. — 21. *By þe sunne* — l. 24 mainly an addition in *P*. — 22. *þe* should probably be supplied before *soþe* and the stop after the word omitted. — 28. *and ne take* — *gon þe wiselicher* (p. 82.6) an insertion: there is something corresponding to the first lines, in a different connection, in *N* (204.1 ff.).

82. 6. *þe þierþe reson is: N* (166.25) *þe uorde reison is preoue of noblesse ⁊ of largesse. Noble men etc.* — 8. *And goddes spouse is gentil: N* (168.2) *⁊ nouȝ* (sc. *beren bagge* etc.) *Godes spuse, þet is lefdi of hrouene*. — 10. *It falleþ to burgeys* has been misplaced: it should preferably be connected with *begengldes* (8) as in the original. — *her* illogically referring to *spouse* (9). — 11. *A man — þere vpon* (13) inserted. — 14 ff. The connection is loose and the sense of the original has been lost, the passage having been altered and abridged: cf. *N* (168.5) ... *noble men ⁊ wummen makied large relief. Auh hwo mei makien largere relief þene þe oder*<sup>1</sup> *þeo þet seid mid Seinte Peter. Ecce nos etc.* — As is shown by the context, *relief* means 'that which is left or given up by one': cf. NED., s.v. *Relief*<sup>1</sup> 1 a (to me, however, it seems more appropriate to place this instance from Ancr. R., the only example given, under 2: 'the remains of food left after a meal: leavings, scraps': see also *Prompt. Parv.*, Cath. Angl. (EETS.), s.v. *Relefe*, notes; *MX* 'ahms' is an inadequate rendering; so also his translation of *louue* (9) < OE. *lif* 'what is left, remainder'). To judge from the association with *lyuerce* and *good Men* it seems probable that the reviser has taken *relf* in the sense of 'relief, help, assistance' (cf. *MX*). — 16. *relinquimus* for *reliquimus*: cf. *Matt.*, XIX. 27. — 17. *and folowen: N* (168.8) *for teuoluwen*. — 18. *What forsook Peter — alle Manere rice* (20) has replaced the original argument: *N* (168.8 ff.) *Nis þis large relief? ... kinges ⁊ kaiseres habbed hore bileue* (*hore liuenet BG* (*liuenet*) *My*) *of oure large relief þet ȝe* (*K*) *habbed ileued ... þu* (sc. *Louerd*) *leuedest ... alle richesses ... we wulted foluuen þe ... bileuuen al ase þu dudest, ⁊ foluuen þe ee on vorte etc.* — 23. Cf. *Rev.*, XIV. 4: after *ierit* a dash, the following words being added in explanation: *N* (168.19) *etroque scilicet pede*. — 24. *þat is — maydeis* (25) an addition in *P*. — 26. *N* (168.21) *þe side reison is ... familiarite: þet is, forte* (*K*) *beon* (*familiarite, muche cunredde*), *forte beo B*, *familiarite, Muchel cuthpradden, forte beon G*, *þ is to beo C*, *familiarite, Muche cuthredne, for to be T My*) *priue mid ure*

<sup>1</sup> The sign of interrogation after *oder* should be struck out, *þe* and *þeo* being determ. pron.; *þen þe oder þeo þe seid BG* (*þene*), *þenue þe oder þe seid C*, *þen he oder heo þ seis T* ('than the man or the woman who saith') *My*; cf. p. 182.3.



*Louerde.* — 31. Cf. Hosea, XI. 9: . . . quoniam Deus ego, & non homo: in medio tui sanctus, & non ingrediar (*N ingredior K*) ciuitatem. — 32. *N* (170.1) *þe scouede reisun is, uorte beon þe brihtluc, 7 te brihtluc iseon iue heouene Godes brihte nebsceft*; the rest of the passage has been left out in the revision.

83. 1. *sche was assurs quene: N* (170.10)<sup>1</sup> *heo was ðe (K) kinge Assur ouer alle ieuene.* — 2. *us myȝtȝ: mychel us* should possibly be supplied. — 3, 4. *hereþ, graunteþ*: the striking present forms are apparently due to an omission of a passage in the original: *N* (170.12) *þes nome Assur is ispeled eadi . . . 7 bitocneð God: eadi ouer alle. He ȝetteð Hester þe ewene, þet is, þe treowe anere . . . he iheret hire, 7 ȝetteð hire alle hire bonen etc.* — 6. *maradoches: N* (170.18) *Mardocheus.* — 7. *tofreden þe schemeful: N* (170.19) *bitterliche to-tredinde þene schomeleuse.* — 8. *any þing speken etc.: N* (170.20) *Schomeleus is þe mon oðter þeo wummon þet deð eni untowescipe, oðter seið, bitoren ancren.* — 9. *hiȝ beþ þan*; an omission in the revision has caused a break in the context: cf. *N* (170.21) *ȝif eni þauh so do (sc. deð eni untowescipe etc.), 7 heo breke bitterlicr his untowe word . . . þeonne<sup>2</sup> is heo Hester. Mardocheus donkter, bitterliche to-tredinde þene schomeleuse. bitterlucur (K) ne betere ne mei heo ham neuer breken þen . . . mid, Narraverant etc.* To restore the connection, either omit *hiȝ* (cf. *sciþ, wendeþ* ll. 16, 17) or change the ind. verbal forms to subj.: *be, vndernyme.* — 11. Cf. p. 39.20. — 12. The translation added: similarly l. 15. — 13. *þer* an accidental repetition of the preceding syllable. — 17. *Semeþ: N* (170.29) *Semei*; cf. 1 Kings, II 36 ff. The connection is abrupt: the preceding passage in *N* runs thus: *wende (sc. ancre) incard anon toward hire weouede: 7 holde hire et home, use dude Hester þe ihadde. Semei etc.* — 21. *N* (172.8) *Semei bitocneð þe utwarde anere . . . þe ancre þet haueð asse caren, longe, uorte iheren ueor etc.* The lines that follow are disconnected fragments of the sequence of ideas in *N* (172.12 ff.)<sup>3</sup>: Shemei was in Jerusalem, which means 'sight of peace' and signifies a monastery where there ought to be nothing but peace.

<sup>1</sup> *N* (170.7, 8) *loked nu ȝeorne hwareuore. Ðe edmode ewene Hester etc.* 'now consider attentively why. The meek Queen Esther' etc. — 17. *uor hwon þet* 'provided that'.

<sup>2</sup> A dash should be placed after *deden* (23) and a comma after *tellunge*, to-trede being parallel to *breke* (22): 'If, however, any one do so, and she crush (interrupt) . . . — trample upon them, I say, at once with (their) shameless speech, then she is Esther'.

<sup>3</sup> In the original passages the following points may be noted: p. 172.5. The second *him* for the pl. — *uolue* for *uolued*: *folhede ham; brece ut B, folȝede ham. wende ut CG (folhede) T (folhede) (Mx).* — 12. *hire* for *him*; so the other MSS. (Mx). — 23, 24. *heo, hore* pl. referring to *wittes*. — 27. *foluuen* for *folued*. — 174.19. *bisteppeð*: Mx 'stepped'; so also NED., Mr Wörterb., STRATM.-BR. (hesitatingly); this rendering seems most questionable; the other MSS. read: *bitrept B, bitrepped C, bitrappet T (Mx)*; the reading of *N* may have a similar sense, though a connection seems difficult to establish; or else the form is due to some error (*e* for *o*?).

Shemei, the recluse, should never offend Solomon, our Lord; she should stay in Jerusalem and Solomon will gladly grant her his grace; but if she occupies herself more than she ought, with external things, she is gone out of Jerusalem, as Shemei after his servants: these are the five senses which should stay at home and serve their lady; if she lets them run away through heedlessness and follows them with her heart, she breaks the covenant and is doomed to death. Esther, however, means not only 'hidden' but also 'exalted', to show that those who hide themselves in their monastery shall be exalted in heaven. An anchoress should always consider that she has fled to the sanctuary of the church, for there is not one that has not at some time been a thief against God; she should keep close within — body, sense, and heart above all — for if she goes out, she has to be hanged on the gallows of hell; she should fervently pray to God, as a thief that has fled to the church, to protect her from all who lie in wait for her: she should be chirping (cf. *P* p. 64.10) her prayers like the sparrow, for David compares an anchoress not only to the pelican but also to the sparrow. — Also the following passage, ll. 31 ff., has been much contracted: cf. *N* (176)<sup>1</sup>. — 23. *zoure hous þat is Jerusalem zoure body*: *N* (172.13) *þis word Jerusalem, speleð sihte of pris (grit C), ⁊ bituned ancre hus . . . Holde hire et home, ine Jerusalem*: after *body* a semi-colon. — 27. The construction is irregular; a dash may be put after *june*. — 29. *hiȝ* inconsistently for *ȝe*.

84. 3. *Ne were non* etc.: this is the beginning of the fourth part. — 6. After *stronger* a dash. — 10. *tunc*: cum *N*. — 20. *naked of alle goode þrues* etc.: *N* (178.18)<sup>2</sup> *hau þu ert poore ⁊ naked of holinesse, ⁊ gostliche wreche*. — 21, 22. There is a confusion in construction: *is* (21) and *d* (22) should be left out. — 30. The Biblical quotation is introduced by the reviser. — 33. *d* two maner fondynges: *N* (180.1) . . . *þet two manere temptaciuns — two kunne nondunges — broȝt*: instead of *d* might be put a dash.

85. In the revision the passages on this page have fared rather badly, owing to numerous omissions and misunderstandings, and the sense has in places been destroyed. Thus, the original argument corresponding to ll. 1 ff. is as follows: *N* (180.3) *Vtre nondunge is heuor of cured likunge oðer mislikunge, wiȝuten oðer wiȝtinnen. Mislikunge wiȝuten — use sinesse . . . Mislikunge wiȝtinnen — use heorte sor* etc. — 4. *wiȝouten ben þise fondynges*: *N* (180.7)<sup>3</sup> *likunge wiȝuten,*

<sup>1</sup> *N* (176.11). *bituned*: MY gives the correct reading as *bitimed*; *timed BC*, *times T*. — 20. *biȝet* pa. tense.

<sup>2</sup> *N* (178.21) *hine* evidently refers to *te sike*. — 25. *bi* 'of' (RG p. 126). — 28. *was one wiȝuten sunne*: MY considers the reading corrupt; cf. *ane wiȝuten BTC*.

<sup>3</sup> *N* (180.7). Cf. *B* *onont þ ha is pine . licunge wiȝ uten licomes heale, T onont þ he is ipinet likinge wiȝ uten licomes heale, C licomes heale wiȝ uten, is licunge* (MY); *likunge*, contrasting *Mislikunge* (4), begins a fresh sentence;

use *hwomes heale* etc. — 5. *oifer zif a man* etc.: another omission has spoilt the context: cf. N (180.9) *Likunge wittinnen* — *use sam uals gledschipe, oter of monne hereword, oter zif me is ihued more þen anoðer* etc. — 8 ff.: N (180.11) *þeos dale of þisse temptaciun þet is uttre icoleped, is sicikature* (K) *þen þe oter half. Botte brot þauh a temptaciun: ⁊ oter wittinnen ⁊ wittulen, boðe of hire twen dolen.* — 12. *liknre for likynge.* — 15. Cf. N (180.15) *þeos fondunge cuned oterhules of God, ⁊ oterhules of mon: fondunge of God — use of frendes deade, ⁊ siennesse on him, oter o þi sulf: pourtel, mishep, ⁊ oter swiche: heale also and eise.* — 16. it illogically for the plural. — of should be inserted before *hem.* — 17 ff. *myslikynge of woord* etc.: N (180.18) *Fondunge of man — use mistlich woun* (use *wislicunge* of bocht C), *oter of worde oter of werke, o þe, oter ofpine: alse hereword, oter goddede. þeos kuncþ* (K) *also of God, auh nout use doð þe otre, wittulen euerich middel: auh mid alle* etc. — 22. *ben of myslikynge enþreces* etc.: N (180.22) *Inre vandunge beoð mistliche undennices, oter last toward ham: oter swikele þoahtes, þet þunchet þauh gode* (Mx's punctuation is probably not correct: *mistliche* is doubtless to be considered as qualifying the following noun: cf. *mistliche unþreces* BCT (*mistlich*) Mx). — 28. *ð techen ð techen* an instance of dittography.

86. 3. A full stop after *toforne.* — *apyne: a pyne.* — 4. *ar* for *as.* — 7. *Now how schallou knowe* — *man oifer womman* (28) an insertion by the reviser. — 11. The stop after *makynge* to be taken as a colon. — 13 ff. After *zemeteshede* a colon, after *myskepyng* and *geryngise* (15) a semi-colon. — 19. A colon should be placed after *god.* — Instead of *wereþ.* the inf. might have been expected: however, an indefinite *man* may be understood as the subject. — 29. *þus is skennesse soule Hele* refers to the following original passage which has been omitted in the revision: N (182.12)<sup>1</sup> . . . *þis misworned tiad* (P l. 7). *Auh siennesse þet God sent doð þens sir þinges — wasched þeo sunnen þet weren er in rouhte: wardet (wornet C) to ȝein þen þet weren* (broð C) *towards: preouet pacience: halt ine edmodnesse: ⁊ muchet þe mede: ⁊ esuet þene þolemede to martir. þus is* etc. — 30. *hiȝ:* N (182.16) *þus is siennesse soule leche* (heale BCT Mx) . . . ⁊ *scheld, þet heu ne kecheð na.* — 32. *And he is good maister* etc.:

the stop after *wredde* should probably be struck out (*wredde* also) and an omission assumed after *is.* RG p. 182 puts a colon after *is* and takes *leo* as referring to *Vitre uondunge* 13; his explanation is impossible. — 11. *þeos* 'this'. — 13. *hire* 'its' refers to *templaciun.* — 14. Cf. B *oder i þing wittulen, oter of þing wittulen, C twint wittulen, oter of þing wittulen, T oter iþing wittulen oter ofþing wittulen* Mx: B seems to give a reasonable sense; the reading accords with M . . . *sed vocatur exterius quia est in re vel de re exteriori* (Mx p. 181, foot-note). — 27. *schulen* 'shall': RG p. 28. — 29. *elue* 'comfort'.

<sup>1</sup> N 182.9 *vorte þolen hot* 'hot to endure'; B *hat forte þolien. ah na þing neclensed* etc., CT *hat for to þolien* etc. Mx). — 15. *halt ine edmodnesse* 'keeps in humility'.

N (182.18) *Sinnesse maked mon te understonden . . . 7 ase god meister, bet mon etc.*

87. 5. *d' may passe* — *here* a rather disconnected addition. — 16. *þise ofer ben of goddes soude* is doubtless an unsatisfactory rendering of the original *þeos þet ich habbe iseid of, is of Godes soude* N (184.9), referring to *sinnesse*, dealt with in the passages immediately preceding. — 18, 19. *he* — *hij* an inconsistency in number; similarly *he* — *hem* (24). — 27. The translation has been added in the revision. — 30. *ne leteþ he etc.*: N (184.20) *ne lete he nout wet of þet he is Godes 3erde*<sup>1</sup> which is to be preferred. — 35. The Latin quotation is found in *TM* but is apparently absent from the other versions; cf. Isaiah. X. 5: *Vae Assur, virga etc.* — *he seiþ* should be understood.

88. 1. *vindictan* (as *N*): *vindicta*, Rom., XII. 19. — 3. *guccheþ* for *gruccheþ*; the inconsistency in number should be noted. — 5. *þat is* — *his dere child* (8) an addition. — 9. *3if þe fader beteþ hym etc.*: N (186.6)<sup>2</sup> *hæon hit* (sc. *child*) is *ibeten*, *3if þe ueder hat hit, cussað þe 3erd*; the reading of *P* may be due to confusion between forms of separate verbs, OE. *brédan* and *beátan*. — 19. *þat werceþ vpe 3ou*: N (186.13) *þeo þet ou weorred*; I have not found a form of the verb like the one given by our version; another *r* should probably be inserted: cf. pp. 95.34, 97.23, 128.25 etc.; however, there may be some connection with *wer*, *were*, a collateral form of *werre*. — 32 — *anguisseþ d' sorowes* (p. 89.3) disconnectedly inserted.

89. 1. *Transibimus*: cf. Ps. LXV. 12: *Transiuimus*. — 13. *baterels*: N (188.4)<sup>3</sup> *bettles*; there seems to be no parallel to the reading of *P* elsewhere: it is evidently an earlier form of Lan., Chs. dial. *buttril* 'a flat piece of wood used to beat linen' < *batter* 'give repeated blows'; there is obviously a relation with *batter* used once by Shakespeare: As You Like It, II. iv. 51 (first folio), probably in the sense of 'a 'beetle' for battling clothes'; NED., s.v. *Batler*, *Battler*<sup>2</sup> 3. GODEFROY, s.v. *Baterel*, the sense of which is considered doubtful, gives a pl. *bateriaux*: to judge from the quotation given (*trois paires de trais*

<sup>1</sup> 'He should not think well of, be pleased at being'. — 23. *uor heo nis* (K) *nouht nanmore* 'for it (sc. *3erd* f.; cf. l. 17) is nothing any more': it has no longer any value.

<sup>2</sup> N (186.4) *3elden him 3erde seruise* 'give him rod's payment': reward him as one does the rod. — 20. *þet nis nout to siggen* 'that is not to be said' (?).

<sup>3</sup> N (188.3). The inverted commas should be placed after *abuggen*. — 4. *wo schal* (K) *ham beon alíue*: *þet wa bið him þes líues B*, *þ wa bið him hise líues C*, *þ wa beon þeos líues* (MY); RG p. 174. — 6. The reading of *N*: *þet 3e schulen and wulled* and the explanation given by RG p. 22 ('so dass ihr zu allem, das er wünscht, genötigt seid und es auch aus freien Stücken wollt') seem equally void of sense; cf. the other MSS.: *schulen wullen BC* (*schule*) *T* (*wille*) (MY). — 10. *spotlunge* 'spitting'. — 15. *sturiunge* vb. pr. pple. — 20. The comma before *þertec* should apparently be placed after the word and *to* supplied; *to þ tet he þolede BC* (*þ þe*), *to þ he þolede T* (MY). — 25. *biswineful* by MN Gloss. and STRATM.-BR. taken as a compound; RG p. 122 correctly reads *bi swineful*; *bi swineful B7C* (*swingful*) (MY). — 26. *glede* probably means something like 'kind, mild, gentle'. Bosw.-T.; NED., s.v. *Glad* 2 c.

*aveques les bateriaux* 1375) the meaning must be 'some implement to strike with', which is also corroborated by the instance in our text. — 13, 14. If the repetition of *3e schull ben gpayed* is not to be considered as merely unintentional, we might take *þis leurþ* as a parenthesis and put a mark of exclamation after it. — 25. *heleþ*: *N* (188.16) *healedc*, which would have been expected. — 27 ff. The connection in the passage is to some extent confused; after the first *wo* (28) we may put a dash, after the second, a colon; another dash after *þolien* (29); *N* (188.18) *τ efnet al ower wo, siencesse, τ oterhwat, τ wouh of worde oter of werke, τ al þet mon mei þolien þertec al he þolede, τ 3e schulen liltliche* (*K*) *iscen hu lutel hit reechet (reueht BC, reches T My)* etc.

90. 3. Cf. *N* (188.25 ff.) *Goð nu þeonne gledliker bi strongre weie* (*K*), *τ biswinefule, touward þe muchle feste of heouene . . . þeonne dusic worldes men goð bi grene weie, touward te warilren τ to deate of helle. Betere is forte gon sic touward heouene þen al hol touward helle.* — The reading *besie* is probably due to a misunderstanding, as the original word in the sense of 'foolish, stupid' has not been in general use since the 13th cent.: *NED.*, s.v. *Dizzy* 1. — 10. *complaudata* as *N* (190.5): cf. *Ecclus.* XXI, 11: *Via peccantium complanata lapidibus*; the explanation of the Latin quotation has been added by the reviser. — 19. *my* evidently a mistake for *nu* *N* (190.12). — 20. Cf. *N* (190.12) *Wel is us nu, Louerd, uor þe dures þet tu loudest us mid otre monnes weoures*: and *uel is us nu, Louerd, for þeo* (*K*) *ilke 3eres* etc.: the omission in *P* has doubtless been caused by a confusion of the identical opening words of the parallel phrases. — 24. *more* should be supplied before *pyne*: *N* (190.17 *K*)<sup>1</sup> *and hwo was more priue mid te kinge of heouene . . . þen was þes sondesmon* etc.: (*τ hwa wes mare priue wið þe king of heouene* etc. *B*: similarly *CT* (*My*); *M* *Et quis erat ita secretarius regis celestis*). — 26. After *werlde* may be put a colon.

91. 1. Some words have been left out and thus the connection is destroyed: after *biholden* we may supply *þe schadewe of*. *3if*; *N* (190.24) *hwus schadewe 3e ne makte nout for grislich (grisung C) biholden? 3if þen ilke schadewe were 3et so keue, oter so hot, þet 3e* etc.: a confusion of the two *schadewes* in the original has presumably caused the omission. — 6. *schadewer* for *schadewe*. — 15. *N* (192.5) *ine* (*K*) *misliche of þens fondunges* (*MS.*: *fondungenges K*) *þet broð uttre iholen.* — 19. Instead of *it*, the plural would have been more logical: *N* (192.9) *hea.* — 20 ff. stand without connection owing to the omission of the passage to which they originally belong — a warning against the dangers of *likunge wūtuten τ wūtunnen*, which in the case of the sisters addressed there was most reason to dread: the

<sup>1</sup> *N* (190.16) *schal* 'should'. — 24. There seem to be no examples of *grislich* as a noun; it might be corrected to *grisle* 'horror, terror'. — 27. *come* *pr.* *t.*

lines immediately preceding the original passage corresponding to the fragment given in our text, are as follows: *N* (192.24)<sup>1</sup> *Mache word is of ou hu gentile wammen 3c beot: cor godleic ⁊ for ureoleic iðrned (K) of monic: ⁊ sustru of one ueder ⁊ of one mōder, inc blostne of ower 3wede, uorheten alle wordes (K) blissen, ⁊ biuomen aueren.* This is what the writer refers to when he goes on: *Al þis is strong temptariu, ⁊ muhte some biuimen ou muchel of ower mede etc.* — The conclusion of the argument has also been left out. — 22, *beatificant*: Isaiah, III. 12: *beatum dicunt.* — 25, *þine* inconsistently for the plural: cf. ll. 23, 24. — 27 — p. 92.32 an interpolation.

92. 3 ff. A mistaken rendering of Luke, VI. 26: *Vae cum benedixerint vobis homines: secundum haec enim faciebant pseudo-prophetis patres eorum.* — 7 ff. A dash may be put after *catel*: the stop after *body* (10) stands for a colon. — 17. After *þerfore* should be put a colon: or else *þat* supplied. — 33 ff. The original has been contracted and evidently partly misunderstood: *N* (194.13)<sup>2</sup> *þe inre uondunge is beuold: ase is þe uttre: uor þe uttre uondunge is mistikunge in aduersite, ⁊ inc prosperite and þeos fondunge kundled þe inre uondunge, þet is in aduersite, mistikunge, likunge in prosperite.* (K) *þet limped to sunne*: before *inc prosperite* is obviously *likunge* missing: cf. *T* for *þe uttre is in aduersite ⁊ in prosperite: ⁊ teose cundlen þe inre: aduersite, mistikinge; prosperite, likinge. þ limpes to sunne: BC lirunge þe limped (M).* Thus after *etter* (33), 'which consists' has to be understood, and the stop after *fondunge* (p. 93.1) taken as a colon: *is* (1, 2) should be struck out and a comma put instead. — As to *likeneþ* (p. 93.2) cf. p. 20.5, 6.

93. 2 ff. Cf. *N* (194.15) *þis ich sigge uorti þet sum likunge is ⁊ sum mistikunge, þet of-earned muhte mede: ase likunge inc Godes linc, ⁊ mistikunge uor sunne.* — 7, *þise ben etc.*: although the reading makes some sense — a colon might be placed after *fondynges* — *þise* should preferably be corrected to *þus*: *N* (194.21) *þus beot þeo inre uondunges þe seouen þeued sunnen etc.* — 8. After *kyndles* a full stop. — 14. The subject *hiȝ* has to be supplied: *N* (194.28) *me secheð teche ⁊ salue*: cf. l. 16. — 16, *to þe deþ*: *N* (196.1) *to eche deute* (K)<sup>3</sup>. — 17. *Now willen summe — his betyngne louelich* p. 95.23 interpolated.

94. 17. If *taken*, as seems probable, means 'taken to task, rebuked' (NED., s.v. 9), we should logically have to understand 'being' before *men*: in the latter instance there may be some blending with the seuse 'considered, esteemed as'. — 24 ff. The connection seems rather loose: after *seluen* (25) may be put a dash: after *he* (26) we

<sup>1</sup> *N* (192.22) *cwemen ou, 3if he muhte etc.* 'please, gratify you if he could with flattery spoil you'.

<sup>2</sup> *N* (194.4) DAHLSTEDT's supposition on p. 17 that *te godre heale etc.* should be a 'clause of wishing' cannot be right. — 9. *incarre comp.*; similarly p. 240.8. — 29. *ne ne* apparently for *ne me*.

<sup>3</sup> *N* (196.1) *dranced* probably '(men) go'; cf. p. 194.29, note. — 18. *þet bidreolied* 'which delude'. — 23. RG p. 15 incorrectly takes *nulled* in the sense of 'pflegen'. — 29. ⁊ 'also'.



should logically have to supply *ne*; the irregular sequence of tenses in l. 26 makes it probable that *proue* is an error for *proued*. — 33. *þre sipes* due to confusion of *terre* with *ter*; a verb rendering *purgatum* has been omitted; we may supply *purged*, to which *purgegyn* in the following line evidently refers: cf. Wycl., Ps. XI. 7: *siluer examyned bi fyr, proued of the erthe, purgid scurfold*.

95. 7. A colon may be put after *maudelegne* and the stop after *ded* taken as a comma. — 10. *ȝif* should logically be omitted. — 14. After *lyf* a semi-colon. — 26. *he menep hym*: *N* (196.5) *he mened ham*. — 28. *subsidiati* for *insidiati*: cf. Lament., IV. 19. — 29. A semi-colon should be placed after *ernes* and the stop after *hilles* (30) struck out. — 34. *þeiȝ þe fende egge* is a misunderstanding: cf. *N* (196.13) *þauk þe weond kundeliche egged* etc.; thus after *þeiȝ* (adv.) we should put a comma and change *egge* to *eggeþ*.

96. 1 ff. Cf. *N* (196.13) ... *egged us to utternesse, as to prude, to overhowe* etc. as contrasted to *þet flesch put (spul BC, puttes T My) propremen toward swetnesse ȕ toward eise, ȕ toward softnesse* etc.; this has been spoilt in the rendering of *P*. — 3. On account of the following plural *glories*, an omission must be assumed after *wel*: cf. *N* (196.17) *wordes* (*K*) *weole, ȕ winne, ȕ wurschipe, ȕ oðer swuche giuegoun* etc. — 4. *þat bi ducleþ* etc.: an object to *louien* would have to be supplied: *N* (196.18) *þet bidwealdet kang (canges C. fol T) men to luvien one scheadeve*. — *canious*: an exact parallel seems not to be on record; cf. NED., s.v. Congeon: if the derivation given there is, as seems probable, the correct one — see also MR Wörterb.; SKEAT, P.PL., Notes, p. 241 — the instance in our text, together with *cangun* (NED., s.v. Cang, Congeon) found twice: Hali Meid., p. 33: Ancr. Riwe, p. 62.2 (*T*), represents a more genuine form than those hitherto recorded. — 5. *waiten vs hou* etc.: *N* (196.20) *awaited us ide wildernesse, hu* etc.; cf. l. 7. — 6. *bitokned* apparently an error for the pres. t. — 7. *deuel* an instance of *s-less* gen.; similarly p. 105.3: cf. EKWALL, Minnesskr. tillägnad A. Erdmann, p. 53 ff. — *ensantes* an apparently unrecorded collateral form of *assaut*, on the analogy of doublets such as *asawmple*: *ensawmple*: *assay*: *ensay*: *assent*: *ensent*: *assoimen*: *ensoimen* etc. — 9. *anopþing* has not, to my knowledge, been recorded anywhere else; the word is evidently in form and sense related to OE. *nēdan* 'venture', Goth. *ana-nanþjan* etc.; cf. Bosw.-T., s.v. Nēdan, Nēding: in this instance the meaning is more particularly 'a venturing forwards, (bold) advance, approach' (*N* (196.23) *nrühelchunge*). As root-vowel we should accordingly have expected *e*; *a* may be due to influence from non-mutated cognates; cf. OE. *nāþ* 'boldness, daring'; or else, and perhaps more probably, it is merely to be set down as an inaccuracy on the part of the scribe. — 10. *hem* illogically for the sing. — 14. *and of alle* — *& quoynt* (22) an addition by the reviser. — 16. *Calaphe* for *Caleb*: cf. Num., XIV. 24. 30. 38. — 31. After *whelpes* a colon. — 32 ff.: *N* (198.8 ff.) *Vana Gloria, hette þe rorme: þet is, howse let wel of ei þing þet heo*



*drif*, 7 *wolde hebben word þerof*, 7 *is wet ipaid 3if heo is ipreised*, 7 *mis-ipaid 3if heo nis itold*<sup>1</sup> *swuch ase heo wolde*. The lines in our text are in part a rather confused alteration of an additional passage occurring in *BV* (MY).

97. 3, 4. *hem* — *hym* — *his* another case of confusion of number; the sequence of tenses, *praise* — *mysprased* — *saie*, is also inconsistent; *mysprased* should preferably be changed to pres. subj. — 7. A colon after *whelp*. — 9. *oifer is to ouer trosty* — *seluen* (11) not in *N*: cf. *B oifer is to ouertrusti up o godes grace. oifer on hire seoluen. to buld up on ei mon þ is fleschlich as heo is 7 me beon itemptet* (partly also in *V MY*). Then follows a lengthy interpolation, l. 11 — p. 99.5.

98. 2. After *mesaise* a full stop. — 3. A sign of interrogation should be put after *god*. — 12. *hastise* for *chastise*; *he* should be supplied as the subject. — 13. *myth* probably a scribal slip for *my3th*; however, *NED.* gives a form *mit* from the 14th cent. — 18. After *more* a semi-colon; after *lemmans* a dash. — 21. *lemman* may be an inaccuracy for the plural. — 25. *wynners* probably means 'men who earn their bread, bread-winners' as in *P.Pl.*, *C.I.* 222:

... *Webbesters and walkers. and wynners with handen.*  
*As taylours and tanners. and tylvers of erthe,*  
*As dikers and deluers. etc.;*

cf. *trewe3lich(e winne(y)*: *A.* I. 153, *C.* II. 176: 'earn a living'. — 34. *drede hem* may here have a sense related to that given in *NED.*, s.v. *Dread* 2 c: 'to doubt': *If þat þou dredist weþer þat it be a symple vleus or a cankre etc.* (c. 1400; only ex.).

99. 5 ff. An altered and confused rendering of the original; *N* (198.16) *þe ri3te hwæolp hette Inobedienc*: *þet is, þet child þet ne buðt nout his eldre: vnderling, his prelat: paroschian, his preost: meiden, hire dame: cuerich lowure his herre. — þat nyl nou3th be tau3t etc.* (5) cf. p. 97.6, 7. — *hi3* (7) illogically for the sing. — 11. *Loquacitate*: *N* (198.19) *Loquacitas*. — 15. *Impacient*: *N* (198.25) *Impacienc*. — 17. *Contumacie þat is þing* etc.; an omission has made the context disconnected; cf. *N* (198.27) ... *þesne hwæolp fet, hwose is onweil ine þinge* (K) *þet heo hæuæt undernumen uorto donne* etc. — 18. *may hym out brnge of þat riot*: *N* (198.29) *bringen hire ut of hire riote* (bringen him of his fol riote *T*): *MX* 'turn her from her purpose' (*M a proposito*). *NED.* cites this instance s.v. *Riot* sb. 1: 'wanton ... living; debauchery' etc.; in all probability, however, we should rather assume an affinity to the sense given under 3: 'the action, on the part of a hound, of following the scent of some animal

<sup>1</sup> 'Accounted, esteemed'. — 18. *vnderling, his prelat* 'an inferior, his superior'; *NED.*, s.v. *Prelate* 2. — 21. *BG lihed*, *C li3ed*, *T lihes* (MY) correctly for *N lauhced*. — 24. *mis-seið bi God* etc. probably 'speaks evil (= *kurseð*) by God or by his saints'.

other than that which he is intended to hunt': cf. s.v. vb. 5 a: it might accordingly be rendered by something like 'wrong path, erring way'. — 19. *Contencion* — *wete strikynge* p. 100.10: a corresponding passage is found only in *BV* (*My* p. 469) and *M* (*Br* p. 482). The rendering in our text is evidently much confused in parts: thus for *þat on þencheþ* etc., *B* reads *þe te oþer þunche underwoden acurpen* 7 *crunant*, and *heo meistre of þe mot* etc.: *M*... *contencio . que est ad vincendum itaque alius uideatur inferior prostratus & uictus . & quasi area lucratur*; as the passage stands, it would seem most appropriate to take *þat* as the rel. 'what' and put a colon before it: or else change *whan* (20) to *þat*. — 22. *And siþen vpbruideþ* etc.: *B* *I þis unþeaw* is *upbrud* . 7 *edwituuge* etc.; similarly *M*. — 23. *euer þe more hij seien* etc.: *B* *ant euer se hit bited bittrare*, *se hire liked betere*; so also *M*. — 25. *riseþ* — *ben*: *B* *beoð* — *beoð*. — 27 ff. hardly make any sense — at least none which accords with the apparent meaning of the earlier versions: the passage in *B* runs thus: *Herto falled euennunge of ham seolf . of hare cun . of sahe oter of dede . þis is among nunnen . 7 gud wið swuch muð seodden ear schriфт ham habbe weeschen to herie godd wið lofsong . oter biddet him priuce bonen . Me þinges amansede nuten ha þ hare song ant hare bonen to godd stinked fulre to him 7 to alle his halthen . þen ei rotet dogge*; *M* reads: *ad hec similiter pertinet comparacio sui ipsius generis seu cognacionis uerbi uel facti . Et uadit quandoque talis postmodum cum tali ore priusquam confessione lauetur ad deum . cum cantu laudare deum uel ad priuatim orandum . Maledicta & amens res . os tale magis fetet coram deo & omnibus sanctis & quicquid ex ore procedit : quam aliquis canis putridus*. — 31. *Semblance* is *anoþer whelp* . *þat is wiþ signes*: this is also defective: cf. *M* *Undecimus catulus leonis superbie est . nutus superbie & iste nutritur gestibus & signis sicut capud extollere . collum curuare* etc.: *B* *þe calleost lucelp* is *ifed wið supersticiuns* . *wið semblanz* 7 *wið sinis* . *as heuen on heh þ heaued* etc.: *V*... is *ifed wið semblanz* etc.

100. 1. *bende wiþ þe mouþ*: *B* *binde seode mid te muð* . *V* *maken moure with þe mouþe* , *M* *ore euckinnare*. — 2. *scornen oþer* etc.: *B* *wið hond oter wið heuued makie senter signe* . *V* *maken mony a scorn* , *M* *cum capite manu* (for *manu*?) *derisarium signum facere*. — 3. Cf. *B* *warpe schonke ouer schenche* . *sitten oter gan stif as ha istuket* (*I* . *steken V*) *were*: *M* *tibium inere* . *sedere uel stare rigide* . *petulanter aspicere* etc. — *stichen* a unique form. — 4. *oþer* — *pride* only in *P*. — 5 ff. *Alþeise* etc.: cf. *M* *Ad hec pertinet cura de uelo uel alio indumento . subtilitas in gestu . in coloracione* . *aut alio apparata . fucacione . uel huiusmodi tinctura capillorum uel lerinie* (for *lericio*?) *superciliorum decapillatione uel eorum excecione cum linida striccione*: *B* reads as follows: *Her to falled of uel of heuued claid* . *of eueh oter claid* . *to ouegart acennunge* (our *gart semynge V*) *oter in heoreunge* . *oter ipinchunge* . *gurdles ant gurdunge* o *dameiscles wise* . *seleaterunge mid smirles fule flutrunge* . *heawin her* . *litren leor* . *pinchen bruken oter bencin ham uppart wið*

*wete fingres* [Broues *whinnyng* *ofur bensen* *ham upward with wete strykynges* 17]. — Thus, l. 6 is in our version grossly corrupted; it may be explained in the following way: after *mo* should be placed a colon and *ouer girt* taken as an adverbial qualification of *cleped*; the form is an apparently unrecorded variant of *ouergart* (the reading of *B* may be a scribal slip; cf. however, Cursor M., Cott. 7318: *ougard* sb.); 'immoderate, excessive' (NED., s.v.); this word is, in my opinion, to be connected with *gere, gare* etc. < ON. *ger(r)a, gar(r)a*; NED., s.v. *Gar* (cf. mod. *overdone*); *i* in the form given in our text may be explained as due to a transition *e* > *i* before dentals in the common pa. pple. *gert*; cf. MORSBACH, ME. Gram., § 109. I' *ouer gart semynge* seems to be equivalent to *M subtilitas in gesta* '(excessive) nicety in manners'; cf. NED., s.v. Seeming sb. 1; *acemynge B* is in all probability to be combined with *acemin* (BC), *acemen T*, *acemien G* (MY), *asemini, asemyn P* p. 170.14, 15; cf. GODEFROY, s.v. Acesmer, acemer, asemer etc.) for *N* p. 360.12, 13 *atiffen* 'adorn' (I may, however, call attention to Pr. Parv. *Cemynge, or a emys* (P. or *emys*) 'apparencia'; NED., s.v. Seeming sb. 1); *as menynge* in *P* must be considered as a perversion of the latter reading, not improbably associated with *menen* 'moan', with which *beizeynge*, a corruption of *heowynge B* (*M coloracione*), has been contrasted. — The stop before *wise* (7) should be struck out and placed after the word. — L. 8 is also in a rather hopeless condition: *synneres* I am disposed to consider as a corrupted name for some pigment (*cinnubar* or *sinoper*; NED., s.v.; cf. also Pr. Parv., s.v. Synopyr; Cath. Angl., s.v. Synoper, and notes); or else mistaken, by the ear or eye of the writer, for *smirles B*; *claustringe* and *flutryng* are probably faulty renderings of something like *B sleaterunge* ('smearing over'; cf. NED., s.v. Slat, Slatter; MY p. 464) and *flutrunge* (probably meaning 'patches' and related to ME. *flapre* 'flakes'; NED., s.v. Flotter; STRATM.-BR., MR Wörterb., s.v. Floder; cf. also dial. *fluthers* 'the loose flakes or lamina of a stone' (EDD.); ON. *flydra* 'flounder'), perhaps unintelligently connected with *claustr* sb., *cluster* vb. (cf. NED., s.v. 3) and *flitter(en)*. — 9. After *here* a comma. — Although *beizes* may be right, its insertion in this connection seems suspicious. — *whinering*: the reading is corroborated by I' *whinnyng* and the sense is evident from the parallels in *B pinchen, M decapillacione* (DU CANGE). It is tempting to assume some relationship between this word and the first element of n. Cy. Yks.-dial. *whinner-nob, winner-nob* 'a spare, thin-faced person with a sharp nose' (EDD.), both words implying a notion of 'lessening, thinning, pinching'. — 10. *benchen*, to judge from the context, seems to have the sense of 'bend, cause to take a direction' (*M rreccione*); in common with the parallel forms *B bencin*, I' *bensen* it has not been recorded elsewhere: if the concordant readings of *BT* are taken to represent the actual appearance of the word, a connection may be ventured with *bensel* 'bending' etc. < ON. *benzl(u)* 'bending' (NED., s.v.); cf.

also dial. *bense* sb., v., adv.: 'any violent movement: move with violence: violently', in EDD. combined with ME. *bunsen* [Ancr. R.: N p. 188.4. *buncin* C; cf. MY; this latter would lead to a sense 'force, stroke vigorously'. — 10 ff. *many þere ben* etc. a nonsensical reading, as all the vicious habits which have been dealt with at some length are represented as flowing from the well of pride: the error might be partly removed by supplying *ofre* after *many* and taking the stop after *pride* (11) as a colon: N (198.30) *Monic outre þer beot þet camed of wrole ⁊ of wunne, of heic kunnē . . . of heic liur waced (wacen T) prude, ⁊ of holi þeawres* (T doubtless reads correctly: 'also to grow proud of' etc.). — 12. *Ac þere j goo swiþe*: an omission has to some extent disturbed the connection; cf. N (200.2) *Monic mo hweolpes . . . hæwē þe Liun of Prude ihweolped: uuh abuten þrus, þenched . . . wel swiðe: uor ich ga liltliche* etc. — 14. *And of a word* etc.: an admissible although peculiar rendering of the original: . . . *for þer ich fettri on a word tene oter twelue Bt (ofer tene) T* (i *federe on an*) 'for there I am loading ten or twelve words upon one: cp. p. 204.5' (MY); for which N (200.6); *uor þer ich fettri on, a curðest tene oter twelue*; cf. NED., s.v. Aworth v. 2 ('escape notice'; s.v. Feather v. 7 ('touch with or as with a feather: to touch lightly'); STRATM.-BR., s.v. A-würden ('come to nothing'; MR Wörterb., s.v. Awurden ('entgehen, bleiben unberührt'; s.v. Fedren: *þetri* 'rasch befördern, abthun' (a misunderstanding as on p. 140.11). — 17. After *gores* a dash, the preceding ironical remark being added by the way. — 21. After *wif alle* a full stop. — 23. The sense is spoilt, some words in the original having been left out; cf. N (200.13) *Goddede . . . þet God . . . hæwē idon him oter him oter hire* (K), *more þen heo understonde, zif hea hire wel biðonhte*. — A full stop after *þeþonȝth*. — 24. A dash may be placed before and after of *þis enþeare*. — 25. N (200.17) <sup>1</sup> *þe oter kundel is Rancor siue odium*. — 26. of; N (200.18) *otter*; the line is corrupt; cf. N *þe þet þret þesne kundel, in hire breoste al is attri to Gode* etc.; to make sense a semi-colon might be put after *hert*, and taken to mean 'if', and *hij* supplied.

101. 2. *þe seuenþ* should be inserted; cf. N (200.22) *þe seoude Uþrud* etc. — 5. *þut oþer* erroneously for *oþer*; N (200.27) *Cheaste, oter Strif*. — *biholde þe eize* — *hij ben wede* (8) in B<sup>1</sup> but absent from the other MSS. (MY). — 6. *uuan he is wroþ* etc.; B *uuan wroð wrealdte is uuan*. *Bihold hire contemencz, loke on hire lates*. *Herene hu þe maðt graut* etc. — 9. Two 'whelps' have been left out: *þe þridde is Schenful* (schendful TC) *Uþrud: þe weorde is Warigunge* N (200.27). — 11. *and do for wraþþe amysse*; B *þe seoude hweþ is, don for wrealdte mis*; a passage corresponding to ll. 11—15 is found in B<sup>1</sup>M only (MY p. 470). — 13. *ð wif warigunes* etc.; B *⁊ wif*

<sup>1</sup> N (200.11) *hawe* for *hawed* (K); Mx's slip has led Rg to this strange assumption (p. 49): 'der Autor will nicht alle, sondern nur ausgewählte kunnles behandeln'. — 17. *onlodest*; *on lodest*; cf. NED., s.v. Loath a. 2 b.

*weariunges hire heaved spillen a grome.* — 18. *pa* for *pat*. — 21 ff. *pat* is *while* etc.: cf. *N* (202.8)<sup>1</sup> *þesne hworlp haued hwo se wurched god, ⁊ deð hit. tauh. mid one deade ⁊ mid one heuie heorte. þe uorðe hworlp is Iðelnesse: þet is, hwo se stunt (stud BC MY) mid alle. þe rifte is Heorte-gruechunge.* The contraction in *P* might be due to a confusion of *heorte* (*heuie heorte* — *Heorte-gruechunge*); however, the alteration in the numbering of the 'whelps' points to an intentional abbreviation; to make the lines read as they stand, we might supply *dope it* after *good* (22). — 22. *þerþe*: *N* (202.11) *sirte*; similarly *fift* (24), *sest* (26) have replaced the original *seowde*, *cithrode*. — 23. *oþer of þeuchinge*: *N* (202.12) *oðer nor eni undone*. — 24. *N* (202.13) ... *oðer to siggen, oðer to don, oðer to biscon binoren, oðer te* (K) *þeuchen efer, oðer miswiten* etc.: *mys-bisene* and *þeuchen* should appropriately change places. — 27. *For il to freleþ god*: *N* (202.16) *nor hit to-cheowd ⁊ to-urel Godes milde miler, ⁊ his muchele* (K) *merri, ⁊ his rimele grace*. — 30. *þisc gon uide & her strengþe*: cf. *N* (202.18) *Tricheie ⁊ Gile, þrofiðe, Reþlac, Wite, ⁊ Herrere strende* (K); the reading of *P* looks most like a corruption of the last few words in the original passage. — *oþer þat doþ* is doubtless likewise a perverted rendering of *oðer oð N*.

102. 1. *Fastschipp Pinching*. *Symnyng of her goodes*: *N* (202.20) *Uestschipe of zeoue; festschipe, prinschipe of zeoue BT (fastschipe), festshipe prinschipe of zeoue G, festschipe principe of zeoue C (MY)*. — *prinschipe* does not appear to be found anywhere else; a relationship in meaning with *prunice*, *prugule* 'prune, trim', also 'mutilate, spoil' seems unmistakable, although the earliest example of the verb in this sense is from 1426; cf. NED., s.v. *Prune* v.<sup>2</sup>; see also v.<sup>1</sup>, etym. note; *Preen* v.<sup>2</sup>. — 2. I fail to see how *ozeueninge* and *laueninge* should be satisfactorily explained; they may be simply instances of the reviser's numerous blunders (cf. *N*); or else *ozeueninge* might perhaps be considered as a peculiar form for *ozeuing* (< OE. *ofgifan*) or a formation on the analogy of *zeuennesse*; the third letter of the latter word should possibly be changed to *n* and connection assumed with *lunen*. — *mansauzt* a scribal slip for *manshuzt*. — The stop before *oþer while* should be placed after the word instead. — 4. After *siggen* a colon; the stop after *mychel* has no significance. — 8. *bryngc*: *N* (202.26) *bruken*. — 10. *biggnyng*: *N* (204.1)<sup>2</sup> *ziscunge*. — 14. *A*

<sup>1</sup> On p. 202 of the original text the following points may be noticed: 1. 2. *freond* probably pl. — 3. 16. *Bore* for *Bere* (cf. NED., s.v. *Bear*); *Beore B*, *beore CGT* (MY); cf. p. 198.3. — 6. *herde*: *T hard*; better as in the other MSS.: *earh B*, *arch C*, *erh G* (MY). — 20. *Gauel* 'interest'; cf. p. 326.9. — 24. MS.: *urechliche* (K). — 25. *bifluten* to be read *bi fluten*; cf. p. 428.10 (NED., s.v. *Flit* 9). — 28. *gnedeliche* 'sparingly, frugally' (so Gloss.).

<sup>2</sup> *N* (204.5) *inæddred* cf. p. 140.11. — 6. After *strenede* ('importance') a colon; *þeuchen* inf.; by Rg p. 104 (probably incorrectly) taken in imper. use. — 12. *I drunch mare þen i mete beoð þeos gris iferhet B*, *ldrunch mare þenne i mete*. *Nu beoð þeose gris ifarezet C*, *ldruch more þen imete beos þeos gris ipostred G*, *i drinch mare þen imete beoð þeos grises iferhet T* (MY); BGT give



semi-colon to be put after *feþered*. — 17. *is glotonge þat huþ* etc.: *N* (204.9) *þet is, Glutunie, hauuð* etc. — 18. *anoþer to late* etc.: cf. *N* (204.10) *þet oðter to Estliche: þet þridde to Urechliche* etc.; *fleschlich* (19) is doubtless to be regarded as a corruption. — 21 ff. a generalization: *N* (204.13) *uor ich num nout ofdred, mine leoue sustren, þet 3e ham ueden*. — 24 ff. There is a lack of consistency: cf. *N* (204.15) *þe Scorpion of Lecherie: þet is, of golnesse, hauuð swuche kundles þet in one (in na T) wel itowune moute bore summes nome ne sit nout uorto nemmen (K): uor þe nome one muhte herten alle wel itowune euren, ⁊ fulen alle clene heorten. þeo me mei nemmen (K) wel hwas nomen me ienowæð wel: ... use Hordom, Eaubruche (spusebruche T), Meidelure, ⁊ Incest: þet is, bitiche sibbe* etc. — 29. *in many manere dedlich an unsatisfactory reading for þet (sc. Incest) is i monie ideled* *N* (204.21. *o feole ideulet T*). — Similarly *þat is to han wille* etc. for *N* *On (sc. kind) is ful wil uorte don þet fulde* etc. — *þilleþ* an unrecorded form, probably due to some inaccuracy on the part of the scribe. — 31. *þat þe flesche prikerþ: N* (204.23) *3irned al þet tet fleschs to prokeit, ⁊ helpen oðter þiderward, — beon wuite (wote BGT My) ⁊ witnesse þerof: hanten þer efter* etc. — 32. *lokyngge: N* (204.25) *togginge*.

103. 2. *collyng: N* (204.27) *tollinde wordes*. — 3. 4. *sett stede* etc.: *N* (206.1) *lunien tide, oðter time, oðter stude, uorto kumen ine swuche kefte (K: keuft B, uuft GT: om. C My)*. After *comen* I put a colon, after *synne* a full stop, and strike out the stop after *men*. The lines, as they stand, lack logical connection: *men* may be taken as the subject in the indefinite sense of 'you, one' and *hij* omitted: *N* (206.2) *⁊ oðter swuche uorrideles, þet me mot forbauwen (forbohen T) hwo se nldr ite muchele fulde uenliche<sup>1</sup> nullen*. — 6. *Djmissis occasibus* for *Omissis occasionibus*. — 8 ff. The passage has been contracted and altered and is obviously partly in a state of confusion: cf. *N* (206.5) *huose uale hire (his T) inwit witen clene (hal TC) ⁊ feir, heo mon þe uorrideles þet beoð iuenele ofte to openen þet in3ong ⁊ leten in summe. Ich ne der nemmen (K) þeo unkundeliche kundles of þisse deouel scorpionn. attri iteiled. Auh sori mei heo beon þet ...*

the preferable reading. — 24. *Mx*'s translation is obviously a misunderstanding; a semi-colon should be placed after *proked*, *helpen* being parallel to *don* (22): 'help any other'; *B* *ful wil to þ fulde wið skiles zettunge. helpen ofre þiderward, G ful wil to þat fulde wið skiles zettunge. ofen helpen þiderward, C ful wil. þ fulde wið schiles zettunge. helpen ani oðer þiderward, T ful wil to þ fulde wið skiles zettunge. þ is hwen þe skil ⁊ te herte ne wið seid muet. bote liked wel ⁊ 3erued þ flesch hire to prokied. Helpen oðer þiderward (My)*. — 26. *gigge leihre* 'Lächeln einer Buhldirne', *MR* Wörterb., s.v. *Gigge*; cf. *NED.*, s.v. *Gig* sb.<sup>1</sup> 4: 'a flighty, giddy girl'; *STRATM.-BR.* '?frivolous woman'.

<sup>1</sup> *uenliche* 'filthily'; *NED.*, s.v. *Fen-lich*. — 6. *uorrideles* as 1. 2. — 19. *hwo*: *Rg* p. 51: 'Statt *Mx*'s 'why' ist 'how' zu setzen'. I do not see that this would make sense. *BGT* *hwi*; *C* *hu* (*My*), *N* *hwen* are inferior readings; the latter may be considered as a faulty form for *hwi*; cf. pp. 162.29, 164.1, 168.21, 230.29, 270.1, 280.3 etc.

hæred so ined eni kandel of hire (K) *gohnesse*, þæt ich ne mei speken of nor schecme, ne ne der nor drede, beste (K) sum leorne more euel þan heo 'com, ⁊ þerof heo itmpted. Auh þenche euerich of hire awene awariede candles (fandles BCGT My) in hire gohnesse. Uor heuso hit euer is idon (icewenht B, acwrenht C, icewenht G, i ewenched T My) etc. — For the unusual and at this date obsolete *worriedes* (one instance from Ælfric and two from Ancr. R. in NED.) the reviser strangely substituted *fettes*. — *her* (11) has been taken over mechanically from the original without regard to the lack of connection: of *gūtilich* there are only examples in adverbial use. — *hizters* (12) presents difficulties: the sense required makes a connection with OE. *leahter* 'vice, sin' possible: but there is no similar form on record and, moreover, the word had apparently already died out early in the 13th cent.; we should perhaps read *litters* 'brood', which would suit the context very well (NED. gives the earliest example of this sense from 1486). — 14. N (206.15) *Iue ȝurwede me ded wandres: galche* (Culche BCGT My) *hit ut ine schrifte* etc. — 16. *forto echen þat fyre*: N (206.17) *heo is idemed, þurah þe fule brune* (brune ewenich BCGT (brun) My), *to þe eche fur of helle*: the alteration is obviously due to a misunderstanding of *eche* which dropped out of use about 1250: cf. p. 67.16. — *Nou it is to witen* etc. makes poor sense: cf. N (206.19) *Inouh is eðerne heu ich habbe iesued prude to linn. ⁊ ande to neddre* etc. — *ȝurweped* (17) is doubtless a mistaken pappe. of *emmen*, the collateral form of *efuen*. — 18. In accordance with the reading of the earlier version, the stop after *latter* should be taken as a colon and a full stop placed after *scorpioun*. — 23. Cf. Eccus., XXVI. 10: *qui tenet illam* (sc. mulier nequam), *quasi qui apprehendit* etc. — 24. The interpretation of the quotation is an addition. — 26. Cf. N (206.26) *þæt is lecherie: þæt is þes drofles best* etc. — 29. *gohnesse of synne*: N (206.29) *gohnesses synnen*. — 31. *þerwiþ*: N (208.3) *her<sup>1</sup> mid*, which the context requires. — *by-rewȝuge* probably a scribal slip for *byrewysunge*: N *birewsunge*; or possibly a derivative of *birewen*, OE. *breowan*; cf. pp. 174.30. 176.23. — 32. The stop after *dede* should be placed after the following word: the original *deithote* has been misunderstood. — 32 ff. changed and

<sup>1</sup> Mx 'her'; it means 'here, in this life'. — 10. *scheau uord þen ende þer mide*; I translate 'show forth the end also'. — 14. *ne not ich* etc. 'I do not know'. — 17. *teolunges* 'practices in magic', MORRIS, Spec.; cf. NED., s.v. *Tele* v. — *ore*: Mx 'luck' (cf. Gloss.); MR Wörterb., s.v. *Are* 4: 'glückliche Vorbedeutung, Glückszufall' (with hesitation); MORRIS, Gloss.: 'augury', OE. *cure*, Lat. *augurium*. — 18. As in BGT (My), *nimingge* (K) doubtless begins a new sentence. — 26. *biteli*: *t* dropped on account of the following initial: *bitaht* BT; similarly CG (My). — 27. *þen he wene þæt hit ouh*: Mx, MORRIS erroneously: 'than he thinks that he ought'; as is pointed out by Kock, The Engl. Rel. Pron., p. 34, the sense is: 'than he expects who owns it'. — 28. *al so* as 'just as': *Alswa* is BTG, *alswa* i C (My). — *dusi biheste* 'foolish promise'. — 29. *abiden uorte techen*: B *abiden . ne teuche*; similarly the other versions. My; this is a preferable reading.



at least partly corrupted: *N* (208.3) *Ant iseliliche muwan heo siggan þæt þene teil swuch irindeð: uor þæt utter aged. Auh 3if hit ne suweit (suhet C. suhete T)\* her, þe teil ⁊ þe attri unde is þe eche pine of helle: cf. l. 16. — 35. foule: N (208.6) fol of which NED., s.v. Fool, gives the variant *foule*, *foule* (14–16th cent.).*

104. 4. *d* to *þe gynnung* is redundant: *N* (208.10) *scheun nord þen unde þer midre, ⁊ huu þe teil stingeð. — 8. N* (208.13) *Ierusalemes lunde (K). þæt is, þe riche of heuene. — 9. After heuene we may put a dash. — 10. be* should be supplied after *may*: cf. l. 27: *N* (208.14) *þæt ne mei beun iled to one of ham seouene (seluen T). — 12. ne fulleþ it to siguldrie* is a careless rendering of the original; *N* (208.16) *Vnstadest hileau azean holi lore, nis hit of prude? Inobedience her to uulleð: B nis hit te spece of prude inobedience? Herto fulleð. C nis hit of prude inobedience, her to fulleð. T nis hit of prude. Inobedience. Her to fulleð. G nis hit of prude inobedience? Herto fulleð (My).* If the reading of *N* is accepted, *her* would have to be supplied before *to* and a sign of interrogation inserted after it: however, judging from the other MSS., *My*'s punctuation is probably not correct. It would suffice therefore to put a colon after *inobedience* and transpose the words *it* and *to*. — 13. *takungis: N* (208.17) *teolungis: NED., s.v. Taking sb. 2 b, cites no instance of the sense 'enchantment: blasting, malignant influence' before 1559. — leunges: N* (208.17) *leuunge on ore ⁊ o (K) swefurs: in NED. there is only one example of leung, from More 1533. — 14. oþer in any oþer sacrament: in* should be omitted. — 17. *semeles: N* (208.21) *semeleste: on pp. 106.10, 116.17 there are other instances of semeles, the noun, which is the regular form in BCT (My p. 154, note 3). — 20. ne comeþ it of unde* has got wrong: cf. the passage in *N* (208.22): *þe þæt ne warnuð oter of his ruel, oter of his lure (biȝete BC, biȝete G, lure T, of his lure oter of his biȝete C My), nis hit slouh gemeleste (K), oter attri unde? misiteodeged (K) (teoheti mis B, teonden mis C. To the heþen mis G, tihede mis T. Tenthynge amis V My) . . . nis þis (K) ȝiscunge oter þenste? — 23. make any þing uers: N* (208.26) *ȝif me ȝemeit icurse ei þing. — 24. it* to be supplied after *nys. — semeles slauȝtt: N* (208.27) *semeleste of slouhte. — 28. þe seuen synnes: heuēd is doubtless missing: N* (210.2) *þe seouen heuēd sunnen. — 29. The second ȝordofe, being merely a mechanical repetition, should probably be corrected to dofe: N* (210.3) *oter ei þing dufe. — 30. þise ben munsteers: N* (210.5) *nis þis strong monsteiht, of golnesse awakened? Then there is a break in the connection owing to an omission of several lines: cf. N* (210.6) *Alle sunnen sunderliche, bi hore orune nomeliche nomen, ne muhte no mon rikenen: uuh ine þeos þæt ich habbe iseid, alle þe oðre beuð bilokene: ⁊ nis, ich wene, no mon þæt ne mei understunden him of his sunnen nomeliche, under summe of þen itke imene. þæt beuð her icwene.*

105. 1. 2 have replaced a passage of some length in the original *N* (210.19): the seven beasts just dealt with are endeavouring to destroy all

those who pass through the wilderness of life<sup>1</sup>: the lion of pride slays the proud, the venomous serpent, the envious etc. . . . *Ase to God heo beoð isleiene: auh heo libbet* (K) *to þe ueonde, ⁊ beoð alle ine his hilde. ⁊ seruet him ine his kurl, euerichon, of þet mester. þet him to uulled.* — 3. *deuel* cf. p. 96.7. — *drawen wynde inward & outward* may have been felt as illogical and the following *þat gadref* etc. added in amendment: cf. N (210.18) *drawet wind inward of worldlich hereword, ⁊ eft, mid idel selpe, puffed hit utward.* — 5. After *doþe* a colon. — 6. *to maken her gle*: N (210.20) *to scheauwen hore horel.* — 11. *hij nolden nouȝth blowen* etc.: N (210.25) *heo wolden inouh reade iðe deoþles seruise dimluket bemen.* — 13. *salitarius*: N (210.27) *solitarius.* — *attrauit* for *attrauit*; cf. Jer., II. 24: *Onager assuetus in solitudine* etc. — 14. *Of þe wynde draweinge ju* etc. should be taken as parallel to *of þise bemers* (11) and dependent on *spekeþ* (12): N (210.28) *Of þeo þet drawet wind inward, nor laue of hereword, seidþ Jeremir, ase ich er seide.* — 16. *cherres*: N (210.31) *cheres* 'wry faces', OF. *chiere, chere*; there seems to be no form with *rr* known: one *r* should therefore probably be struck out: there might have been some association with *cherre* etc. < OE. *cerr, cierr* 'turn' etc., which in ME. had a rare sense of 'turn or movement generally': NED., s.v. *Chare* sb.<sup>1</sup> 3. — 17. After *mys* a comma; N (210.31) *wrenchen mis hore muð, ⁊ schulen mid hore eien.* — *stulleli* is doubtless a perverted form for *sculi*; the second character is presumably meant as *r*: for the double ending we may compare an apparently analogous instance on p. 170: *asemini* (14): *asemy* (15): cf. e. g. *Morte Arthure*, v. 2292. — 18. *oudeful ruseli* should preferably be transposed: N (212.1) *uisetie outfule.* — 19. Some lines of the original have been omitted: cf. N (212.2 ff.): if any one says or does anything good, they always squint in another direction but scowl with both eyes where there is anything to blame<sup>2</sup>. — 21. *þe loue aȝein þat yuel*: N (212.7) *þet*

<sup>1</sup> N (210.11) *uordfarinae*: Mx incorrectly 'mortals'; MORRIS: 'travellers'. — 20. *horel* as pp. 224.2, 282.13; MORRIS corrects to *orhel* (cf. p. 176.11) and gives the readings of TC *orhel, orezel*.

<sup>2</sup> N (212.2) *outfule* 'malicious'. — 4. *o luft*: Mx, MORRIS 'on the left hand'. Why not 'aloft, in the air'; *luft* < OE. *lyft*? Cf. NED., s.v. *Aloft*, etym. note. — 5. The actual meaning of this line seems open to question. MORRIS' insertion of *loken*: 'to look at loathingly' (?) is certainly a perversion of the sense. Mx's interpretation ('to blame or dislike') may be right, if *lodlich* is meant as an adj.; but the reading of C... *to edwiten oder .ladliche . . . schuled*, G... *to et wile oper, ladliche* etc. makes it probable that *lodlich* is to be connected with the following vb. and a comma put after *oder* (pron.): B to *edwiten . oder ladliche . . . schuled*, T to *edwiten . oder loken ladliche þiderward* (My). — 12. *grennen ⁊ niuelen* 'grin and snivel'; *niuelen* occurs in the same sense on p. 240.4: cf. *nyuetynge* [v. r.r. *neuelynge, sneuelyng* etc.] *with þe nose, and his nekke hangyng*. P. Pl., B. V. 135. — 20. *heo* 'they'. — 22. For *alsnesien* perhaps we should read *asnesien*; cf. p. 200.26 (MORRIS); *asneasen* B, *asnesen* G, *snesen* C, *sneasien* T (My). — 28. Mx's erroneous conception of the line is accepted by MORRIS; a colon should be placed after *sikertiche*, to belonging to *madeled*.

*lust azean þet ruel*, where *lust* < OE. *hlȳst* 'hearing' by the reviser, just as by *Mx.* has been mistaken for *lust* 'desire'. — 22. After *redy* a full stop. — *he* an inconsistent change of number. — 25. *rupe-lich glutton hem* etc.: *N* (212.11) *hwu þe ateliche (utterliche T) deouel schal ȝet agesten (gloppen T) ham mid his grimme grennungre*: the sense of the verb in *P* seems evident from the Chs.-dial. pa. pple. adj. *glottened* 'surprised, startled' (EDD.), probably related to ON. *glotta* 'grin, distort one's face so as to show the teeth' (FRITZNER: cf. *TORP*, *Nyn.* Etym. Ordb., s.v. *Glott*, *Glutta*; see also BJÖRKMAN, *Loan-words*, p. 76; LÜCK, *Archiv f. neuere Spr.*, CVII. 418). Possibly the same meaning should be assigned to the pa. pple. *glotnyt* in the first quotation from Douglas. *Aneis*, given in NED., s.v. *Glotten* (*glotnyt ene*: ardentia lumina). — 28. *witen* and *leten* hardly make sense and are probably due to some error: *N* (212.14) *Auh for þni heo beoð þe lesse te menen, þet heo binorenhoul leorned hore mester* (K) etc. — 31. *plaiers wiþ sweordes*: *N* (212.17) *pleiēð mid sweordes*. — 33. The stop after *kerneand* has no significance. — *keruþ*: *N* (212.19) *skirmeit*.

106. 1. *deuel* for *deuels* probably on account of the following initial *s*: cf. p. 107.18. — 6. *Slenþe*: *N* (212.24) *þe slowe*. — 10. *Ydel ȝ ȝemeles þis is* etc.: *N* (212.27) *þe þet is idel ȝ ȝemeles, he is þes doofles hermes slep*, which is no doubt a faulty reading: cf. *B* *Idel ȝ ȝemeles is þes doofles beurnes slep* (similarly *GC*). *T* *Idel ȝ ȝemeles is tis deueles burn slep*: *oedinesce ȝ negligence est le dormir al filz del diable ȝ a lu fille* Fr. (My); *Ydel* and *ȝemeles* are nouns. — 11. *abrayen*: cf. NED., s.v. *Abray*: 'a false form of *abraid* found in Spenser: deduced from the pa. t. *abraid*, *abrayde*, quasi *abrayed*': s.v. *Abraid* there is only one instance of *abray* given from Spenser's *F.Q.* — 12. *wonderlich*: *N* (214.2) *ine helle wondrede<sup>1</sup> ateliche (echeliche BGT My) awakien*. — 15. *haþ swich a bay*: an explanation of this reading seems rather uncertain. *N* (214.4) has *askebutie* (*B* *eskibah*, *G* *eskebah*, *C* *eskebach*, *T* *askebutie* My) and the assumption seems not unlikely that the alteration of the unintelligible original word has been made very much at random: the notion intended to be implied may perhaps be '(unhappy) state, (unfavourable) position'. There is, it is true, no evidence of an identical meaning elsewhere: a connection may, however, be assumed with *Promp. Parv.* *bay*, glossed 'withstondyng: Obstaculum'. If, as suggested in NED., s.v. *Bay* sb.<sup>5</sup>, the word in *Promp. Parv.* is apphetically formed from *abay* (cf. *Bay* sb.<sup>4</sup>; *P* *a bay* possibly to

<sup>1</sup> 'Distress, misery of hell' < ON. *vandræði*: cf. MORRIS' note. — 4. *askebadie*: *Mx* 'ash-gatherer'; MORRIS 'ash-bather'; NED., STRATM.-BR., s.v. 'one who sits among the ashes'; *Mr Wörterb.*: 'der in Asche bläst, wühlt'. — 9. *understond* pr. subj.: a final *e* may have been dropped on account of the following initial. — 12. *boluved* 'prides, exults'. There is a slight playing upon the word *blowved* (MORRIS). — *þuruh ham* is probably to be considered merely as a correction of the preceding *ine ham*: *þuruh ham BCGT* (My). — 13. *ethalt of eni þinge þet nis* etc. 'keeps (to himself; cf. l. 16) of a thing that is nothing but ashes' etc. — 21. *neppe* 'cup, bowl', as corrected on p. 480.

be hyphenated), both forms being in frequent use in the phrases *at a bay* (*abay*), *to the bay* 'at close quarters, in great straits, in distress', these may have been the general notions from which the specialized senses given above have branched off. Another, and perhaps simpler, explanation would be to see in *bay* a modification of the idea of 'recess' related to that in the latter component of *horse-bay*, *sick-bay*; cf. NED., s.v. Bay sb.<sup>3</sup> 3. Very likely, however, the reading is simply to be regarded as a blunder for some one of the original words just quoted. — 16. N (214.5) *stured him uorte rukelen muchele ⁊ monie ruken togedere*. — 18. An omission has spoilt the context: cf. N (214.7) *use þeos rikenares doht þ habbet muchel uorto rikenan*; one line has apparently been left out. — 20. *bot* is missing before *askes*; cf. l. 23. — 21. *blowen* — *botneþ hym* an inconsistency in number. — 23. *nys bot askes*: we should probably supply *þat* and strike out the first *d* in the following line: N (214.13) *ethalt of eni þinge þet nis buten asken*; or else *more þan* etc. should come after *þing*. — 24. *d be* etc.: the connection is confused: *be* is to be omitted; possibly for an original *bo*; cf. N (214.15) *bohte*. — 32. N (214.23) ... *ofter : mæteled mid (nis BGC My) wordes, ⁊ wigeled ase nordrunken mon þet hæuēt imunt to uallen ... ⁊ te ueond luhweot þet he to bersted*. — 33. *preceþ* vs: N (214.25) *þreated þeos*.

107. 2. *zoure* by error: cf. N (214.27) *on schal æuer hungren*. — 5. Cf. Rev., XVIII. 6: in poculo, quo miscuit, miscete illi duplum. — 7. N (216.3) *3if þe gulchevuppe (kealche cuppe B, kelche cuppe GT, keache cuppe C My<sup>1</sup>) weatlinde bres to drincken, ⁊ zeot* etc. The reading of our text is doubtless an unintentional alteration due to carelessness on the part of the reviser: the original *gulche-* has been taken as a separate word with the sense of 'drunkard, glutton' (NED., s.v. Gulch sb.<sup>1</sup> (1601)): *-cuppe* may have been felt as corresponding to *poculum* in the Scriptural quotation. If anything at all is to be made of the words that follow, we may consider them as an appositional explanation of *gloton*, insert a colon after *cuppe*, take *Coppe* ('portion, lot': NED., s.v. Cup 9) as the object of *drynk*, strike out the stop, and put a dash after *glotonye*. — 8, 9. *zine* — *zeteþ* — *zine* an instance of carelessness in regard to number. After *inwiþ* a semi-colon, after to a full stop; *azein* is to be inserted before *on*. — 10. N (216.5) *swuch is Godes dom azean þe ziure, ⁊ azean þe drinckares (druncwile BCG, drunkensume T My)*. — 14. The Latin quotation is also found in M. — 17. N (216.11) ⁊ *stinket* (sc. *þe lechur*) of *þet fulde*. — *stykten* with the abbreviation-mark omitted. — 17, 18. *his, he* kept from the original: cf. the pl. in

<sup>1</sup> In his glossarial index Mx erroneously connects *keache* with OE. *ceac* 'a pitcher', *kelche* with OE. *cælic* 'a goblet'. NED., s.v. Keach-cup 'toss pot' assumes relationship with dial. *keach* 'to toss'; it would seem just as plausible to combine *keache*, *kealche* etc. with dial. *keach*, *cleach* 'to ladle, sip'; cf. NED., s.v. Keach; EDD., s.v. Keach v.<sup>2</sup>. — 9. *ham nis nowiht of scheome* 'they care in no wise for, are quite regardless of shame'.

the preceding lines. — 18. *It piueþ — schal pyneþ hem* (22) a disconnected insertion in *P*. — 19. *her* referring to *deuel* (18), which is probably meant for the plural; cf. p. 106.1, 123.5 etc. For analogous instances see e. g. DIBELIUS, *Anglia*, XXIV. p. 214; *Sir Beues of Hamt.* (EETS.), Intr., p. XVI, and particularly *Arthour and Merlin* (both ed. KÖLBING), Intr., p. XXVII. — 22. 23. *N* (216.13) *Ine ritus Patrum hit telled hiu he* (sc. *lechnr*) *stinket to God. þe engel etc*; a dash may be placed after *stynken*. — 27. *pyne in helle: N* (216.17) *þet fuluste mester iþe ueondes kurt*; cf. ll. 18 ff. — *þaþen hem: N* *bidet ham saluen*; although the substitution gives fairly good sense, it is obviously due to the fact that the original verb has not been understood; there is apparently only one more example, also from Ancr. R. (*N* p. 130.1), of the meaning 'befoul, defile with ordure'. — 28. *pyne hem wiþ þat stynk: N* (216.18) *he* (sc. *neumde*) *schal bidon ham 7 pinen ham mid eche stunche iþe pine* (put BCGT My) *of helle*. — At this point in the revision an original passage, addressed to the sisters personally, has been left out. — 29. *wene* probably stands for *weneþ*, *þ* being dropped on account of the following initial<sup>1</sup>.

108. 1. *her temptacions ben awaye*: quite contrarily *N* (218.5) *includ ham* (sc. *umduyges*) *so stronge*. — 4. After *forþisen* a colon. — 5. *d* should be changed to *he*, or *þat* to *þan*; cf. l. 8. — 9. *loueliche: N* (218.14) *openliche*. — 10 ff. Cf. the corresponding passage in *N* (218.15 ff.): *maked him scude sturne* (K). 7 *went to þene grimme toft wote wonden sete 3if he* (hu CT) *muhle hire lare toward him unuerstnen* (K); thus, to make the sense clear, *fonde to* should be understood before *turnen* (12). — The following lines have also been considerably changed. — 14. To make the line read *þat* should be taken as a stressed dem. pron.; or else *whan* should be supplied before it. — 17. *le* for *he*. — 19. *se* probably for *sch*, the loss of *þ* being due to the following initial. — 23. *lesse* should be corrected to *lessed*; the reading may be due to influence from the strong pa. pple., OE. *leas*, ME. *lese*, *lees*. — 25. *by .xij. waies — his folk* (29) mainly an addition by the reviser; so also to *hem þat we* (31) — *he slouþ hem* (33). — 33. *wrabbeden*: the word occurs again on p. 178.30: *wrabbande*: the sense is obviously 'wrangle, bicker'. Only one more example seems to be known: Thom. of Erceld. (EETS. 61), v. 38: *wrabbe d wry* (Cotton; *wrobbe* and *wrye* Thornton) where STRATM.-BR. hesitatingly gives the sense as 'denounce'; cf. also *wreieres* and *wrobberes* Hav. 39, in STRATM.-BR. 'denouncer'; SKEAT: 'robbers' (!); HOLTHAUSEN in illustration only quotes the above verbal phrase. Relationship in

<sup>1</sup> *N* (218.3) *Sum ancre is þet etc.* 'there are some anchoresses who' etc. — 11. *þe* probably an error; omitted in *BT*; *C* reads *hire* (My). — 15. *maked him scude sturne* (K) etc. 'assumes a stern manner and has recourse to harsh measures'. — 16. LE's supposition on p. 6 that *he* should be a scribal error or an unaccented form of *heo* is due to a misunderstanding; *he* (as *B* My) refers to *mon*, not to *wif*. — 26. *spreoue* as in *C*; *T* *preoue*; *Ms*: ? *þes preoue*; cf. *strusti* p. 66.19, *stristre* (K) p. 332.2s etc. — 27. *wolde* hardly 'was about', Rg p. 19.

form and original meaning may be assumed with Shetl. dial. *rab* 'chatter, talk foolishly, gossip' (EDD., s.v. Raab); *robble* 'frivolous nonsense', Lei., Wor. (EDD.); ON. *rabba*; Swed. dial. *rabb* (TORP, Nyn. Etym. Ordb., s.v. Rabba 1); cf. Swed. dial. *rabla* 'rabble', *rarla*; *rarla* (RIETZ, Sv. dial. lex.); Da. *rappe* 'quack': Jutl. *vrappe* (FEILBERG, Ordb. o. Jyske Almuesm.).

109. 7. *after*: *N* (220.14)<sup>1</sup> *under*. — Before *þe rttter* and after *þe ofer* (8) may be put a dash. — 8. *þus to deleþ hem*: *N* (220.15) *nour dolen*, *þus to-deled*. — 9. *fouddynges* — *fouddyng*: the sing. is kept from the original. — After *openlich* an omission; cf. *N* (220.17) *woundunge strong* (K) *⁊ derne* — *woundunge strong* (K) *⁊ openlich* (K). — 10. The comma after *here june* to be taken as a colon; similarly the stop after *word* (14). — 15. Cf. Job, XIV. 19: — excauant — alluione paulatim. — 17 ff. A full stop should be placed after *oft*. The sense of the following lines is spoilt by the omission of *of which* before *he* (18); cf. *N* (220.22) *Of þe lihte openliche wondunges, bi hwar he seist al so: Lucebit... nis nout so machel dute*. — 18. Cf. Job, XLI. 23: Post eum lucebit semita — 20. Cf. Isaiah, XLVII. 11: Veniet — nescies. The quotation, given in illustration of strong and secret temptations, originally comes after *Insidiati* etc. (23); the translation is an addition. — 23. Cf. Job, XXX. 13: — sunt mihi — fuit. — 25. *strengþen ju rpe me*: a passage has been left out, probably because the copyist's eye happened to catch another *uppon me* standing a few lines below in his original; cf. *N* (220.27): ... *strencēden uppon me, and nes hwa me hulpe. Veniet malum... Of þe neorðe wondunge, þet is strong ⁊ openlich* (K), *he maketh his mone of his foun ⁊ seid. Quasi raptumuro, et aperta janua irruerunt super me: þet is, heo wæsten* (preasten B, presten C, prastin T My) *in uppon me, ase þauh he wæ were to-broken* etc. — 29. The connection has suffered by the omission of some words; cf. *N* (222.4): ... *beoð gostliche* — *of*<sup>2</sup> *gostliche undeawes* — *⁊ beoð ihud ofte ⁊ derne hwar*

<sup>1</sup> *N* (220.2) *þer* — *þer* 'where — there'. — 8. *liste* 'pleasure, joy'. — 10. *wæne* 'affliction'. — 31. *wæsten* probably for *presten* as BCT.

<sup>2</sup> Mx 'concerning'; should be 'arising from, originating in'. — 13. *mid alle* 'perfectly, thoroughly'. — 17. *uerliche* 'suddenly, unexpectedly'. — 26. *Me wolde me* etc. 'they would (do good, give alms, to) me'. — 30. *sum of hore*: as pointed out by My on p. 72, this reading cannot be sustained; BC have *maked sum hore*, T reads *maked monie hore*; My compares *sum hore* with OE. *heora sum* and assumes, with Mx, the sense to be '(a certain) one of them'; although this construction is not unknown to the Ancr. R. (cf. e. g. pp. 226.2, 312.4), the idea would seem rather commonplace; moreover My gives the regular form of the pron. pl. from B as *hare*. If it is also taken into consideration that P has *þe deuels hoore* (p. 110.23), *M meretrix*, it can hardly be doubted that the assumption of My and Mx is an error: the *meretrix*-idea is doubtless exactly what is implied; consequently I may suggest to take *feste* as the subj., transpose the words *sum of* or omit *of*; the idea expressed — 'the devils whore' is not unfrequently used as an appellation for a sinning anchoress — would then connect with what immediately precedes and also with the notion contained in l. 24: *loosen hire fame*.



*heo derved mest, ⁊ beod muchel norþui þe more to dreden.* — 30. *beren: N* (222.7) *bredet*.

110. 1 ff. Cf. Prov., XXIII, 35: *Verberaverunt me sed non dolui: traxerunt me et ego non sensi* *P* is in accordance with *T*, both giving the authors of the quotations correctly; the other MSS. differ: cf. *N* (222.8 ff.) and *My*. — The translation in ll. 2, 3 not in *N*; after *nouȝth* a full stop; the comma after *scip* is meant as a colon. — 5. *vnhelpe: N* (222.10) *vnholde*, which at the time of the revision seems to have been obsolete. — 7. *þat is swiȝe goode* etc.: *N* (222.12) *þet þuncheȝt swiȝte god mid alle, ⁊ is þauk soule bone, ⁊ wei to deadlich sunne.* — 12. *drawen: dreened B, dreied C, drabed T (My); N* (222.17) *dreded* is an unacceptable reading. — 16. *þat haf a reuful hert* etc.: *N* (222.20) *þet he ne mei nones weis maken eucl (lutere TC) idonked, so lufful ⁊ so reuful is hire heorte.* — 17 ff. *hem, hij* illogically referring to *anoȝer* (16). — The original argument has been abridged; cf. *N* (222.22) *Ich chulle . . . maken hire to reuful mid alle: ichulle maken so muchel þet heo schal luten eithe, ⁊ þenchen (K) þe lesse of God, ⁊ leosen hire fame: ⁊ put þonne a swiȝe þone in hire softe heorte: Seinte Marie* etc. — 20 ff. Cf. *N* (222.27 ff.) . . . *ȝif ich bedr, ⁊ so ich makte (K) helpen ham ⁊ don cmesse; the rest of the passage has also been considerably changed.* — 25. *þerfore* — p. 111.12 a later insertion.

111. 5. After *martha* a dash. — 9. *Lokeþ* — *ȝou*: the introduction of the plural is illogical. — 13. The original argument is rather disconnectedly resumed; cf. *N* (222.31 ff.) . . . *þet wened þet heo do wel, ase dusie men ⁊ adotede doȝt hire to understanden, þet flukered (flutrid B, flattered C, faltred T My) hire of freolar, ⁊ heried ⁊ ȝelped of (heoued up B, heued up TC My) þe cmesse þet heo ded . . . ⁊ heo let wel* etc. — 16. An omission has destroyed the context; cf. *N* (224.3) <sup>1</sup> *Lo! þus þe treitre of helle maket him treouwe (K) reutesmon. Ne ilene ȝe* etc. — 17. *Demonio meridiano* introduced bodily from Ps. XC, 6 (cf. p. 109.11 ff.) without regard to grammatical correctness; *N* (224.5) *demonium meridianum*. — 20. *Ne* possibly for *No* *N* (224.8). — *for nouȝth: N* (224.9) *ne telle ȝe bute dreole.* — 21. *but ȝif it be* — l. 29 mainly added by the reviser. — 28. *forþi: þat* should doubtless be supplied. — 30 ff. The original examples are confused; cf. *N* (224.10 ff.) *ase þe þet he (K; sc. treitre of helle) com to in one wildernesse liche, ⁊ seide þet heu was ȝigon a dreoled ȝigan o dreole BT, ȝigan adreoled C My), ⁊ weop . . .*

However, the line in *M*: *Tale conuiriū (for conuiriū?) facit quandoque meretrīx* (Mx p. IX seems to it necessary to take *sum hore*, in a non-metaphorical sense, as the subj.

<sup>1</sup> *N* (224.7) *scheued him 'shows himself'.* — 19 ff. The passage seems rather involved and the connection of clauses uncertain; *Summe of ou þet he* etc. [21] may be an instance of anacoluthon. Mx omits *þet*. Instead of the full stop, a dash might perhaps be placed after *bierenche*. — 24, 28. *ouerhowe* (pp. 196.14, 234.3 etc.); the sb. has been overlooked in NED. — 26. *monne uroure*: Mx 'the things that make the life of man agreeable'? — 28. *odre, hire* sg. —



7 eft of þen oder holic monne þet he madeð uorte iluen þet he was enget, 7 bi his feder þet he was þe deouel, 7 madeð him to sleun his feder.

112. 2. *fader* to be supplied after *his*. — 6, 7. *for he hadd* etc. in the original logically connects with the preceding incident. — 9 ff. An unsatisfactory alteration of the original; cf. *N* (224.21) *Summe of ou þet he madeð summe cherre to wenen þet hit were aikelunge 3if heo speke ueire, 7 3if heo eðmodliche menede* (K) *hirr neodr, 7 3if heo þonekede mon of his god dede; 7 was more ouerhowe uorto acceuenen cherite, þen uorto don rihtwisnesse* (*M et tamen fort magis præsumptio ud extinguendum caritatem quam sapientia vera*). — 13. *And so he wil* — *3iue no 3eme þerto* (15) has nothing corresponding in the earlier versions. — 16. *ouer gret þou3th*; *N* (224.28) *ouerhowe*. — 22. *þat is to saie* — l. 23 an addition; so also *nou3th forþi* — *þere 3une* (24, 25). — 25. *ben* is missing after *Men*. — 26. *hem* illogically referring to *þat all*; *N* (226.6) *auh nouht tauh þe þasentfold<sup>1</sup> þet me is mid itented* (K): *ne ne muhte, asc ich wene, mid none muðr noueliche nemmen* (K) *ham*. — 27. After *gumpræd* a dash; similarly after *helle* (29). — 31. *bigileþ*; *N* (226.13) *birled, C' bi telled*.

113. 1. *þat seint Austyn telleþ* — l. 17 an addition. — A colon should be placed after *telleþ*: similarly after the second *seide* in l. 6. — 10. *atyme: a tyme*. — 17. An original passage containing the first comfort, applying personally to the recluses addressed, has been left out: cf. *N* (226.17) *Siker heo of foundunge, þet (om. BCT My) hroso euer stont in heie line. þis is þe uorneste uroure. For, euer so herre tur, so haueð more wind. The sisters themselves are towers; while they are bound to one another in sisterly love, they need not fear the devil's blasts etc.* — 27. *a long*; *N* (228.15)<sup>2</sup> *allunge*. OE. *callunga* etc., which apparently has no form identical with the one in our text; there may be a confusion with the ME. equivalent of OE. *andlung* 'along, forth' (some examples with the sense 'in full' also given in NED., s.v. *Along* 7).

114. 2. *þe* should be supplied before *deuel*. — *ouerþat: ouer þat*. — 3. *sett a footmerk*; *N* (228.24) *iset to þe uonde a merke*. — 5. *may no ferrer prike*; *N* (228.27) *ne mei nouht gon furðer a prike*. — 6. A full stop after *merk*. — 13, 14. *a legion* etc. an insertion by the reviser. — 21. *an ensely synful nun* etc.: *N* (230.12) *on rihseli Godes ilinesse beret ham (him BCT My) in hire (his CT My) breoste, 7 ne nimeð neuer 3eme*. — 24. After *cunnen* a colon. —

<sup>1</sup> *Mx* 'the thousandth part' as required by the context; the sense seems to be unique; perhaps put illogically. — 14. *tale* 'tale'; *Mx* Intr., p. IX; BR p. 496; *My* p. 71.

<sup>2</sup> *N* (228.4) *odre pl.* — 6. *Mx* (Gloss.) derives *suti* from OE. *sót*; similarly, apparently, STRATM.-BR.; NED., s.v. *Sooty*, considers it 'difficult to regard the early south-western *suti* as a mere variant of this'; s.v. *Suty*, the word is connected with OE. *besūtod* 'defiled'. — 18. *kunscence*, as on p. 288.20, 'consent.' — 230.15. *kunnen* possibly < OE. *cunian*.

28. *no myȝth bot one forto entien hym þerto* vaguely rendering the original *hen neuide þo none leue, bute one (nan bote one T) wot to offeren (fraven T) him, ȝif bileue him trukede N (230.18).* — 29. *crook*, as on p. 117.2, may have the sense 'turn aside out of the straight course, waver' NED., s.v. 5: it has replaced the original *trukede*, a verb which at the time of the revision was apparently rather unusual: the substitution is probably not intentional. — 30. *ȝaf* illogically for the pres.: *N (230.19) ȝifȝt*.

115. 11. *þat understonde we wel etc.*: *N (232.3) Ant tet understod wel Dauid, þo he seide etc.* — 12. *mederelinquas: me derelinquas.* — 13. 14. *a longe, a long*: *N (232.5) allunge*; cf. p. 113.27. 29. — *Loe uhan he wolde etc.*: *N (232.5) Lo, he (sc. Dauid) wolde wel þet he (sc. Lourrd) bileue him, auh nouȝt allunge.* — 16. *for ȝif his gruce — oure seluen* (17) an addition. — *alwaȝ* for *alway*. — 17. *into pride* should doubtless be inserted after *fallen*. — 23. *Ecce* erroneously for the abbreviation of *Ecclesiasticus*: cf. *Ecclus.*, XXXIV. 11: *Qui tentatus non est, qualia scit?* — *unfounded nott etc.*: *N (232.13) Hwat not, he scit. Salomon, þe þet is unuonȝt?* — 25. After *seluen* a full stop.

116. 9. *Caste* for *Castel*. — 11. 12. *hem* for *him*, probably in both cases. — 12. *he he* an instance of dittography imperfectly corrected. — The second *his* probably for *þe*. — 16. *N (232.30) nobiscum sunt.* — 17. *sterueȝ ȝemetes*, *d. by þis strengþe ȝnobeȝence* a meaningless corruption: cf. *N (234.3) sikernesse streoneȝt ȝnobeȝeaste (ȝemetes T). ȝ ouerhoue: ȝ bote þeos streoneȝt inobeȝence.* — 19. The quotation (not a Scriptural passage) is an addition. — 20. *N (234.4) hui are Lourrd etc.* — 22. *underfunde*: *N (234.7) þet tu his ȝeincume underuo þe þe ȝledlukur (K)*: the reading of *P* is evidently a scribal error: *d* should be corrected to *g*. — 24. *willicher*: *N (234.8) þet tu þerefter þe wistluker<sup>1</sup> wite him . . . ȝ te uestluker holde.* — 26. The translation in *P* only. — 29. A full stop should be placed after *ȝtempted*.

117. 1. *tille*: *N (234.16) ridlen. TC ridli.* — 2. *ne crook nouȝth along*: *N (234.17) ne trukie (trukie CT) allunge*; cf. p. 114.29. — *þat is — in bileue* (3) added: similarly *of techerie & of pride in his soule*. — 4. *he bede etc.*: repeated in l. 6, where the words occur in the original. — 9. The sense has been spoilt by an omission: cf. *N (234.21) þet tu ne beo ouercomen: beon strong etc.*: the twofold occurrence of *beo* has caused a confusion. — 11 ff. *Cl. N (234.24 ff.) auh forȝi þet heo waste wel þet in þe michele anguise aros þe michele mede, nolde heo neuer enes biſechen ure Lourrd þet he allunge deliurede hire þerof.* The passage as rendered

<sup>1</sup> MN, STRATM.-BR. 'wisely'; I assume connection with OE. *wiſſliche, ge-wiſſliche*. — 10. *urowen* for *urowe*. — 13. *alre uormest* 'first of all'. — 16. *corne* possibly a play upon words; cf. pp. 62.18, 142.9. — 22. Rg p. 104 considers *beon* to be an inf. with imperative function; it is, however, doubtless merely an inaccurate reading for *beo* (cf. l. 10; numerous similar instances); *BT Beo, C beo* (MY).

in *P* may make some sense — a full stop might be placed after *mede*; however, the abbreviation is doubtless due to accidental omissions. — 17. *Ac haþ* etc.: *N* (236.2) *nout ich, auh haueð* etc. — 19. *ð þat was al — jesu of heuene* (25) inserted by the reviser. — 20. *deciple* cf. p. 107.18. — 25. *N* (236.5)<sup>1</sup> *seint* (K) *Beneit 7 seint* (K) *Antonie* etc. — 26. *Ac for þe gret mede — louelich* (27) added in the revision. — 28. *coroune op Coroune*: *N* (236.8) *kempene crune*. — 29. *N* *Ant tis her efter is þe chteode kunfort (elne T) : þet al so atse þe goldsmit* etc.; we should put a full stop before *as*. — 31. *N* (236.12) *þu greuest him huon þu etsondest a þusend side more 7 sarre* etc. — 32. After *resouns* a colon; some words are missing: cf. *N* (236.13) *þet on* (sc. *reisun*) *is, þet he uortelesed . . . his strenede* (K) *uorte tenten euermore on enen swuch manere sunne*.

118.1. *For to rche synne — forto tempten* (2) inserted. — 2. A colon after *aþer* and *þridde*. — 3 ff. *N* (236.16) *he uor-uret his owne heorte of sor* (K) *grome 7 of teone, þet he undone his, ded þe idet tentaciun þet tu stonst azeun : mucheled þine mede : 7 for pine þet he wende uorte drauen þe toward, he breided* etc. — 7, 8. After *hym* we may put a dash; after *heuene* a full stop. — 11. *ð his deciple — adoune* (14) not in the original. — 15. *ð he dude so an impossible addition*; cf. *N* (236.25) *slepte* (sc. *meistre*) *uort midniht : 7 þo he awakede, ertu, ewed he, 7et her? Go 7 slep sruðe* (K) (v.r. *hwer artu, qued he? Ga slep swiðe*). *þe holi mon, his meister, ineward aft aslepe* etc. — 17. *achayer : a chayer*. — 21. he should be inserted before *aros*; but the line hardly makes any sense and there is nothing corresponding in the original; *N* (238.2) *seie, ewed he, hu stod þe þeo huile þet ich slepte, 7 tu sete biuoren me*. — 24. *N* (238.6) *7 nolde buten leaue*. — 26. *þo were þe seuen Corounes*: *N* (238.8) *hwaet weren þeo seoue crunen : þet hit weren þeo seoue kunne* (K) *blissen, þet his diclepe hefde . . . ofserued* etc. — 29. After *mede* a full stop: the stop after *seip* is meant for a colon. — 33 ff. *wipþsigge* for *wipþsiggeþ* on account of the following initial; the passage has been abridged and the syntactical connection is somewhat loose; cf. *N* (238.15)<sup>2</sup> *þeo*

<sup>1</sup> *N* (236.8) *Ant tis her efter* = what follows. — 13. *for þreo reisuns nomeliche* 'for three reasons in particular'. — 14. *on ruen*: NED., Mr Wörterb. s.v. Anoven, give the sense as 'onward in time, after, mehr, fernerhin'; STRATM.-BR., s.v. An-ufen, as 'above'; I regard the word as a prep. with an original meaning of 'on, upon'; cf. Bosw.-T., s.v. On-ufan. — 17. Mx's insertion of *ted* is due to a misunderstanding; *BT* read *unþone hise ted i þe temptation, . . . iþe fondunge C* (Mx) where *ted* is not a sb. (Mx Gloss.) but the pr. t. of *ten, leon*. — I doubt whether Mx has correctly rendered the connection between the clauses; I may suggest another *þet* to be understood in l. 17 (*þet þet he*): 'that (the fact) that he . . . leads thee . . . , increases' etc.

<sup>2</sup> *N* (238.11) *winstlunge*, according to Mx, is an editorial error for *wrastlunge*. — 15 ff. In common with Mx's unsatisfactory readings (K), several inaccurate translations also need correction. *þeo, heo* pl. as in l. 19. — The semi-colon should probably be placed after *ulesche* (18). — *wunnen* (17) pa. t. — In l. 18 we should strike out the punctuation-mark after *uestluket*. — MS.: *ouelle* 'persevering, steadfast'. — The dash in the text after *swuðe* (19) to be kept in the translation.

nicht *treouliche þet stondest* (K) *hu so heo euer beoð inuorred of þeos þreo witerwines*; ⁊ *nomeliche of þe ulesche, hwæch so euer þe last bro*; ⁊ *so hit unmedlaker* (*meadlaker* BC, *meadlaker* T MY) *is*, ⁊ *ʒe* (K) *weunen* (*winnest* B, *winnest* C, *widerest* T MY) *asæan þe nestlaker*; ⁊ *witsiggeð þe graunt þerof mid onwille* (K) *heorte* (*anewile* heorte B, *an wille* heorte C, *anwille of herte* T MY) . . . *þen þet tus doð* etc.

119. 2. *hongen on þe roode*; N (238.20) *honginde oðe rode*; *hongen* may be used as a pa. pple.; or, which seems more probable, the sense of the original has been lost. — 3. *smelled*; N (238.21) *smelte*. — 4. *h* for *he*. — 9. *ofrest* for *offrest*. — 10. *ne felen it nouȝt*; N (240.1) *þet two hwate þet heo drinket þene drunch, ne heo hit neuer so bitter, ne inoðet heo hit neuer*. — 11. Cf. N (240.3) *Auh huon hit is al ouere, þeonne spel heo ⁊ scheket þet heuned, ⁊ foit an uorto niucen*<sup>1</sup>, ⁊ *makien sure ⁊ grimme chere* etc. — 13. After *penaunce* a colon — 14. *wilde* seems to mean 'grow wild, rage'. OE. *a-wildian*; cf. p. 59.7; N (240.7) . . . *to þe preoste. For bileauc hit wittinnen, hit wile breden deað*. — 16. Cf. N (240.11) *Aʒan alle tentaciuns . . . saluen beoð ⁊ boten under Godes grace*; *holie meditaciuns* — *inwarde*, ⁊ *medleuse*, ⁊ *anguisuse bonen* etc.; some of the other *saluen* have been omitted in the revision. — 18. *Alle þise ben armes in þis fiȝth* an insertion; cf. l. 20. — 20. N (240.15) *edmodnesse*, ⁊ *þolemodnesse*, ⁊ *frowle of heorte* etc. — 22. *hy* a scribal slip for *hym*. — *Holy meditaciuns* etc.; N (240.19) *Holie meditaciuns beoð biclupped in one uers þet was ʒare iticðt* (*ilacht* or CT), *mine loue sustren*; *Mors tua* etc. — 25. *figantum* for *figantur*. — 29, 30. *What he* — *asæins hym* added — 31 ff. *Ac whan we þenchen* etc.; the lines are rather confused; cf. N (242.3) *O word ich sigge efter ouer sunnen segge. Efter ouer sunnen, huon se* BC (*sunnen huon*) MY; *þet huonne se ʒe þencheð of helle we ⁊ of hrowerliche wunne*; *enderstondet þet God wolde a sume wise scheuwen ham to men idisse worlde bi worldliche pinen ⁊ worldliche wunnen*; and *scheuwede ham word ase þaht hit were a scheuwere* — *uor na likere ne beoð heo*<sup>2</sup> (for *na likere ne beoð hu to þe wunne of heonene*. *Xe to þe wa of helle þen is schadewe to þ þing þ hit is of schadewe* B, for *nan sikere ne beoð heo* C, for *na likere neren ho* T MY). — 34. for *alle worldlich*

<sup>1</sup> Cf. p. 212.12. — 5. *makien sure ⁊ grimme chere* i. e. *make wry faces*. — 12. *inuarde* 'feruent' as on p. 244.9 etc. — 14. After *froure* a colon. — 26. MS.; *of godes deaðe o rode* (K). — 27. Cf. B *þe grimme dom of domesdei*, *manned ofte ofte i mode*; . . . *of domes dai, nim ofte i mode* T, . . . *of domesdei nim ofte in heorte* C (MY); as shown by the rhyme, the reading of BT must be considered as the original.

<sup>2</sup> 'They are no more alike, the likeness between them is no greater'. — 17. *medleuse* 'excessive'. — 18. *your kunne* refers to *þouhtes* 17) and the four kinds of thoughts are given in the next line. — 20. *areared* 'if bred'. — 21. *beoð* should be understood after *seuiche*. — 26. I do not take *þine leouest ureond* as gen.

*ioyes* — *þe test pyne of helle* p. 120.3 an insertion, repeated ll. 13 ff. where the passage occurs in the original.

**120.** 3. Cf. *N* (242.7) *3e beot ouer þisse worldes see, uppen þe brugge (brinke TC) of heouene.* — 6. *And so nouen we — opou hem* (12) added by the reviser. — 16 ff. *done* must doubtless be considered as an unintentional error; cf. the corresponding passage in *N* (242.17): *auh oðter þouhtes summe cherre inc medleaze nondunyes habbed iholpen — vour kunne noueliche — to vleschliche asailed: dredfule . . . willes witolen uode ureared in þe heorte.* — 19. The stop after *hert* should be struck out and a colon placed after *come*. — The subject *we* has been omitted. — 22. *N* (242.22) *oðter ȝif me reuende lade fur! fur! þet te chirche berude! oðter ȝif þu iherdest þeours breken þine wooues.* — 25. *wiþstode* illogically for the pa. t.; *N* (242.28) *witstode.* — 26. *N* (242.28) . . . *al þet were inc heouene, ȳ al þet were inc helle (al heuene ware ȳ helle ware TC), in þe tentacion, biholden þe one.* — 29, 30. *N* (244.5) . . . *inurðred: oðter þet tinc sustren weren in hore huse uorberne (forbarude in hore hus T).* — 31. *Holy bedes* etc.: the passage is a contraction of the original text; cf. *N* (244.9 ff.): fervent, immoderate, anxious prayers obtain succour from our Lord against carnal temptations: the devil is much afraid of them: they quickly draw down assistance from God and do him twofold harm: they bind and they burn him.

**121.** 2. *Puplinas: N* (244.14) *Puppius, T Piplius.* — 3. *Julius heste Cesar: N* (244.16)<sup>1</sup> *Julianes heste þe Amperour.* — 4. *rp toward: vp toward.* — 5. *Scint Margarete bonde Ruffyn* etc.: *N* (244.19) *Nabbe ȝe þis also of Ruffin þe deouel. Beliales broðer, in our Eng- lische boc of Seinte Margarete?* Cf. Digby Plays, *Mary Magd.*, v. 1200. — 6. *Barabab* cf. p. 96.7. — 10. *ȝif he bidde — soule hele* (22) interpolated. — 11. No stop after *riȝthfullich*; a semi-colon after *ȝgranted*. — 12. *afterwisdom: after wisdom.* — 22. *for holy wrytt seiþ: N* (244.25) *Vor so we reled.* — 23 ff. Cf. *N* (244.26) *Eadie bonen softed ȳ paicd ure Louerd: auh teares doð him strenede. Benden smuried him mid swete oluununge: auh teures prikiert him* etc. — 27. *Conturbasti: N Contribulasti*; cf. Ps. LXXIII. 13 (v. r. contri- visti). — 28 ff. The original parable has been unduly contracted; cf. *N* (246.2 ff.) *Hron . . . me asailed buruhwes oðter castles, þro þet beot witolinnen helded schalldinde wuter ut, ȳ weried so þe wulles . . . Ase ofte ase þe uoud asailed ouwer castel, ȳ te soule burth, mid in- warde (K) bonen, worped ut uppon him schalldinde teures: þet Dani sigge bi þe, Contribulasti* etc. — 32 ff. enlarged and altered by the

<sup>1</sup> *N* (244.17) *uileueste* in STRATM-BR. with hesitation combined with OE. *feól* 'file'; the first element is the adv. < OE. *vīl*, L. *vīlis*, used as an intensive; cf. NED., s.v. *Vile* 6 b; *BC hetueste, T hetefaste* (MY). — 20. *our* 'your'; BR p. 488. — 24, 25. *Hwo se mei . . . heo mei* etc. 'she who' etc. — 246.9. There is no need of LR's explanation of *heo* (p. 8); the reading is due to an editorial error; MS.: *he* (K). — 31. MS. reads *mullich* (MY).

reviser. — 34. *wif* should possibly be supplied before *holenodenesse*: cf. l. 33.

122. 2. *seþ* probably for *seifþ*: *N* (246.14) *Eft, we seif, 7 sot hit is* etc. — 7. The connection has been disturbed by an omission: four important effects of tears with fervent prayers have been mentioned; in all need these messengers should be sent toward heaven, for as Solomon says *Oratio humiliantis penetrat nubes* (cf. *Ecclus.*, XXXV. 21: *Oratio humiliantis se, nubes penetrabit*). — 13. *huf writen*: *N* (246.28) *hut writen*. — 14. *N*: 7 *Seint Beornard hered witenesse, 7 seif þet ure Louerd ethalt hire* (sc. *schir 7 clene boue*) *mid him sulþ, 7 sent adun* etc. — 17. *deue* for *deuel*. — Cf. 1 Peter, V. 9: *resistite fortes in fide*. — 20. *N* (248.6) *wuted hu he is woc þet none strenge nued on us, baten þurh us saluen*: the reading of *P* is a blunder. — 21. *N* (248.8) ... 7 *oluhuen, oðer þreuten þet we bygge þerof* (sc. *his apeware*: and *hwæter so he deð, hokerreit 7 schorneit, 7 lathwed þe olde apr lude*<sup>1</sup> *to bisemare* (*K*) *þurh treowre bileanc*: 7 *he halt him ischend, 7 deð him o fluchte sweate*. — 24. *Alle his wiles of synne* etc.: *N* (248.12) *þes deofles rixlunge, þet nis bute synne*. For *we rixled he ine none bute þurh synne one*. — 26. *We holdeþ hym mychel of pride* a meaningless rendering: *N* (248.16) *Hwo is þet halt him muchel 7 prut hwon he bihalt hu lutel þe muchele Louerd makeð him* etc.: cf. p. 123.26.

123. 1. *a nouȝth* etc.: *N* (248.18) *And who is outful þet bihalt mid eien of bileanc hu Jesu Crist, nout for his gode auh for oðres gode* (*K*) *dade, 7 seide, 7 þolede al þet he þolede?* — 4, 5. *N* (248.20) *And God Almihti ȝet, efter al þet he þolede, alikte adun to helle worto sechen ȝealures, 7 delen mid ham þet god þet he hefde*. — *prisonn* is obviously an *s*-less plur.: cf. pp. 107.18, 117.20: *þe* and *free* should possibly be transposed: 'to free, liberate the prisoners'. — 6. *N* (248.22) *Lo! nu, hu uromward beoð þe outfule to ure Louerd! þro anere þet wernde an oðer a ewer worto lenen, — ful uwor heo hefde heoneward (heodenward) T) hire eien of bileanc*. — 9. *And þerfore* — l. 25 a later insertion. — 11. *ȝe* should be added before *we*. — 16. *adetteð*: this seems to be a non-recorded form: the abbreviation-stroke over *u* has possibly been omitted: however, cf. *NED.*, s.v. *En*-pref. A. 2: *SLETTENGREN*, *Apharetic Words in Engl.*, p. 161.; see also pp. 96.7. — 23. *Ȝelde owen of awen*, as it stands, seems rather obscure: the first *owen* appears to be redundant: cf. *Moral Ode* (*Egerton*), v. 263: *And of his owen nolde ȝiuen* (*NED.*, s.v. *Own* 3): the passage is an allusion to the parable of the unjust steward, *Luke*, XVI. — 24. After *gospel* a colon. — 34, 35. There is a confusion in the connection of clauses, *whan he* etc. having been made subordinate to the preceding as well as to the following sentence: a dash may be put after *hem* (35).

<sup>1</sup> 'Londly'. — 19. *MS.*: *nout for his gode auh for oðres gode* (*K*). — 20. *kepten* pa. t. subj. — 22. *uromward* 'averse'.



**124.** Cf. John. XIII. 35: In hoc cognoscent omnes quia discipuli mei estis etc. — 4. *for Jesus crist is al pes* etc.: N (250.19) <sup>1</sup> *For Jesu Crist is al luuc. ⁊ ine luuc he restet him. ⁊ haueð his wuninge* connecting with a passage addressed to the sisters personally. — 7. N (250.22) *ine swithnesse is Godes stude*. — 8, 9. it: N (250.23) *he* (sc. God). — 10. N (250.24) *þet beoð derne uondunges, þet he schenteð of fear: ⁊ his sword beoðe* — *þet beoð tentaciuns keoruinde of neih, ⁊ keue*. — 15 ff. N (252.2 ff.) *At his attente (entente T) is uorte unuestuen (twamen BC, twinnen GT My) heorten ⁊ fort to binimen luuc, þet halt men togederes. For laconne luuc alit, þeonne beoð heo isundred; and te deouel deð him* etc. — 17. *is* should apparently be supplied after *wraþþe*. — 18. *steleþ* for *steþ*. — 19. *worscipp*: N (252.6) *warscipe* which has probably been misunderstood as there seem to be no instances of the original word later than the 13th cent. — 21. N (252.7) *makið scheld of ham suben euerichon of ham to oðre*. — 23, 24. The original has been abridged; similarly l. 30. — 25. *rohis for nobis*. — *oracionem* for *oracionis*. — 26. Read *per tubricum incedentes quasi*. — *tencamus* for *tencamus*. — 27. *tanta* read *tanto*. — 28. *enitur* for *innititur*. — 29. *euer* probably for *ouer*<sup>2</sup>.

**125.** 4. *Aforbisen: A forbisen*. — *Grat cleuþ to geder* etc.: N (252.29) *Dust ⁊ greet, ase 3e iscoð, hron hit is isundred, ⁊ non ne halt te oðre, a lutel windeð puf me al to dreuen hit to nou: þer hit lid in one clotte ueste ilimð togederes, þer hit lid al stille*. — 6. N (254.3) adds: *auh euerichon to dealed (ilcinned T, to twined C) from oðer lihtlaker<sup>3</sup> to bersted*. — 7. N (254.5) *⁊ hit stonð feste* etc. The lines that follow have been shortened and the sense generalized. — 9. N (254.13) *þet* (sc. *foxes*) *hefiden þe nebbes euerichon iwend fromward oðer, and weren bi þe teiles iteied ueste to gedres* (K); cf. l. 15, 16. — 10. *blasme* is, so far as I know, a unique form; the sense is 'brand' (N *blase*); as regards the formation, ME. *blasme* is in relation to ME. *blast*, OE. *blæst*, what OHG. *wah)sno* 'growth' is to Goth. *wahstus* (OE. *wæstm*); OE. *blásma*, ME. *blosme*, MLG. *blosem* 'blossom' to MHG. *bluost*, ODa. *bloster* (OE. *blástma*, OSwed. *blomster*); OS. *glímo* 'splendour', OE. *glisian*, *glisnian* to ME. *glis(t)en* etc.; cf. KLUGE, Nom. Stammbildungslehre, §§ 153, 154; PERSSON, Beiträge, II, 583. In ME. *blesmin*, mod. *blissom*, a., vb., we find variants of the same root: cf. TORP, Nyn. Etym. Ordb., s.v. *Blesme*; MORSBACH, ME. Gram., § 109: these are generally taken to be of ON. origin (NED.,

<sup>1</sup> N (250.7) *best*; the sup. should logically be kept. — 29. *habben* pres. subj.

<sup>2</sup> The corresponding line in the original (N (252.19) ... *swifte wateres, þe þet not ouer waden ouer monie, euerihon* (K) *halt* etc.) is apparently corrupt; one *ouer* seems to be redundant (for *euer*?); to make sense Mx inserts *3if* from TC. — 27. *on*, added by the editor, as in numerous other places (e. g. p. 256. 6, 7; RG p. 89), is not needed.

<sup>3</sup> Comp. — 7. As shown by the other MSS. (My), the stop after *ut-wid* should be omitted: 'thus, in (of) things external take example' etc. — 25. *Al þis is iseid mine leoue sustren . þ BG (frend); similarly CT (My).*



STRATM.-BR., Cath. Angl. (EETS.), note but there is no reason why they should not be considered as native words. — *whan þe Philistines* — & *her ryghtes* (14) an addition. I place a full stop after *brennande* and a comma after *wroþe* (11). — 16 ff. The passage has been contracted and confused; cf. N (254.18 ff.) *þeo. þeomre. habbet þe nebbes wronguende euerihon* (K) *frommard oter. hwar non ne lareð oter. Auh bi þe teiles heo beot somed, and habbet in ham þeo deofles blazen: þet is, þe brune of gubnesse. On an oðer wise teil bitouneð ende. In hore ende, heo schullen* (K) *beon ibunden togederes . . . ⁊ iset blazen þerinne: þet is, fur of helle.* — 20. & *namelich þere* — l. 27 interpolated; cf. N (254.25 ff.) *loked þet over leone nebbes beon euer iwend somed, mid swete laue, weir semblaunt, ⁊ mid swete chere — þet 3e beon euer mid onnesse of one heorte ⁊ of one wille ilined togederes, use hit is iwriden bi ure Lourdes deore deciples: Multitudinis etc.* — 20. 22. *it* sc. *loue*. — 26. The stop after *fores* stands for a colon. — & *3if* 3e apparently connects with *3if hij* (25); inconsistency in regard to persons. — 29. The explanation is an addition. — 31. The connection is broken by the omission of a lengthy passage; cf. N (256.2) . . . *for þi he* (sc. *þe ucomd*) *is umbe, deies ⁊ nildes<sup>1</sup>, uorte unlimen on mid wreðte, oter mid buter onde: and sent mon oter uicmon þet telled to þe, ⁊ bi þe oter sum suwinde saue . . . Ich forbeode ou þet non of ou ne ilere þes deofles sondesmon . . . Euerich [on] nodeleas warnie oter, þurh ful siker sondesmon . . . of þinge þet heo misnimet . . . ⁊ makie so þeo þet heret þet word recorden hit ofte binoren hire . . . hwa heo wele siggen, þet heo ne sigge hit oðerweis, ne ne clutir nanmorr þerto. Vor a late clut mec loddlichen swæte a muchel ihol peche (pèce B. perche GT, mantel C). — 34. her inconsistently for the sing.: similarly *hij. hem* in the following line.*

126. 1. Another *for* should be added before the second *hij*. — 2. *it* for the plur. — *þoukeþ* for the pres. subj. — 4. *inpinget* for *inpinget*. — *He þat* — l. 7 inserted by the reviser. — 8. Cf. Prov., XXVII. 6: *Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis*. — 9 ff. altered and generalized; part of the original matter has been replaced by the reviser, and this has made the connection rather loose; cf. N (256.19 ff.) *þus* (sc. *Corripiet etc.; Meliora etc.*) *onsweret euer: and 3if hit is oðerweis þen þe oter understont, send hire word aȝean þerof, lueliche ⁊ softeliche . . . And 3if þe ucomd blowet bitwemen on eui wreðte, oter great heorte . . . er heo bea wec iset, nouh non uorte nimen (niet anc to neomen BGC' naut) T (nimen) MY) Godes flesch . . . Auh sende (K) þeonne eider*

<sup>1</sup> Adv. gen. sg. — 3. As rightly remarked by Rg pp. 38, 126, we should read: *þet telled to þe, ⁊ bi þe oðer, sum suwinde saue*; cf. TC foot-note a. — 4. *suwinde* has, in all probability, the same sense as on p. 428.30: 'distressing, painful'; cf. p. 306.30 (NED., s.v. *Sugh*). — 6. *he* sc. *deouel*. — 25. It seems somewhat difficult to realize what Ms's rendering of this line actually means; I may suggest: 'let no one be so witless — not in any way — that she at all (OE. *ealles?* looks at it'. B reads: *ah ȝet þ is leasse þ hu canes ne bihalde þeron*; the other MSS. differ (My. — 258.4. *He him self hit seid* 'He himself says so: *Beati* etc.

oter word þet heo hæved imaked hire . . . edmodliche uenie. And þeo þet ofdranhit ear þus luec of oter . . . ⁊ nimeð þene gult uppen hire, þeah þeo oter habbe more, heo schal beon mi deorewurd ⁊ mi deore suster. Vor heo is riht Godes doughter. He him self hit seift, *Beati* etc. — 12. After *bettere* a full stop. — 17. The translation has been added. — 18. The stop after *þoȝnt* stands for a colon. — 21. A dash may be placed after *ȝȝlt*. — 25. A verb, *wil* or *may*, has to be supplied; cf. p. 125.16; *N* (258.9) *Hwa mei beon, uor schome, slummi ⁊ sluggi ⁊ slouh* etc. — 27. The Latin quotation is found in *TM* but seems to be absent from the other versions; after *eriam* a full stop; the first part is from Ps. XVIII. 6; the second (*pertransiit* etc.) from Acts. X. 38. — 29. After *lyf* an omission; cf. *N* (258.10) *And efter al þet oter, hwa he, iden euentid of his luec swone oðe herde rode*. — 31 ff. *N* (258.13 ff.) *And he oðe munt of caluarie (K), steih ȝet herre on rode: ne ne swone neuer mon so swiðe, ne so sorre ase he dudu þet ilke dei þet he bledde, o nið halue, brokes of ful brode ⁊ deope wunden* etc.; in the revision the rest of the passage has been contracted.

127. 4. and also *whan* — 1. 8 a later addition. — 10. *N* (258.22) *Vor, þo he was iboren, erest, þe þet wrouhte þe eorðe* etc. — 14. *N* (260.1)<sup>1</sup> *mid clutes biwraðled (biwraðbet B, biwraðbed C, iwraðbet T My), ase þe ȝospel seift*. — 18. and after *in litel stede* etc.: *N* (260.6) . . . *unh ine stude of in, his cradel herbaruede him (in his stude of cradel þ him herbaȝede C)*. — 21. *habebat* for *habet* (cf. p. 53.8); *Matt.* VIII. 20; *Luke*, IX. 58. — 22 ff. *N* (260.9) *Of merte he was so needful þet þo he hefde . . . ipreehed . . . he lokede* etc. — 24. *wha* for *whā*. — 26. and *þeiȝ* — of *þe laȝe* (27) added; similarly *þat hij* (30) — *sabate day* p. 128.2.

128. 4. *ne huddle bot a fote* etc.: *N* (260.20) *of al þe brode eorðe ne moste he habben a ȝrot, forte deien uppon. Þe rode hefde enne uot oðer lutel more: ⁊ tet was eke uorto ehen his pinen*. — 17. & *al was elene* etc.: *N* (262.5)<sup>2</sup> ⁊ *al his elene lif þet he ledde on eorðe, ⁊ alle þet hine uolucuden*. Then follows: *þus, lo þe artiles, þet beoð . . . þe liðes of ure bileane onont Godes monheade. God wot hwa inwardliche bihalt ham, ⁊ uihted aȝean þe ueonde þet fondeð us mid þeos seouen deadlicche sannen. Vor þi, seift Seinte Peter, Christo* etc. The passage *And his hard betȝunge* etc. is an interpolation. — 26. Cf. 1 Peter, IV. 1: *Christo igitur passo in carne, & vos eadem cogitatione armamini (N armemini)*. — 29. Cf. *Hebrews*, XII. 3: *Recognitate enim*

<sup>1</sup> *N* (260.3) *schrudeð* 'clothes'. — 20. *ȝrot*: *NED*, *STRATM.-BR.*, s.v.: 'fragment'; *MR Wörterb.*: 'Stückchen'.

<sup>2</sup> *N* (262.3) *mistrum*: *STRATM.-BR.*, hesitatingly, 'infirm, meagre'; *NED*, 'weak' < OE. *trum*; *T* reads *mistine* (My). — 8, 9. *God wot . . . ⁊ uihted* erroneously rendered by *Ms* as 'God knows her who . . . and fights'; after *wot* should be placed a comma and ⁊ either stressed ('also') or struck out; *hwa se inwardliche bihalt ham, fekted BG* (no stop); similarly *T*; *god wat hwase* etc. *C* (My). — 15. *worred*: *CT* preferably *werged, wergen*.

eum, qui talem sustinuit a peccatoribus aduersum semetipsum contradictionem: vt ne fatigemini, animis vestris deficientes (N (262.14) *fatiget* (K)). — 31. *his* apparently for *he*; N (262.16) . . . *his flesliche wil*,  $\tau$  *wiltsigged oure*.

129. 1 ff. The passage is a rather fragmentary rendering of the original: cf. N (262.19 ff.): the lines connecting with the quotation in l. 8 are: and *3if he ucondes ferde*, *het beot his tentaciuns, assailed ou sante, onseriet him  $\tau$  siggeit*, *Metati* etc. — 8. Cf. 1 Samuel, IV. 1: . . . castrametatus est (sc. Israel) iuxta Lapidem adiutorij. Porro Philisthijm venerunt in Aphec etc. — N (264.1) *3e Louerd, no wonder nis* (*wunder is* B.C.T. *merueille est* Fr.): *we beot idogged her bi þe*, *het ert ston* . . .  $\tau$  *te deofles ferde is woddre uppon us*, *þen uppon eni oðer*. — 9. *seie* (imp.) within commas: *3ine* I take in a sense related to that in NED., s.v. Give 31: 'attribute, ascribe, assign' (earliest example 1559): 'in thee is my strength': cf. p. 153.10. — 11. *h* for *his*. — 12. There is an omission after *þere*: N (264.4) *Vor þer* (in *Regum*) *hit telled al þus*, *þet Ismeles fole* (*israel god's fole* B.C.T. *floc C* My) *com* etc.: similarly after *comen* (13): N (264.6) and *þe Philistens comen into Afech*. *Phitistens* — *þet beot unwihtes*. — 13. *afesh* for *afsch*. — 14. N (264.7)<sup>1</sup> . . . *neowe wodschipe*. *So hit is saterliche*. *hwonne* (K) *mon logget him bi ure Louerd*. *þeonne on erst biginneth þe deoflen to weden*. — 15. *sarrellich gnomen*: N (264.10) *sarliche ishtunge*: of the adv. in the original text there is apparently no recorded form with *rr*: the reading of *P*, then, may be due to a scribal error or perhaps to a confusion with *sarrelliche* 'in close order, closely': cf. NED., s.v. Sarraly. — 17. N (264.13)  $\tau$  *mid te gode Isayphut*, *sendet beoden ur sondesmon anon efter sakers to þe Prince of heau* (K). — 23. N (264.18) *Sequitur*. — *nobis* for *ebis*: cf. 2 Chron., XX. 15. — 28 ff. In these lines there are several omissions (cf. Lat.): N (264.22) *In us nis nout* . . . *so muchel stencite þet we muhten* (*muhen* B. *muze* C. *muhen* T. *mei t* My) *wiltstonden þes deofles ferde*, *þet is so strong uppon us*. *Auh*, *whon we beot so bistuct*  $\tau$  *so stronge bistonden þet we mid alle nenne read ne cunnen bi us saluen*: *þis one we muwe don* — *hebben up eien  $\tau$  bonden to þe milsfule Louerd* etc.; also in the passage which follows the original has been abridged. — A colon should be placed after *done* (29). — 32. *he* should be supplied before *heize*. — 33. N (266.4) *Noli timere*,  $\tau$  c. *þus he answered on*, *hwon 3e cleopied efter helpe*. *Ne beo 3e* etc.

130. 2. N (266.9) *Loketh nu hunch help is struti  $\tau$  herdi bileanc*. *Vor al þet help þet God bihat*, *stremte worte stonden wel* — *al is in hire one*. *Herdi bileanc maketh ou stonden upriht*: *and te deufel nis noune loutre*. — 5. N (266.13) *buh þe* . . . *aduneward*, *þet ich muwe*

<sup>1</sup> N (264.10) *uhte* (K): the correct reading is obviously *fluht* BT, *flucht* CG (My). — 12. *amidde þe uorhesfe*: Mx 'among the foremost'; the expression is doubtless analogous to (*spet* K) *him* *amidde þe bearde* p. 290.20 and means something like 'meet . . . face to face' (cf. 'look (danger) between the eyes'). — 24. *so stronge bistonden þet we* etc. 'so hard beset that we'.

ouer þe. þeo buht hire þet to his fondunde beied hire heorte etc. — 6. þou may schoune etc.: *N* (266.17) *ich* (sc. *þe treitre*) *chalte wenden anon ouer urei*; the line in *P* seems to be from a following passage in the original, omitted in the revision: cf. *N* (266.23). — 11. *lete hym lepe vp*: *N* (266.26)<sup>1</sup> . . . *þet is, heo dade one swurhe sume iðte ilke niht, þurh his prokinge, ⁊ þowhte* etc. — 16—24 disconnected and generalized fragments of the original passage<sup>2</sup>; cf. *N* (268.2 ff.): the power of the devil melts away through the grace of the holy sacrament (of the mass) which, above all, brings to nought all his wiles, as illusory dreams, false appearances, dreadful alarms, and deceitful counsels — as if the thing to be done were to the honour of God: this is his wicked artifice which holy men most dread; thus, he will lead to carelessness instead of mildness, or he colours cruelty with the hue of justice etc.: but the sublime sacrament with steadfast faith unmasks his artifices — as soon as he sees you valiant in the service of God, his power vanishes and he takes to flight: but if he should perceive that your faith fails etc. — 18. *tiliunges*: there is no form with *i* as root-vowel recorded in *NED.*, s.v. *Teling* 'deception, sorcery'; s.v. *Tilling*, no sense is given applicable to this instance. However, in *Bosw.-T.*, s.v. *Tilung*, *teolung*, *STRATM.-BR.*, s.v. *Tilunge*, the word is associated with OE. *tilian*, *teolian* and in regard to the form in our text this connection seems probable: otherwise *i* might be ascribed to the influence of *tille* etc. < OE. (*for*)*tyllan*. — 25. *wynde wep* for the pa. t. — 26. *recasþsonis*: *N* (270.20) *Recabes sunen*: cf. 2 Samuel, IV. 5: *Venientes igitur filij Remmon Berothitæ, Rechab & Baana, ingressi sunt feruente die domum Isboseth*. — 27. *wen for went*. — 28 ff. *N* (270.24) *And nis he witterliche (K) amased ⁊ ut of his witte þet, uniddn his unuines tid him adun to slepen?* The lines which follow are abridged from the original and partly confused. — 31. *N* (272.5) *Wummon is þe reisun, þet is þus (K) wittes skile hwon hit unstrenged, þet schulde beon montlich ⁊ stalewarde (stalewurde T, studehwurde C) ⁊ kene ine treouwe (K) bileauw*. — *þat*, apparently mechanically kept from the original, should be struck out or changed to *þan*. — 32. *enstrengþed* for the present. — 33. *sone whan he*: *N* (272.7) *so sone so me*.

**131.** 1. *þan þe lust goþ* etc.: *N* (272.8) ⁊ *let* (sc. *me*) *þenc lust gon inward ⁊ delit waren*. — 3. After *soule* a full stop. — 4. The quotation lacks connection as the original passage which it is intended to illustrate has been omitted in the revision: cf. *N* (272.10) *Recabes*

<sup>1</sup> *N* (266.28) *feol so into ful wune* 'thus got into an evil habit'.

<sup>2</sup> In this passage there are some points to be noted: p. 268.7. *heo* pl. — 8. *goste* cannot mean 'guest' (MN); it apparently refers to *þene deouel* — the evil spirit. — 19. *þine gost*: *þi chast BTC (þin, þi castient G (MY)*, which readings are to be preferred. — 24. *to ziurs* 'without punishment'; OE. *to gifes* 'gratis'. — 26. *nede* 'needs'. — 270.1. *bute* 'if not'. — 8. *warnie* 'warn'. — 10. *strenches* 'forces'. — 11. *vor hwon þet* 'provided that'. — 272.4. The comma after *is* to be deleted.

sunen . . . god in 7 sleat Ishoset. *þet* is, þene bimasde (K) gost *þet* in one slepe 3emeleaste (semles T, scheomeles C) nor3emed him saluen. *þet* nis nout to nor3iten *þet*, ase holi writ telled, heo þuruh stihten Ishoset adun into [þe] (i þe TC) schere. Her seið Seint Gregorie etc. The Biblical reference is to 2 Samuel. IV. 6: et percusserunt eum in inguine Rechab & Baana frater eius. — *Igninie ferie*: N (272.13) In inguine (K) ferire. — *dileccionis*: N *delectatione*. — 5. *cher*: N (272.14) *cher*. OE. *securu* 'groin' of which there seems to be no form recorded analogous to that of *P*: cf. NED., s.v. Share sb.<sup>2</sup> (however, under the etymologically identical Share sb.<sup>3</sup> 'share' there is a 15th cent. spelling *chare*: the reading may be due to a confusion with *cher* & *shere* 14th c. 'face'. — N (272.15) . . . *huon delif of lecherie þurled þe heorte*. — 7. *ocissam* for *ociosam*. — 10. *quadam* for *quedam*. — 11. *putrad*: N (272.20) *Putrurant* (Ps. XXXVII. 6; cf. l. 23. — *citatrices* for *cicatrices*. — 12. *quippe figura . figura est vulneris* not in N. — 13. *putridudinem*: N (272.21) *putredinem*. — 14. N (272.22) *delectationem*. — 15. ff. a confused rendering of the original passage: cf. N (272.23 ff.) *huon þe olde unwine isihð arc skile slepen, he drauh him in anon intowward hire. 7 feollett mid hire o slepe (feled wið hire i speche B; similarly CTG MY). þenchest tu, he seið, huu þe, oter þeo. spee of flesches gubnesse? And speked þus, þe olde swike, toward hire heorte wordes þet heo iherde 3are fulliche iside. oter sihte þet heo isihð. oter hire ocune (K) fulden þet heo sumerhules (K) wrouhte. Al þis he put ford biuoren hire heorte eien, uorte biþalen hire mid þouhle of olde sunnen, huon he ne mei mid newre: 7 so he bringeð ofte a3ean into þe adolede soule. þuruh licunge, þeo ilke sunnen þet þuruh reoutfule sare weren 3are ibet. The alteration in ll. 15, 16 is striking and can hardly be intentional; d. 16) illogically taken over from the original; of 17) would be better omitted; after *hap* we should supply *herd*: the pronouns in l. 17 ff. are without connection, *he* being a misadaptation of the fem. of the earlier text. — 24. *ben gedred newe þorou3 synne*: N (274.2) *mine wunden . . . gedred newe wusun wusun C*; cf. NED., s.v. Gather 19 b: 'of a wound, etc.: To develop a purulent swelling' (earliest example of the vb. is given from 1610). — 26. N (274.5) . . . *to munegunge*, 7 sleat þeo unwarre soule. — *he* possibly for *me*. — 28. *mortem* for *morte*. — 29. N (274.7) *mulierem, id est, mollem custodiam* etc. — 30 ff. *gateward* for *gatewards* apparently on account of the following initial: cf. p. 206.7. — N (274.8) . . . *3etewarðes slepe*. *þet*<sup>1</sup> nis nout *tuar ne waker ne nis nout montich, auh is wunmontich, eð to ouer-kesten, beo hit wunmon beo hit mon. þeonne is al þe stonede after**

<sup>1</sup> MN does not render the sense of the text: *þet* is a rel. referring to *3etewarðes*: 'that is not . . . nor . . . nor'; B reads *nes . . . nes . . . nes* (MY). It seems doubtful whether *beo hit* etc. 10) should not be connected with what follows. — 13. *he* must be understood: 'he takes to flight'. — 23. *to sruode* (K) 'too much'. — 23. MS.: *dreori nor longinge* 'being' sad with yearning'? — 30. *heo* pl.

*þe bileauc, 7 æfter þet me haueð traste to Godes helpe þet euer is  
neih bide 3if bileauc trake . . . Heo untrecedð þe unriht (unricht C)  
7 deð him saluen o fluchte anonriht (K). For þi broð euer azean him  
herdi ase leau ine treowe bileauc: and nomeliche iðe nondunge þet  
Isboset deideð (K) appon, þet is golnesse.*

**132.** 1. *h* for *he*. — 2. *For flesche lust* etc. has no connection, as *golnesse*, to which it originally refers, has been changed to *zomeleschode*, p. 131.33. — 4 ff. *N* (274.21) *þauh þi foa hurte þe oðte ret . . . nor so louh wunde ne dred tu nout to sore, bide 3if hit to sweate* (K) *swelle, þurh skiles 3ettunge, mid to muche delit, up touward þe heorte: anð drine þeonne atterloste (atterlaute berien C). 7 drif þenc swel (swalm B, swalm CG MY) azeanward uromward þe heorte: þet is to siggen, þenc oðte altrie pinen þet God suffrede oite rode 7 þe swel schal setten.* — 5. *he hert* a case of dittography. — 6. *atter 'gall, bitterness'* (NED., s.v.<sup>2</sup>) is obviously due to a misunderstanding of the original word (NED., latest example [250]); cf. l. 8. — 10. *drexy for loue lungyng: N* (274.28) *dreori nor longyng* (K, MY; *Dreori of longyng B, dreori of longyng G, dreorischiþ of longyng C*). — 11. The stop after *Cutel* should be omitted. — *þise 3inen* etc.: *N* (274.29) and *þet of ham flowerd 3iuð (7 al þ of ham flowerd . 7 3eoneit BC: similarly G MY) deaðes dunt anon, buten 3if heo beon isalued.* — After *onon* a full stop. — 12. *foote* apparently an error for *fende*; *N* (274.30). *Hæon þe ucond smit þideward, þeonne hit is iwis forto dreden, and nout for rot wunden.* — 14. *fehtanzschipp: N* (276.1) *fehtauliche lunc.* — 15 ff. *N* (276.2): *wretides salue, þolcmodesse: acridies salue, redunge and misliche werkes, and gostliche (K) urouren: 3isunges salue, ouerhoue of cordliche þinges: restschipes salue, urco heorte.* — 17. *azcin lecherie* — l. 20 an addition. — 26 ff. *N* (276.9) . . . *unstrecede. Nu, kumeð (Ne kimeð BCG MY) of þe rettes swuch þing ase [is] þerinne. Of þine flesches rettes hrat rumeð þerof? Kumeð þerof smet of aromas, oðer of swote healewi (hasme C)? Deale. Of<sup>1</sup> te druie sprittles bereð winberien. (Deale drue sprittlen bereð win berien. Breres, rose blostmen B: similarly CG MY). And breres bereð rosen, 7 berien, 7 blostmen. Mon, þi flesch, hrat frut bereð hit, in alle (K) his openunges? Amidden þe meste menke (K) menske C) of þine nebbe, þet is, þet feireste (K) del bitreconen smech midtes 7 neoses smel, ne berest tu two þurles, ase þauh hit weren two prinç þurles? Nert tu ieumen of ful slim? Nert tu mid fulde al (K) ifulled (nart tu fulde fette . ne bist tu B: similarly CG MY)? Ne schalt tu beon weumes fode? Nu a uleih etc.* — 27. *comeþ þere of* should logically be understood as a predicate of

<sup>1</sup> *Of* should doubtless be omitted; cf. BCG. MY incorrectly takes the sentences as questions. — 15. It seems hard to realize what meaning L.R. has got out of the lines by rendering *del* as 'das Tal' (p. 38). — A dash should possibly be placed after the word and the first *þet* in l. 14 taken as a rel. referring to *nebbe*. — 18. *Nu* 'since, seeing that'; after *blenchen* a comma.



smel. — 30. *Sperua fluidum*: *N* (276.19) *Sperma es fluidum*. — 34. *Ac þat acilðeþ vs* etc. has no sense: *N* 276.23. *Auh wostu hwaſ awilegeð monnes feble rien þet is heie ichumben? þet he bihalt aduneward. Aug. Sicut . . . Al so ase hwaſ (K) bihalt to þro þet beoð of lowe line, þet makeit him þunchen þet he is of heie line, auh bihold etc.*

133. 2. *seip seint austin*: St. Augustine is the source of the following quotation. — 3. *Incencium*: *N* (276.24) *Sicut incencium* (K). — *eleccionis* for *elacionis*. — *sit cautela que*: *N* *sic cautela est*. — 9. *forþet-ting & rneunngyng*: *N* (278.6) *sunne & ignoraunce* (K): *þet is, unweisdom & unweitenesse*. For ofte ðet (K) *tu wenest þet heo god is cuel, & soule murdre*. — 10. *liþh forto custen in to synne* has apparently got out of place: it is perhaps a marginal addition erroneously inserted; cf. l. 11: *N* (278.9) *dred 3et þine wroke kunde þet is eð mworpen*. — 11. *N* (278.8) *Bihold mid wet ein þine schreomefule sunnen*. — 12. *þat* possibly for *þan*: *N* (278.10)<sup>1</sup> *þo*. — 14. *biwepen his ruhappe, & dreden* etc.: an omission has caused a break in the connection; cf. *N* (278.14 ff.) *þus, lo, þe holi mon nefe, of þen odre mone . . . non wunderlich* (K) *ouerhove, auh biweop his unhap, & dredde* etc. — 16. A full stop after *grace*. — 17. *humilitatis* for *humilitas*. — 19. *N* (278.20) *edmodnesse is forkeſting of wurdſchipe, & luue of lute hereword & of louhnesse*. — *lowonesse* the second *o* may stand for *e*. — 23. *N* (278.22) *þe þet is umbe, wiðuten* (K) *hire* (sc. *edmodnesse*), *worle gederen gode þeawres* etc. — 25 ff. an alteration of the original, defective in logic; cf. *N* (278.25) *þes one bið iborwen: þes one wiðbaueð þes deofles grunen* (swares T. grunen C) of *helle, ase ure Lowerd seide to Seint Antonie* etc. — 26. *ne* may accidentally repeated. — 28. *þe* should be supplied before *deucls*. — 29. 31. *hou miþt euere any passen . . . þe þolemode man*: *N* (278.28. 29) *hwo mwi . . . witen him . . . ? One þe edmode*; a similar illogical alteration occurs ll. 31, 32: *þe lowe man of hert is so litel . . . he is so strong . . . þat al gostlich strongþe comeþ þerof*: *N* (278.30. 31) *So lutel (sutel BCG. sutel T My) þing is edmodnesse . . . þaith heo makie hire so lutel . . . heo is þaith þinge strengest, so þet of hire is euerich gostlich strenede*. — 33. After *þerof* a full stop. — 34. The translation is an addition.

134. 2. *N* (280.4)<sup>2</sup> *þer ase edmodnesse is, þer . . . is Jesu Crist, þet is, his Feder wisdom, & his Feder strenede*. — 3. *Hou doþr* etc.: the connection has become abrupt owing to an omission; the original line immediately preceding is: *þurh þe strenede of edmodnesse he* (sc. *Jesu Crist*) *awerp þene wurc* (*þe þurs BT, þe þurse CG My*) of *helle* *N* (280.7). — 4. *hy* for *hȳ*. — 5. A contraction of the original

<sup>1</sup> *N* 278.11 of is not needed. — 21. *louhnesse* 'low condition'.

<sup>2</sup> *N* 280.6 The comma after *is* to be struck out, *is . . . unuimle* being the def. tense of the verb; *ime* belongs to *þe*. — 10. It would seem more natural to put the inverted commas after *edmodnesse*. — 23. *C smiten hwaſe, BGT smiten*. *Hwa se*: 'this, with a comma instead of a full stop after *eorde*, l. 24, is evidently the true reading and punctuation' (My).



metaphor: *N* (280.10) *He iseið þu uole þe grimme wrastlure of helle breid up on his hupe, ⁊ werp, mid þe haunche turn, into golnesse, þet ristid i þe lenden. He hef an heih monie, ⁊ iuende abuten mid ham, ⁊ sweinde (swong BC, swuong G, swang T Mx) ham þuruh prude adun into helle grunde. — 7. N* (280.16) . . . *þene turn of edmodnesse, þet is, þe uallinde turn. And feol urom heouene to þer corde, ⁊ streikte etc. — 12. The connecting lines have been left out; N* (280.20) *On oðter half, ase Job seið (K), he (sc. þe feond) ne mei, uor prude, ⁊et bute biholden heie: Omne etc. — 15 ff. N* (280.22) . . . *heu broct ut of his siðde. þe wilde bor etc.; after uerlde a dash. After tosshes (16) some lines of the original have been omitted: . . . the standing is confidence in God's power; the falling is consciousness of one's own weakness — to consider oneself of small account and always look etc. — 17. A full stop after eize. — 20. An addition. — 21. in þise men: N* (282.5) *In hire, referring to edmodnesse in a passage left out in the revision. — 22. folowrand for floweand: N* (282.6) *rlowinde wellen. — 24. d' hert boluen etc. makes no sense: cf. N* (282.8) *Auh heorte to-bollen ⁊ to-swollen, ⁊ ihouen on heih ase hul — þeo heorte ne ethalt none wete of Godes grace. — 27. N* (282.11) *Al so, on edelich stiche, oðter on edelich eche (oðter warch T) maked uorte understonden heu butel uerit is prude etc. — 30. Pride erroneously for Onde; cf. p. 132.14. — 31. d' it is þine owen illogically introduced from the next line; N* (282.14) *Ondes salue, ich seiðe, þet was feolantlich luec, and god rnuunge<sup>1</sup>; ⁊ god wil, þer ase mihte of dede wonted. — 32. his sc. who loves: N* (282.16) *are.*

**135.** 1. *Lord what mang* — 1. 3, somewhat disconnectedly inserted by the reviser: it would seem necessary to supply *þat* either before *ben* (2) or *wolde*: *þat þing here on erþe* is apparently redundant; it may be a scribal error. — 4. *Alia* for *Alicia*. — 7 ff. A fragmentary rendering with several inaccuracies; thus *hem* (9), without connection as it stands, originally occurs in the following context: . . . *þi strenede aȝcan þe uerond is al þet god þet oðtre doð, ȝif þu hit wel unnest. Sikerliche ich ileue þet ne schal flesches sondunge . . . ameistre þe neuer ȝif þu ert swete ihorted . . . and hauest so inwardliche alle men ⁊ wummen . . . þet tu ert sori of hore ruel, ⁊ gled of hore god . . . ennen þet alle þet luvied þe luueden ham ase þe etc. N* (282.22); also *þerof* has been mechanically taken over from the original without regard to the lack of reference: cf. *N* (282.28) *ȝif þu hauest knif oðter elod, mete oðter drunch . . . ennen þet tu heuedest wante þerof, wið þen þet heo hit heuden*; the rest of the passage has been replaced by ll. 10, 11, repeated from p. 123.7. — 13 ff. *N* (284.6) . . . *þolemodnesse: þet haued þreo steiren — heie, ⁊ herre, ⁊*

<sup>1</sup> Mx 'doing them good'; *god rnuunge* and *god wil* are, however, doubtless co-ordinate and parallel in sense. I suggest 'well-wishing'; cf. l. 23. — 16. *þet hit maked oðres god ure god* etc. 'that it makes the good of (done by) another our good as well as his who does it'. — 22. *oðre* pl.

*ulre heist* . . . *Heih is þe steire ȝif þu þolest for þine gutte : herre ȝif* etc. — 22 ff. abridged and differing from the original; cf. *N* (284.16) . . . *misdeð þe : and nis þet iren (or BCT, ore G My) acursed þet incurdeð þe swarture 7 þe ruhure so hit is ofsture 7 more iwiled? (ant rusted þe swidere þ me hit scureð hearde? Gold, seclær. Stel. Irn. al is or B; similarly GT My) Gold and seclær clenstet ham of hore dros iðe fure. Ȝif þu gederest dros þerinne, þet is aȝean kunde. Argentum . . . þe caliz þet was inoet iðe fure . . . wolde he . . . acarien his clensing fur . . .? Al þes world is Goddes smiðte . . . Fur : þet is, scheome 7 pine : þe belies : þet beoð þeo þet missiggeð þe : þine humeres : þet beoð þeo þet hermeð þe; most of the passage ll. 25—33 has nothing corresponding in the earlier version. — 26. After the first *hem* a full stop. — 30. *probatum* : *N* (284.19) *reprobatum*; cf. *Jer.*, VI. 30: *Argentum reprobum vocate eos.* — *hise se. chosen.**

136. 1. *N* (284.28) . . . *flagellum faciat Pater meus?* — 2 ff. *þenche on þis ensample* originally refers to the Latin quotation. The passage which follows is a perverted contraction of the original argument: cf. *N* (286.1) *Hæon dei of rihte is iset, ne deð he muchel scheome þe demare þet, a þis half þe isette (K) deie, bræked þe tries, 7 wreked him of þe, oder of him salue (K)? And lico is þet not wel þet domesdei is dei iset nort don alle men riht. Hold þe tries þeo hwules . . . Ne do þu nout him (sc. demare) scheome, so þet tu uorhowie wreche of his dome 7 nime to þin ouene dome. Two þinges beoð . . . Hwo so euer on him sult nimeð oute of þeos twen, he robbed God 7 reaued. Gloriam . . . Mihi uindictam . . . Ert tu so wroð wið mon oder wið wummon þet tu wult, forte wreken þe, reauen God his strenede?* (cf. l. 18): the translations of the Biblical quotations have been added: ll. 10—29 have likewise been inserted mainly by the reviser: the latter part of the insertion is a repetition from p. 89.12 ff. — 7. *vindictam* (as in *N*) for *vindicta*. — 19. After *hym* a full stop. — 30. A colon should be put after *þis*. — 32. A full stop after *here*. — 34. and *ȝineþ* — p. 137.5 an addition by the reviser (cf. p. 49.22).

137 7. *N* (286.21) *pagina sancta.* — 8. *Ac euer* — 1. 12 mainly added. — 13 ff. A dash after *largesse*. — The original<sup>1</sup>, having partly a personal application, has in the passages which follow been mutilated and the sense destroyed; thus, in l. 14 the saying of St. Gregory originally has reference to the vice of *Golnesse* (in *BCGT* beginning a new paragraph (My)); cf. *N* (286.29) *Golnesse emed of ȝiuerneſse 7 of flesches eise : vor use Seint Gregorie seit. Mete 7 drunch ouer rihte* etc. — 15. *blyndes þre tymes* corruptedly for *teneð þreo teames* *N* (288.1): (*blyndes* may be a careless substitution for an original *bredeſ* or *brynges*); after *tymes* a colon. —

<sup>1</sup> *N* (286.27 MS.: *freolac* (K). — 28. It seems difficult to see the meaning of *Mx*'s translation; *oder freolac* obviously contrasts *Vreo iheorted* (K); the comma after *Anker* should probably be struck out: an anchoress who is liberal in any other way etc.; cf. *My* p. 67.

seching of lustes: *N* (288.2) *lecherics lustes*. — 16. A full stop should be placed after *lustes*. — *we runderstondeþ* etc.: *N* (288.4) ... *golnesse we biþ neuw allunge elene acweint of flesches fondunge. Auh þet understondeþ wel, þet þreo degrez beoþ þerinne, ase (K) Seint Beornard weined. þe norme* etc. — 19. *hiþ bisputten it* etc.: *N* (288.9) *heo bispoteat (bisputtiþ B*G*, bispoted C, bisputten T My) hire mid hire<sup>1</sup> blake spotte (speckes B*G*T, speches C My: ferdant maculis M), so þet heo nis nouw wuorþe þet Jesu Crist, hire leofman ... ne cluppe hire ne cusse er heo heo iwascen*. — A full stop after *done*; so also after *away* (20). — 20. *culpyng*, with the exception of another instance in our text, p. 150.2, apparently unique, seems to contain a blending of the notion of 'striking' (dial. *culp* 'a hard blow' (EDD.); cf. NED., s.v. *Coup* sb.<sup>1</sup>, v.<sup>2</sup>) and of that of 'sin, guilt' (OE. *culpa*, *culpian*): 'beating one's breast in confession of sin'. — 22, 23. After *lust* a semicolon: *N* (288.13) *whon ... þe delit kumeþ up, ⁊ þe lust weared. þeonne ... þer weared wunde ⁊ drooped into þe soule, efter þet þe lust geð. ⁊ te delit þerinne, furdre ⁊ furdre*. — 24. *Sane* for *Sana*. — 26. *crescat* for *crescas*; cf. Gen. XLIX. 3, 4. — A full stop should be placed before *ruben* and the comma and paragraph-mark after it struck out, as the word does not belong to the quotation. — 27 ff. The original passage has again been garbled, and the lines, as they stand, are unconnected and rather void of sense: *N* (288.19) *Ruben, þu weold (K) þeof (þoht B*G*T C (þocht), rouþ rouge penser Fr. My), þu blodi delit, ne wase þu neuw! Kausence. þet is skiles zettunge hwon þe delit iðe luste is ȝon so oweruorþ þet ter nis non wiðsigȝinge (þ ter nere na wiðsake T) ȝif þer were (ter nere B*T*, þer nere G, þer nis C My) eise aorto fulfullen þe dede (to þe fole dede T, to fulle þe dede C). þis is hwon þe heorte draweþ lust into hire (draheþ to hire unlust B: similarly G*C*T My), ase þing þet were amused (amainet B, amained G, amuset C*T* My), ⁊ foþ on ase to winken ⁊ forte leten þene neumd iwarðen, ⁊ leid hire sulf aduneward ... þeonne is þe kene (K) þet was er eruh (carre B*G*T V, cuard C My), — þeonne leapeþ to þet stod er neorrento, ⁊ biþ deaðes bite o Godes deore spuse. I wis deaðes bite, for his teð beoþ attric, ase of ane wode dogge. David, iðe santer, cleopeþ hine dogge. Erue etc.* — The lines that follow have also been abridged. — 34. *what* he another instance of dittography. — 35. *in þi mouþe* illogical: *N* (290.6)<sup>2</sup> *nim anon þene rode (K) stef, mid nennunge iðine mude, ⁊ mid þe merke iðine hond, mid þonhte iðine heorte, ⁊ hot him ut hetterliche* etc.

138. 2. *holde* *rp þine eȝen*: *N* (290.10) *hef up on heih (K) ein ⁊ londen ... gred (ȝeie T) efter sakurs*. — 9. *furwe*: not recorded

<sup>1</sup> For *hore*. — 14. *ase was þe spotte er: as wees spot ear B*C*G (er); so also T (My)*. — 15. *hude* as p. 120.25 means 'skin'.

<sup>2</sup> *N* (290.5) *Ame* interj. 'Ah me!'; cf. NED., s.v. *Ah* 2, where the first example is given from 1592. — 16. *halsine* for *halsinde B*C*G*, *halsande T (My)*. — 18. I take *him* as referring to *rode stef* and strike out the dash after *halne*. — 26. *eider* 'both'. — 292.13. *lettre* probably means 'text'; cf. NED., s.v. *Letter* 3.

in NED., nor, to my knowledge, anywhere else; apparently due to a scribal error. — 11. *wip so litel*: *N* (290.21) . . . *huon he nor so litel icurð* — *for þe licunge of a lust one hond hwule, cheupeð þine soule*. — 12. *bihode* a scribal slip for *biholde*. — 19. Cf. Isaiah, II, 10: *In-gredere in petram, et abscondere in fossa humo*. — *N* (292.7) *tio into þe stone* . . . *and had þe iðe doluene eorðe*: the passages which precede and follow have been abridged or changed. — 26. *N* (292.15) *He himself cleopeð þe inward þeos wunden*: *Veni columba* etc. — 27. Cf. Cant., II, 13, 14: *Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petre, in caverna macerie*. — 28. *N* (292.17) *Mi kulture, he seið, ure Louerd, kum and had þe iðe þurles of mine timen, and iðe holes of mine side. Muchel lauede he etc.*

139. 2. *aifer ȝult* — 1, 3 inserted by the reviser. — 4. Cf. Lament., III, 65: *Dabis eis scutum* etc. — 5. *N* (292.23) *þu schalt ȝinen me, Louerd, heorte-scheld aȝean þe neunde: þet heuð þine swincfulu pinen*. — A dash may be put after *fende*. — 6. ff. A contraction of the original has in places destroyed the connection. — *þat he is oure schelde*: *N* (292.24) *þet heo* (sc. *pinen*) *swincfulu weren he scheauwede hit sotliche inouh þu* (K) *he swette ase blades swotes dropen* etc. — *ȝist* (7) should be changed to *ȝist*: *þerof* originally refers to *rode stef* in an omitted passage. *N* p. 292.28 ff.: a shield should be held up above the head or against the breast and not dragged behind; in like manner, if you wish that the holy rood-staff should be your shield, lift it up on high above the head of your heart against the enemy: the mere sight of it puts him to flight . . . If you give the enemy entrance at the beginning and are so far overcome that you can not hold this shield upon your heart, take at least St. Benedict's remedy etc.<sup>1</sup>. — 8. Bennett cf. p. 96.7. — 10. *N* (294.12) *ȝ drauh . . . þet særde likunge into smeortunge*. — 11. of probably for *þe*: cf. pp. 128.24, 140.16. — After *likyng* a full stop. — *N* (294.13) *ȝif þu . . . slepinde werest þr, h- wule gon to uord upon þe . . . and bringen þe of fule þouhte into d-ðit of ful sanne* (lust TC): *and so he bringeð þe al ouer into skiles ȝ-llunge, þet is deaðliche* (K) *sanne, wīduten þe dede*: ȝ so is ek þe d-ðit of þe stīn-ȝinde (stīnkinde BCGT MS) *lust wīduten graunt of þe werke, so longe* (K) *hit mei iðsten, huon þe skile ne aibteð no lēngre þer toȝeines*. — 13. *indicando* for *indicanda*. — *N* (294.15) *delectatio esse marosa dum*. — 14. *recluditur* for *recludatur*. — The explanation is an addition. — 15. *N* (294.20) *Vor þi . . . to tred þe neuldre heaued, þet is, þe beginnunge of his fondunge*. — 16. After *bolde* a full stop. — 18. *saos* (as in *N*) for *tuos*: cf. Ps. CXXXVI, 9. —

<sup>1</sup> *N* 294.11) *grawe blode*: *gure blod BCT, red blod G MS*; *grawe* is evidently an inferior reading; adopted in Mr. Wörterb., where *gure* in analogous instances is considered as erroneous; cf. OE. *gyr, gor* STRATM.-BR., NED. — 18. *so longe* (K) *hit mei iðsten*: 'as' in MS's translation to be omitted. — 21. *suster* sg.; *lered* pres. — 23 ff. Lr's argument on p. 6 is obviously based upon a misunderstanding: *hire* MS 'herseli') I refer to *fondunge* 22 and give to *wīdhalt* the sense 'restrains, checks'; *heo* 25 plur. referring to *sturunges*. — 296.18 *bi* 'as regards'; so also Rg p. 127.

19. *N* (294.23) *Eadi is he, seid David, þet widhalt hire (him T) on crest, and to breket to þe stone þe creste sturanges hwon þet fleschs ariseit þro hwaile þet heo beoð ȝunge. ƿre Lauerd is icloped ston uor his treounesse.* Obviously an original *sturanges* has carelessly been misread and replaced by the meaningless *skirminge* (20). — 21. A colon should be placed after *cantoris*. Cf. Cant., II, 15: *Capite nobis vulpes paruulas, quæ demoliantur* (*N destruunt*) *vineas: nam vinea nostra floruit.* — 22. An omission has disturbed the connection; *N* (294.27) *Nimet . . . þe ȝunge uores. þet beoð þe ereste (K) prokunes þet sturied (strued B; similarly CT: destruct G MY) þe winȝearde . . . þet beoð ure soulen.* — 23. *as þe vine — to þe vine* (29) an insertion. — After *trees* a dash. — 26. *it* illogically for *he*. — 27. A semi-colon after the first *vine*. — 30. *N* (296.1) *þe deouel is beorekunes, and haueð asse kunde: vor he is bihinden strong, and feble iðe haueð, þet is, iðe aramite, and so is beore ȝ asse. Ne ȝif þu (K) him neuer inȝong.* — 31. *schulders* a mistaken rendering of the original *schulle*; cf. p. 150.23, 26: *N* (296.4) *teþ him oðe schulle, nor he is erah ase beore þeron: and hie him so þeoueward, ȝ ascur him so schreometliche . . . þet he holde (K) him ischend . . . vor he is þinge prudest etc.*

140. 1. *þat is — fele of hem* (4) has nothing corresponding in the original. — 3. *of* should probably be supplied before *unseþer*. — 4 ff. generalized fragments of the original passage; cf. *N* (296.9): as soon as your heart inclines with too much love toward any man, beware of the venom of the serpent. The woman truly said when with a single straw she set all her houses on fire, 'much comes of little': the spark does not immediately set the house on fire but grows from less to more; and the devil blows upon it as it increases. If a sight or a word should excite you, quench it with tears and with the blood of Christ before it inflames you so that you are unable to quench it; he who does not when he may etc. — 6. *beþ* for *be*, pres. subj. — 9. *Also aȝein conceitise* — l. 28 an interpolation; cf. pp. 127, 128. — 29. A full stop after *schrift*<sup>1</sup>. — 31. *N* (298.9) *þis beoð (sc. mihte: hwað hit schulle beon) nu ase two times: and eider is to-dealed: þe uorne o six stuccenes: þe oðer o sirtene. — as men — for hunger* (33) inserted by the reviser. — 34. After *schuen* a colon. — 35. *of* seems due to a confusion of *tokeueþ* and *heueþ*. — 37. *N* (298.15) . . . *maked us Godes children. And eider* (sc. of the divisions) *haueð his þreo. Þreue we nu alle, þe erste (K) þreo beoð alle ischeued ine Judites deden. — Judȝf for Judyth* — 38. The sense has been perverted by an omission: *N* (298.17) *Judit, þet is schrift, . . . slouh Oloferne. þet is, þe arond of helle . . . Heo huckede of his heaned, ȝ scodden com and scheuuede hit to þe burah*

<sup>1</sup> *N* (298.1) *uorne* for *feorðe BCT* (MY). — 3. To be read is *schrift þe biheueste* (K), *of hire schal beon* etc.; so also *BCT* (MY). — 7. In the translation the full stop after 'confession' should be deleted. — 24. *oðe monne* 'by the man'.

*preostes*. *þeonne* is *þe* *ueond* *ischend* *hwonne* *ne* *scheuueð* (K) etc. — A full stop should be put after *fende*.

141. 1. After *fende* a full stop; N (298.23) *His heaued is ihuueð of . . . so sone so* (K) *he* (sc. *monne*) *euer is riht sori uor his sunnen*, 7 *huueð schrift on hworte*. — 4. *sciencie* for *consciencie*, the sign of abbreviation for *con* being evidently omitted; a full stop should be put after the word. — 6. *Vaga o* conveys no sense: cf. Judith, XIV. 15: *Vna mulier Hebraea fecit confusionem in domo regis Nabuchodonosor*. — *audif* for *Judith*: similarly II. 9. 15. 21. 28. — 7. *erþe*: *er þe*; the passage should logically connect with l. 5; the quotation in l. 6, as also in l. 4, differently placed in the original; cf. N (298.25) *And he is nouȝt þe ȝet ischend ðe hwaite ðet* (K) *his heaued is ihud*, *use dude on erest Judit*, *er hit beo ischeuueð*: *þet is*, *er þen þe muȝt ine schrift do at þe heaued sunne*. *And nouȝt one þe sunne*, *and at þe beginninge þerof*, *and at þe uorridetes þet broukten in þe sunne*, *þet is þe deofles heaued* . . .<sup>1</sup> *Vna mulier* etc. — 8. *þan he fleizeþ* etc.; N (300.4) *þeonne rliþ his ferde anon ase dude Judit Olofernes*. If this reading is accepted, *rliþ* should apparently be taken as the imper., meaning 'put to flight' (Bosw.-T., s.v. *Fléon II*): so also *du* in l. 6 (omitted in the revision). The same meaning might be assigned to *fleizeþ* in the revised text and *d* struck out after it. BCGT. however, omit *Judit* (MY) which is probably merely an uncorrected scribal error; then *rliþ* stands for *rliht* (cf. *wriþ* p. 150.9). The phrase as given in *P* is due to a misunderstanding. — 10. A sign of interrogation after *hym*. — 12. The Latin quotation not in *N*. — *nostrum* for *noster*. — *ascendit* for *ascendet*; cf. Judges, I. 1. 2: *Quis ascendet ante nos contra Chananeum, et erit dux belli?* Dixitq. Dominus: *Iudas ascendet*: ecce tradidi Terram in manus eius. — 13. N (300.11) and (K) *I chulle ouer ȝoes lond bitechen in his* (sc. *Iudas*) *honden*. — 14. After *handes* a full stop: similarly after *doþe* (15). — 16. N (300.14) . . . *haron soude hele is forloren vor* (wiȝt *T*. þurh *C*) *eni deudlich sunne*. *þe sunfule is þe unwihtes lond*, *þet is ure deudlich fo*, *and tis lond ure Lowerd hat biht* BCG. *biht T MY* *uorlo bitechen in Judases honden*, *uor hwon þet he go biuore*, *schrift*, *lo nu*, *is gunfuneur . . . Godes ferde*, *þet broȝt gode þeawes* (K) etc.; the rest of the passage has also been abridged (N (300.20) . . . *Canaan*, *þe ueondes ferde of helle* . . .) — 22 N (300.27) . . . *wideure schrude*, *þet was merke of seoruwe*: and *seoruwe nis bote of sunne one*. — 23. An illogical addition; cf. l. 28. — 24. Cf. Judith, X. 2. 3: & exiit . . . & lauit. — 27. *erugo* as N (302.4): cf. Joel, II. 25: *eruca*. — 28. *lorne*: N (302.1) *at þat god þet we hefdon uorloren þurh heaued sunne*: 7 *bringeȝ at aȝean* etc. — 29. N (302.5) . . .

<sup>1</sup> N 300.3 *to-treden* for *to-treden*. — 9. *þet tet folc* etc. an instance of anacoluthon; after *fole* a dash, after *aerde* 10 a comma. — 16. 17. The clauses are probably erroneously connected; I put a comma after *honden* (16), a full stop after *biuore* (17), and translate ' . . . into J.'s hands provided that he go before (: be the leader. Now, confession is the standard-bearer' etc.



*Iudit . . . makede hire neir* (fairhede hire T) *wituten, ase schrift ded us wridinnen, mid alle þe weire urnemenz þet bitocneð blisse.* — It would be appropriate to put a full stop after *blis* and change *us* to *and N* (302.7). — 30. Cf. Zechariah. X. 6: & erunt sicut fuerunt quando non proieceram eos. — 32 ff. contracted and rather obscure; cf. N (302.10).<sup>1</sup> *þet þridde þing is, ðet* (K) *schrift ded to us saluen þe frut of þis oðer two* (sc. *washed us*; 3et (3eldes T) *us ure laren*), *7 ended ham boðe* — *þet is, maked us Godes children. þis is bitocned þerbi þet Judas, ine Ginesi, biron of Jacob, Benjamin. Benjamin seið ase mache ase Sune of riht half. Iudas, þet is, schrift . . . þes* (K) *gostliche Iudas biȝet of Jacob his feder, þet is, ure Louerd, to beon his riht hondes sunu, 7 bruken buten ende þe crigate of leuene.* — 34. *now jehil tellen* etc. has replaced some introductory remarks on the right manner of confession, giving sixteen characteristics treated more fully in the sequel. — 36. *& now ofer*; N (304.1) *Mon schal . . . nout wrien* (*excusen* T) *him ne siggen, Ich* etc.

142. 3. *whan men seien a fore he is proude*: the passage is rather obscure; the original has: *ʒuh ful wel he is ȝuicid* (let of BCG, letes of T MY) *haron eni seið þet he him makede worto sunegen, ase þauh he leuende strenede, þet naueð none* etc. N (304.6). I may tentatively suggest: *seien so, sore he is proude* (or can there be any connection with ON. *seggja á 'charge'?*) — 5 ff. N (304.11) *ȝif þu seið þet þin naustreueð ne makte nout elles, þu wrenchest þine sunne o God, þet makede þe swuch þet tu, bi þine tale, wiðstouden ne mades.* The passage that follows, as far as *in þis manere* (13) has been inserted. — 16. *dūdicaremur* for *dūdicaremus*. — 18. A full stop after *þere*. — 19. N (304.18) . . . *accusantia peccata: inde, terrenis iusticia: subtilis, patens horridum chaos inferni: desuper, iratus Iudex . . . mundus. Vir justus saluabitur. Peccator* etc. — 23. N (304.21) *O þe one halue, a domesdei schulen ure swarte summen biȝcopien* (K) *us . . . and on oðter half stont rihtwisnesse . . . dredful 7 grureful worto biholden.* — 25. After *þe* a semi-colon: the stop after *þe* (26) should be struck out. — 26 ff. *erþe* is doubtless a misunderstanding of the original *corre* N (304.24), which seems to have gone out of use about the middle of the 13th cent. — The passage is abridged and changed: N (304.25) *ase softe as he* (sc. *corre Demare*) *is her, ase herd he bið þer: and ase milde* (K) *ase he is nu her, ase sturne he bið þer — lomb her 7 þin þer, ase þe prophete witneð: Leo rugiet: quis non timebit? . . . Her we cleopied him lomb ase ofte ase we singeð, Agnus Dei . . . Nu . . . we schulen iscon bawen us þeu ilke corre Demare, þet is, ec witnesse, 7 wot alle ure gultes.* — *storne*: no exactly analogous form seems to be on record: the third letter may be meant for *c*; cf. l. 27. — 28. Cf. John, I. 29: *Ecce agnus Dei, ecce qui tollit* etc.

<sup>1</sup> N (302.9) *sunege* for *sunegede* BCG (MY). — 11. *7 ended ham boðe* 'and completes them both'. — 16. *biȝet* probably pres. (ȝ *biȝeted*). — 304.16. The stop after *dome* should be struck out and placed after the next word which contrasts *her* in the preceding line.



143. 3. *nys here bo herne* etc.: N (306.5)<sup>1</sup> *Nis þer þrouwe bide þet herde word* (heren þat harde word, þ icaurord TC) etc. — *bo* (4) seems to be a scribal slip for *bot*. — 6. (cf. Matt., XXV, 41: *Discedite a me maledicti* etc. — 9. *fordude*: N (306.8) *uorbuoen* (NED, latest example 1230). *T forhoeden*. — 15. *Ascendit* for *Ascendat*: *cogitet* for *cogitat*. — 18. *carnis* for *carnifer*. — 19. ff. *For skylt sitteþ þere* etc.: the argument is illogical and confused: cf. l. 25: N (306.16) *þene. mon. of domesdeie. 7 deme her him suluen þus. o þisse wise*: let skile sitten ase demare upon þe dom stal: kume þer efter uord his þauht: þouhtes munegunge wercie him. 7 biclopie (K) him of misliche sunnen... His iurit beo iknown þerof, 7 here him witnesse: Soð hit is... Kume uord þer efter ferlar etc. The rest of the passage has been abridged. — 23 ff. *he se. domes man*: N (306.26) *þe demare. þet is. skil*. — *hem* (24) inconsistent ntly for the sing.: similarly *hij* (23); in l. 24 *he* should logically be corrected to *hij*. — 21. N (306.29)... *but* (sc. *þe demare*) *þet seourwe þreosse* (K) *him witiuue þe heorte mid sore birousunge*: so *þet him swie 7 pine þet flesh witalen mid festen. 7 mid oðter fleschliche soris*. — 25. *salþ* I regard as a mere scribal inadvertency for the corresponding word in the original: N (308.2) *cadi is he 7 iseli* (cf. *alwaf* for *alway* p. 115.16). — 27. Cf. N (308.3) *bis in id ipsum*. — 29. N (308.7)<sup>2</sup> *Sì tu auenas. Deus excusat: et uice uersa* — in illustration of the different methods of judging in God's court and in that of the shire.

144. 1. *andþf* for *andþth*; cf. l. 5. — 2. 5. *marachies*: N (308.13) *Merarihtes*; cf. Judith, VIII, 1:... *Judith uidua. quæ erat filia Merari*. — 3 ff. The passage has been carelessly rendered and the sense destroyed. — *wedded Othomar* for the original *uuede o Thamar* N (308.13); cf. Gen., XXXVIII. Then *Merariht 7 Thamar boðe heo speliet bitternesse a Ebreu*... *bitter sor 7 schrift*. *þet on mot kumen of þet oðter. ase Judit dade of Merariht. and boðe heo moten beo inuied somed. ase Judit 7 Thamar wren* (K): *nor nouter witalen oter nis nouht* (K) *uurd, oðter lutel. Fures 7 Zaram ne tened heo neuer* etc. Thus, in l. 3 we should read *and for in*: after *schrift* a dash; in l. 4 the second *wip* must be corrected to *wipouten*: *Judif* etc. (5)

<sup>1</sup> N (306.1) *uorkuliude* by Mx in the glossary incorrectly rendered as 'tormenting' and connected with OE. *acwellan*; cf. p. 50.6. — 8. *uorbuoen* 'avoided, shunned'. — 30. *swie* not 'sigh' Mx; NED, s.v. *Sugh* 2, gives the sense as 'be distressing'; cf. p. 256.4.

<sup>2</sup> N 308.6 and *þe fule þet is icuoen*; so also the other MSS. My; C by correction; Mx misunderstands the passage: *þe* 7) is a dem. pron. and the meaning becomes perfectly clear if we understand *is*: 'he is convicted who confesses' *et damnari qui fatetur M*. — 10. *nor hwon þet* 'provided that' — 13. Rg p. 169 asserts *weien on* to be 'not hitherto recorded'. The author has overlooked the number of instances given in Bosw.-T., s.v. *Wifian*; cf. p. 216.22. — 16. I take *bitter* as an adj., *sor* as a subst. 'grief', and put a dash after *schrift*. — 19. *heo* is the subj. referring to *bitter sor*; *schrift*: 'they never heget F. and Z'. The signification of the names is explained in an additional passage in B My. — *gif me þreched* (K) etc. 'if a man consider what mortal sin' etc.

corruptly added; cf. l. 1, 2: after *zarim* (6) — for *Zura* (Gen., XXXVIII. 30) — an omission: a full stop to be placed before *nyneþ*. — 13. *N* (310.1) *Ase to him, heo broð deade. Ase onout him is, he haueð isleien ham alle, and haueð þer ase heo lincð euer, loðnesse of ham alle.* — 15. *cum* for *can*; cf. Lament., I. 2. — 16. *spjen*: *N* (310.4) *ʒeiden spi<sup>1</sup> him on*; in the reading of our text, if not to be regarded simply as a careless blunder, we seem to see an early cognate of dial. *spiue*, *spjen* 'mockery, derision' which EDD. records from Sh.I. and Ork. — 20. The translation has been added. — 22. *enigenitum* for *enigenili*. — 24. *Now by þis worde — in al þat þou doost* p. 145.6 an addition. — 25, 26. A dash after *childe* and after *mesure*. — 30. The first part of the quotation is from Philippians, IV. 4: the second from Ps. XXXVI. 4.

145. 8. After *unhinged* an omission; cf. l. 1, 17; *N* (310.16) *hu wolde his heorte stonden?* — 12. Read *cum morte fedus*. — *ruinus* for *iniunimus*; cf. Isaiah, XXVIII. 15: *Percussimus — fecimus*. — 13. *N* (310.22) *we habbeð troude iþluht deade, ʒ foreward istefued mid helle: for þis is þes froudes cheffure: he ʒiueð þe sunne, and tu ʒiuest him þine soule ʒ ti bodi eke* etc. — 19. *þat is þousande hundreþ fairer*: *N* (310.30) *þet is an hundred siðe, ʒe a þasent siðe betere* etc.; on p. 152.31 we find another instance of *hundreþ* in the same sense: 'a hundred times': parallels seem to be wanting. — 22. Cf. 2 Corinth., VI. 15: *Quæ autem conuentio Christi ad Belial?* — The quotation has been misplaced in the revision: it should properly come before the preceding sentence. — *N* (310.32) *ʒif þe king heuede* etc. — 25. *and to wecray*: *N* (312.1) *ʒ untreode ledðen norð þis child in his warde, so þet tet child salf weorrede* etc. — 27. *N* (312.5) *Sori is he* (sc. *engel*)... *hron undeode* (K) *tedeð us ford, ʒ hron we ure Gode Uder weorred mid sunne. Beo we sorie þet we euer schulden wrecðen swuch feder, ʒ swecmen<sup>2</sup> swuchne wardein, þet wil ʒ wrecit us euer wið þe unseiene* (*unseli B. unsinede C. unseiene G. unsehene T. maluois Fr. My*) *gostes: uor elles euele us stode*. — 31. *N* (312.11) *Holde we him neih us mid smelle of swote* (K) *werkes: and do we us ine his warde*. — 34 ff. After *dettour* may be put a dash: *N* (312.16) *wel is him þet so mei* (sc. *beon sori uor his sunnen, ʒ weopen*): *uor wap is soule hele. Vre Louerd deð toward us ase me deð to euel dettur: he nimeð lesse þen we owen him, ʒ is þauh wel iþaied. We owen him blod... Me nimeð et euel dettur oten uor hweate: and ure Louerd nimeð et us ure teares* etc.

146. 2. *aliðh: a liðh*. — *as þe gael dettour doþe* illogically for *as me doþe þe gael dettour*: cf. above. — 7. *test — ne* cf. p. 73.12. — 8. *N* (314.1) ... *to one monne, ut of childhode*. — 9. *þat is — telle sum* (11) an insertion. — 13. *N* (314.5) ... *þerefter o þe smeðe duste*:

<sup>1</sup> This is an interj. 'fie'; by *Mx* incorrectly taken as imp. of OE. *spittan* (Gloss.).

<sup>2</sup> As on pp. 330.11, 398.12 'grieve, afflict'; cf. Bosw.-T., s.v. *Swieman*. — 19. *þauh* 'yet'. — 20. *hwat me ded ʒet: hu me ʒeddeð BCG* (*geilded*), *hwat mon ʒeddes T* 'what is commonly said' (*My*).

ȝif hit dasted secude, heo elused water þerin, 7 swoped hit ut urei  
 efter al þet oðre. — After *water* a full stop. — 17. þat ȝe ne  
 ablynde etc.: N (314.9) 7 ne schulen heo (sc. lihte þouhtes) nout  
 þeonne ablenen þe heorte eien. *Throse heled out* (*Throse leines ani  
 þing T*), he nout iseid nout, nor<sup>1</sup> whom he beo þe skerre, and is  
 iliche þen monne etc. — 23. of should logically be supplied before  
 a *synne*. — 27. After *helle* a full stop. — 28. a *noþer tyme*: N (314.25)  
*our cherre*. — 31 ff. N (314.28) *Auh hroso hauct ȝearne isouht alle  
 þe hurnen of his heorte 7 ne con of-sechen* (*rangi BG, rangge C,  
 rungen T My*) more ut, ȝif þer out eluded, hit is, ich hopie, icte schrifte  
 ischuten ut mid ten oðre, hwon þer ne līt no ȝmeleaste abuten, and  
 he wolde rein ȝif he kude siggen more. *Si conscriptum* etc. — 32. *forȝine*  
 evidently 'suggests': there seems to be no evidence of a related  
 sense before 1600; cf. NED., s.v. (one example); s.v. Give 22.

147. 1. *be* *sumpled*: N (316.6)<sup>2</sup> *bisumpled*: NED., s.v. *Sample*  
 v. 3. gives no instances of the simple vb. in the sense of 'illustrate,  
 explain by examples' earlier than the 17th cent. — 3. N (316.7)  
*þet is towe of hatunge þet mon (K) tuked to wandre þet þing þet  
 me haled secude*. — 4. After of a mark of interrogation. — N (316.10)  
*Sȝe hire* (sc. *sunne*) *schecme schendfuliche. 7 tue hire (hit TC) ut to  
 wandre, al so ase þu weel weult schenden þene schucke* (*schucke TC*). —  
 5. *foule*: N (316.13) *fol*. — 8. A full stop after *lorde*. The original  
 has been contracted and the connection is somewhat abrupt: N (316.16)  
*ȝif þinc no enne fulne (ful TC) nome, and biclope þinc sunne streo-  
 naked: þet is, ne hele þu nowiht (ne lein þu þing T) of al þet līt  
 þer abuten. þauh to fulne inc (K) mei siggen. Me ne þerf nout  
 wunnen þe fulne dede bi his owene fulne nome. Inowh* etc. — 10. *Scr  
 þinges fallen to schrif*: N (316.20) *Abuten sunne ligged six þingeges (K)  
 þet hit heled*. — 11. *tayges*: N (316.22) *toſayges*; if the reading of  
*I'* is not due to an unintentional omission, this is an early instance  
 of the simple word in abstract sense, in NED. recorded only from  
 the 18th cent.: cf. s.v. *To-tag*: Tag 9. — 13. After *dude* a full  
 stop. — 15. *Ich hauw spoken* etc.: N (316.25) *Ich am a wummon, and  
 schulde mid rihte beon more schecmeſful uorte habben ispeken ase ich  
 spec, oðer idon ase ich dude* etc. — 18. *d'han ben* etc. a confusion

<sup>1</sup> Thus I read the passage — 'he has told nothing for which he may  
 be the purer'; BG *nawiht for hwon he beo*, C *nawicht þarfore he beo*, T *na  
 þing for hwi he beos* (My). — 17. *sunnen* for *sunne*. — 20. *þen* cannot belong  
 to *gropunge*; LR p. 10.

<sup>2</sup> N 316.2 *hwon þer ne līt* etc. 'when (if there is)'. — 6. *ismoked*: My  
 translates 'touched upon' and assumes relationship with OE. *smæcan* (Gloss.).  
 This cannot be correct. The only possible connection seems to be with OE.  
*smocian*; the sense may be 'rendered obscure as by smoke'; C *ismacked?* cf.  
 OE. *smacian* 'smack, pat, carress' (Bosw.T.). — 11. *al so ase* 'just as'. —  
 16. *biclope* 'accuse'. — 18. *ne mei: inc mei K*; evidently for *me mei*. —  
 25. *Uncreon* RG (p. 104) regards as the first quite unmistakable instance of  
 an inf. with imperative force; it should, however, be noted that the reading  
 in BCG is *uncreo*, in T *Vucreoh* (My); cf. p. 234.22, and this case like the  
 rest of those given on the same page may be differently explained.

of the syntactical connection: cf. N (316.28) *Ich am on anere . . . and þet hadde . . . ⁊ aukte* etc. — 20. *nauȝth nempny þe name* etc.: N (318.3) *hit was mid swuche monne : ⁊ nannen þeonne — manach, preost, oðer clerk, and af þet hode (ordre T<sup>C</sup>)*. — 22. A dash after *schede*: a semi-colon after *chirche*; N (318.6) *þus ich pleiede, oðer spec ine chirche* etc. — 23. *spoken*: another break of logic: N (318.8) *spec þus oðer pleiede biuaren worldliche men : biuaren religiuse : in anere huse . . . ⁊ neih holi þinge. Ich custe him þer : ich hondlede (felde T) him ine swuche stude<sup>1</sup>* etc. — 24. A colon after *tyme*. — 26. After *halyday* a semi-colon: so also after *chirche* (27) and after *strengþe* (28). — 29. *on þis wise*: N (318.22) *þros sume I dude þus. ⁊ o þisse wise : þus I leornede hire crest* etc.: a semi-colon after *wise*. — 32. A colon should be put after *hou of*: N (320.1) *Ich hadde þis þus ofte idon : icunneð for to speken þus, ⁊ herenen swuche spechen. ⁊ þeuchen swuche þauhtes : forȝemed (forȝeme C, forȝeme T, forȝemen G My) þinges ⁊ forȝiten* etc. — 34. *dronken*: *haue* might be understood: N (320.4) *drinken*.

148. 1. *kij* an inconsistency: N (320.4)<sup>2</sup> . . . *þen need were (asked C)*: after *to* a semi-colon. — 3. A colon to be placed after *Cause*: N (320.9) *Cause is þe serte totagge. Cause is. hwi þu hit ddest . . . oðer þuruk hwan it bigon : whan* may have been substituted for an original *hwan*. — 4. *of* should doubtless be changed to *for*: N (320.10) . . . *nor delit : ⁊ for uel luue*. — 6. *for wraþþe* etc.: N (320.14) *of þisse worde (K) com oðer : of þisse dede, wredite ⁊ ruele wordes. Sire, þe unchesun (K) is þis hwi þet euel ilested ȝet*. — 7. After *hert* a full stop: similarly after *oþer* in the next line, which is an abridgement of the original: cf. N (320.16 ff.) *Euwich, efter þet he is, sigge þe totagges, — mon ase limped to him : wummon þet hire rined* etc. — 9. *aqua* for *aquam*. — 11. *þere inne*, owing to an omission, lacks connection: N (320.22) *ȝif colli schet ut of one rettes (scheses of a fat T, sched of an vet C), ȝet þer wule bilcuen inne* etc. — 12. The context has been disturbed by a contraction: N (320.25) *Al so sched þine woerte : . . . And ȝif þu ne dest nout* etc. — 16. *to* for *te*. — 17. *enerie þi self*: so. *to þe preoste, ine schrifte* N (320.30). — 19. N (322.4)<sup>3</sup> *trussen al þi schendfulnesse o þine owne necke, ase we deit o þe þeoue þet we let forto demen*. — 21. *qui* for *quid*. — *erunt* for *crit*. — 23. *fumes* for *sanies*. — *be þere* should preferably

<sup>1</sup> Mx's conception of the line cannot be right; as indicated by the punctuation in BGT (My) *oder mi sulf* connects with *him*. — 25. *fūlliche 'fouly'*. — 26. *sechen : seggen BCG, segge T (My)*.

<sup>2</sup> N (320.7) MS.: *þus ofte þis (K)*. — 17. *none* refers to *totagges*; similarly *þeo* in the next line. — 24. *likur* 'fat'; cf. NED., s.v. *Liquor* 2 b (earliest example from 1559).

<sup>3</sup> N (322.6) *trussen* 'go away' or possibly 'be hanged'; cf. NED., s.v. *Truss* 4 and 7 b (the earliest example in the former sense is given from 1362, in the latter from 1592). — 10. *to-warpled* 'scattered' (STRATM.-BR., hesitatingly). — 31. The comma after *hit* should be struck out, this being the obj. of the pass. verb; cf. NED., s.v. *Know* 3 d.

be transposed. — 24. *schendelak*: between *l* and *i* an *a* may have dropped out: *N* (322.9) *schendlac*, apparently not in use since the earlier part of the 13th cent. — *whan al schal ben etc.*: *N* (322.19) *whon . . . al þet fulle wrusum scheuwerð him, ⁊ wringed at (al þe fulle scheuwerð him ⁊ wringes at tat wirsum T) biuoren al þe wide worlde . . . nout one etc.* — 25. *ruse* seems to be a substitute for the original *wrusum* which was probably unintelligible to the reviser (STRATM.-BR.: Ancr. R., Orm., Curs. M.); it may mean 'boasting, vainglory' (ON. *hrós*; Sc. *ruse* 14—16th cent.; cf. NED., s.v. *Roose*) and may possibly be intended as a rendering of the nonsensical Latin *fumes* (23) — 26. *requiretur a nobis N* (322.14). — 27. *þe* probably for *þer*: *N* (322.15) . . . *euerych time schal beon þer irikened*. — 28. A full stop to be placed after *dispruded*. — *He* is without connection: in the original the reference is to *Seint Bernard* in an omitted line of translation: *N* (322.18) *He hefde isciē, ase me þunched, hwa Adam etc.* — 29. *kykeham* for *lykeham*. — 30. After *hem* a dash.

149. 1. *mulic* for *malicic*. — 2. *Hij bowen* — *þis pagnt* (20) an interpolation. — 4. *he* indefinitely: a man. — 8. 9. A dash may be put after *synne* and after *hup* (9). — 10. The first, third, and fourth *he* are identical with *he* in l. 4; the second refers to *þat oþer*. — 11. *þan he is*: sc. *þat oþer*: for *he is*: sc. 'a man'. — 17. After *saluacioun* a full stop. — *he*: sc. *broþer*. — 22. *We schall* — *to schryft* (24) an addition. — 27. *Galibe* for *Galile* — *wel forto lerne* a perversion of the original: *N* (322.26) . . . *so we inuinded þet he (sc. aue Louerd) wende ofte ut of Galilee into Iudee. Galilee speled hweol, uorte lereu us þet we of þe worldes forþelnesse, ⁊ of sunne heorde (K), ofte gon to schrifte*. — 28. *N* (322.29) *efter weonedes sacrament, ⁊ eþter sacrament of fuluht etc.* — 29 ff. *most* should possibly be added before *hateþ*: *N* (322.30) *þet þe deuout is loðest: ase he huard to holic men himself, sorc his untonkes ibeon hit iknownen. Then ȝif it be* (30) — *queneþ hym* (31) has been added and the first illustration in the original left out: *Wile a weob beon, et one cherre, mid one watere wel ibleched: oter a sol clot hwit iwaschen?* *N* (322.31). The passages which follow have also been somewhat abridged<sup>1</sup>.

150. 4. *N* (324.10) *ȝif sunne bitimed bi nihte — anonriht, oter a morwen*. — 6. After the first *slope* a full stop. — *durst* — *sep* an inconsistency in regard to tenses. — 7. *Oure dedlich fo — amunden es* (10) an insertion. — 12. *in a diche*: *N* (324.15) *anidden þe berninde fure*. — 14. 16. *N* (324.16) *A wammon þet haueð forloren hire welde, oter a sature his el, he seched etc.* — 20 ff. *N* (324.21) *Awon gredie hundes stondeð biuoren þe borde, nis hit neod ȝerde? Ase ofte ase eni keeched bouward þe ⁊ binimed þe þine mete, nultu ase ofte smiten? . . . ase ofte ase þe hund of helle keeched ei god from þe, smit him anonriht mid te ȝerde of tunge schrifte: and smit hine so*

<sup>1</sup> *N* (324.2) ⁊ *nult nout* 'and thou wilt not'. — 8. *þet me ne mei alle siggen* 'all of which we cannot tell'. — 13. *healde* pa. t. subj. — 23. *heo* pl.

*tuterliche þet him lodi to snechen eft to þe etc.* — 27. *he* apparently an error for *3c*: not in *N*.

151. 2. *is þe deuels gouel etc.*: *N* (326.8) *sunne is þes deofles feih þet he ȝined to ganel*, ȝ *to okere of pine*. — 7 ff. *N* (326.13) ... *þet no þing þet he euer dreit nis Gode licwurde ne icweme. Jeremie. Alieni etc.* — 10. Cf. Hosea VII. 9: ... *robur eius*. — The explanation has been added; similarly l. 20. — 14. *Ectus* for *Eccas*; *Ecclesiasticus*; so also l. 17; cf. *Ecclus.*, V. 8: *Non tardes conuerti ad Dominum, & ne differas de die in diem*. — 16. After *guel* an omission: *N* (326.17) *he ne mei wel þenchen bute euer on {ane T} of his sernesse ... gromen uor his eche {warche T} and granten uor his stiche more þen etc.* — 17. *N* (326.20) *Confiteberis et uines*: Cf. *Ecclus.*, XVII. 27: *Confiteberis uiuens, uiuus & sanus confiteberis etc.* — 18. The stop after *þal* should be placed after *fifte* (17) instead. — *in stynche etc.*: *N* (326.22) *under þe schucke: Surge etc.* — 20. The translation added. — 22. *Principiis obstu, sero medicina paratur* *N* (326.23), quoted from Ovid's *Remedy of Love* (Mx). — 23. The first *is* should be struck out; cf. l. 15. — *bitokener*: *N* (326.25)<sup>1</sup> *þet bitocneð bi Lazre*: the reading of *P* probably a scribal slip for *bitokeneð* or else it is actually intended as a subst.: 'he who or that which betokens or indicates': *This worde forego being a betokener of time, excludeth ... eternitie* 1587: earliest example in *NED.*, s.v. *Betokener*; then *is* should be understood as the pred. — 24. *to schewe þat it is strong etc.*: cf. l. 27: *N* (326.25) *þet (sc. Lazre) stonc so long he hefile ilien i þer eorde*. — 29. *Iram* for *Quum*. — 30. *arewelich*: *N* (328.3) *eruelliche* (K). *TC* *armliche*. — 32. *þat* should be supplied before *ngs*.

152. 2. *in þe fendes seruis etc.*: *N* (328.8) *So me deoppre waded into þe neondes leie uenne {wades iðr deouel-s lei mare T}*, *so me kumed later up*. — 5. *heizer*: *N* (328.10)<sup>2</sup> *so me eur biginneð etc.*: cf. *NED.*, s.v. *High*, adv. 4 b.: 'far back, early': the earliest quotation showing this sense is from 1613. — 7. *N* (328.12) ... *nie reissuns, ȝ monie mou þer broð, hwi schrift ouh forte beon imaked eurr on hihde*. — 9. *edomlich*: *N* (328.14) *edmod*: the faulty form is possibly due to a misunderstanding of the original word which, at the date of the revision, had doubtless long been out of common use (*NED.*, latest example 1275); the necessity of an explanation has also been felt: cf., however, *edmodrnesse* p. 71.10. 11. — *þat is lowelich — by his chuffure* (19)

<sup>1</sup> *N* (326.24) MS.: *þing* (K). — 27. Mx in his glossary enters *meingde* s.v. *menen* and accordingly regards *his blod* as an interpolation (foot-note f); this is an error; the verb is the pa. t. of *mengen* and the phrase seems to be one of quite established use, with the sense of 'disturb, agitate'; cf. *NED.*, s.v. *Meng* 3; *Mr Wörterb.*, s.v. *Mengen* 7; *B* ȝ *risede ȝ meingde him seoluen* ('trembled and was disturbed'); similarly *GCT* (Mx).

<sup>2</sup> *N* (328.7) *so euerich on* 'thus every one'. — 9. *þe neondes leie uenne* cf. p. 96.24. — 22. *viterokes*: the first element is wrongly connected by Mx (Gloss.) with OE. *hrift*; no doubt it is related to *fitter* 'break into small fragments', *fittered* pa. pple., *fitters* sb. pl.; cf. *NED.*, s.vv.



changed and enlarged by the reviser. — After *lovelich* a dash. — 17. *Puplicum* for *Puplicius* owing to the following initial; cf. p. 96.7. — 19. ff. a contraction of the original passage; cf. *N* 328.17. *Edmodnesse* is *iliche þeos kointe harloz* *ewointe herloz* *T þet scheawet forð hore gutfestre* *gute feastre T* *⁊ hore rlovinde cweisen . . . ine riche manne rien, nor heo schulden habben recoute of ham, ⁊ ȝinen ham god þe rader. Heo hader eke hore ihole clades etc.*; cf. l. 23. — 22. *þe love man of hert*; *N* 328.23 *edmodnesse*. — 23. *N* 330.1) *mid iseli truwandise heo* sc. *edmodnesse* *but*<sup>1</sup> *euer hire god, ⁊ scheawet forð hire pouerte, ⁊ put forð hire cancre, weopinde ⁊ graminde, biuoren Godes rien; ⁊ halsc* etc. — 24. *hailsch* 'implore, beseech', a sense apparently not noted elsewhere; an intermingling of forms and meanings of *hailse* < *ON. heilsa* 'greet, salute' and *halse* < *OE. healsian* 'implore, entreat' is evidently to be assumed; cf. *NED.*, s.v. *Hailse*, *Halse* v.<sup>1</sup>; *Mr Wörterb.*, s.v. *Hailsen*; *P. Pl.*, *Gloss.*, s.v. *Hailse*, *Halsede*; *Notes*, p. 107; *Cath. Angl.*, s.v. *Hailse*; *BJÖRKMAN*, *Loan-words*, p. 44. — *derwore* for *derworþe*. — 26. *by his dere spouse* etc.; *N* 330.6 *nor þe deore driwerie þet he haured to his deore spase, þet is, to þe cleane soule*. — 28. *hem* illogically for *hym*. — After *love* a full stop. — The original altered and *ȝe seen* — *to hym* (29) added; cf. *N* 330.8 ff.); thus she (sc. *humility*) adjures our Lord and cries for help to her festering sore; and he cannot grieve her heart with a refusal, since he is so exceedingly bountiful etc. — 29, 30. *ȝis þere woman . . . so leof to ȝinen as hym* is a blending of personal and impersonal constructions; cf. *NED.*, s.v. *Lief* 2; *EINENKEL*, *Streifzüge*, p. 111 f.

153. 1. *Nafles man schal* — l. 19 mainly inserted; *And many* (13) — *is ȝuel* (14) a fragmentary passage corresponding to *N* 330.14 ff. — 10. *ȝine* cf. 129.9. — 14 ff. cf. p. 56.15 ff. — 20. *⁊ bitokneþ* etc.; *N* 330.18) *Bi þen þet tel folc of Israel wende þurhut þe rrade see: þet was read ⁊ bitter, is bitoened þet we* etc. — 23. *þe schame þat we duden*; *N* (330.22) *þet forȝeten scheme þo we duden þe dede ⁊ te sumne biuoren Godes sihte*. — 24. A full stop to be placed after *eigen*. — 27. *N* 330.25) *wid hram we schulen rikene alle ure deden*. — *sche* apparently a scribal error for *scheme*; *N* 330.26) *Schemu*.

154. 1. *for it likeþ* — *þere of* (2) an addition. — 2 ff. *Schrift* is a sacrament etc. a contraction which has disturbed the original argument; *N* 330.30) *Schrift is a sacrament þet haured* (is a sacrament. ⁊ each sacrament haured *BG*; similarly *TC* *My one ilienesse widuten of þen þinge þet hit warched widtinnen: use hit is ine fulahle, þe wassunke ine fulahle widuten bitoened þe wassunge of þe soule widtinnen. Al so is of schrift. þe ewike rade of þe nebbe maked to understonden þet te soule þet was bloc, ⁊ nefle bute dead heou, haured ikeiht ewie heou, ⁊ is iraded firi*. To restore the purport of

<sup>1</sup> *BG* *truandise*, *huded*, similarly *CT* (*MY*). — *s. oueille* cf. p. 238.18. — 9, 10. *moeseise*, *seke* perhaps 'distress, illness'.



the original we may supply *of* before *þat* (3) and assign to *scheueþ* a sense related to that given in NED., s.v. Show 3: 'to perform openly': *If thou wylt correcte any man schewe it not by vyolence* (1477); or else it might appropriately be changed to *cheueþ* 'accomplishes, performs'; cf. NED., s.v. Cheve 6. — 5. *jeremie* in accordance with *N* (332.6); *TC* correctly *Jerome*. — 8. *for ever ich was udradd* etc.: *N* (332.8) *For ever is sum of þe circumstances* (totagges BCGTMY) *forþiten*. — 9. After *forþeten* a full stop. — 10. *laudabiles* for *laudabili*; *non* for *si*. — 12. *were* for *worþe*. — 15. *N* (332.13) *And his merci toward us weied euer more þen þet rihte neuwere*. — & *ouer gôþ* — 1. 17 an addition. — 16. After *juggement*; I put a semi-colon, after *lyne* a dash. — 18. *sorowful*; *N* (332.15) *hopeful*. — 18, 19. as: *N* (332.15) *at þet*. — 21. A dash after *stones*. — 22 ff. The original passage reads: *N* (332.18) *þe neodere þet lid stille, ⁊ bered heui charge bitorned ferlue, þet tried<sup>1</sup> mon from summe, ⁊ is iheuegey* (iueueget *T*, iueueged *C*) *her mid herde uorte beon cwiite of herdre, þe euee ston bitorned hope þet corned* (⁊ turnes *T*) *⁊ starud hire euee inc gode werkes, mid trust of muche mede*. — 24. *him* inconsistently for the sing. — 25. *merrey* an unsatisfactory reading for *hope*; cf. ll. 19, 29.

155. 1. *presumpcionne* for *presumpcionem*. — 2. *generat* for *degenerat*. — *presumpcionne* for *presumpcionem*. — 5. *astow seest* etc. differing from the earlier versions; cf. *N* (332.26) *antrust and ouertrust, beoþ þes deoples tristren . . . stristre* (*K*) *is þer me sit* (*mon luttres T*) *mid þe greahundes forte kepen þe hearde* (heare *B*, hare *CT*, best *G MY*), *ofter tillen þe nettes aȝean him* (tilded . . . him *BCG*, tildes . . . him *T*). *Toward on of þeos two is at þet he sleated: eor þer beoþ his nettes, ⁊ þer beoþ his greahundes, antrust ⁊ ouertrust, igedered togederes . . . Mid dred widute hope, þet is mid untrust, wes Keimes* (Cagnes *TC*) *schrift, ⁊ Judases . . .<sup>2</sup> widute dred, mid ouertrust, is þes eniselies save* (sake *T*) *þet David seid* (þe seid *BCT*, þat seid *G MY*), *i þe sauter, Secundum* etc.; cf. *P* p. 157.1; thus, the rest of this and also the following page are an addition by the reviser. — & might be struck out or changed to *he*. — 8. A colon after *fende*. — *whan hope* for *wanhope*. — 20. Something like *of heuen and* has obviously been omitted after *lord*.

156. 1. ff. cf. p. 50.4 ff. — 15. Cf. James, II. 10: *Quicumque autem totam legem seruauerit, offendet autem in vno, factus est omnium reus*. — 22. After *hem* a full stop. — 23. Cf. Ezek., III. 26: . . .

<sup>1</sup> *tried* 'ties'. — 20. *iheuegey* evidently a scribal error. — 23, 26. *untrusten, ouertrusten* by *MX* taken as verbs; so also in NED., s.v. Overtrust v.; I am inclined to regard the words as adjectives; cf. KLUGE, *Nom. Stammbildungslehre*, § 199.

<sup>2</sup> *MX*'s transcription and translation are unsatisfactory; *K*: *ʀten über-geschr., mid rut. am Rande nachgetr.*; thus a full stop should be placed after *uoruerden, uten* and *mid untrust* omitted, and the stop struck out. *B* *wid hope wid ute dred, þet is wid ouertrust*; similarly *GCT* (*MY*). — 8. *grim* 'cruel, harsh'.

two, & eris mutus, nec quasi vir obiurgans: quia . . . — 24. *felten* 'fix, stick, cause to adhere'; this widened sense appears to be unique; the examples given in NED., s.v. *Felt*, with the exception of one quotation from 1325 ('lined with felt') are of a later date; see also s.v. *Felter*. — 25. The second *þi* for *þe* — *To swich men . . . it must be*: the syntactical confusion may have arisen through a blending of constructions: *it must* — *it is needful*. *To* would better be left out. — 27. *þorouȝ* apparently an error for *þeiȝ*. — 28. *an aunte it is gret* etc.: the meaning does not seem to be quite clear; *aunte* should probably be taken to mean 'wonder, prodigy' (NED., s.v. *Adventure* 5); but then the word-order is rather striking; or else *an aunte* is to be connected with *ȝif*, and *wonder* or *doute* supplied after *gret*. — 32. After *ȝsawed* a semi-colon. — *en cyrr* 'provoke, incite': NED., s.v. *Eneager*, gives only two examples (the earliest from 1594) with the sense 'irritate, whet (an appetite)'; the former of these senses occurs below, p. 157.5.

157. 2. *he* sc. the presumptuous man. — 4. *N* (334.11) *Alre normest he cleopet þe overtrusti, unbilened. Þe unbileuede — mid hwon gremed he God Almihti? . . . mid tel þet he seid, þet he nule nout* etc. — *he* refers to *Dauid*. — 7 ff. *N* (334.17) . . . *þe oðer, þet is untrist, binimēð him his milce. And so heu beoð umbe worte wordan God sult: for God ne mihte nout beon wiðuten rihtwisnesse ne wiðuten milce. Nu, þeonne, hweche midteawes beoð efringe to þeos þet wuldeð awellen God, an hore fule wise! Ȝif þu ert to trusti, 7 holdest God to nesche worto awreken sunne: sunne liked him, bi þine tale. Auh bihold hu he awrec him of his heih engel* etc.: after *awngels* (9) a colon; the following passage as far as l. 20 etc. is mainly an addition. — 10. *he* an inconsistency of number. — 14. *þau* possibly for *þat*. — 16. A colon after *Enc*. — 17. *he* to be understood as the subj. of *lyued*: cf. l. 20. — 20. The example of *Sodom* and *Gomorrhah* has been omitted in the revision: cf. *N* (334.24). — 22 ff. The original passage corresponding to ll. 22—30 reads: *hu he inc his owne uole Israel, his deorling, hu grimeliche he awrec him, ase ofte ase heu agulten. Dathan and Abiron, Chore and his ȝeren: þe oðre also þet he slouh bi monie feole TC* *þusendes ofte, nor hore grucchunge* *N* (334.28). — 23. *Duton* for *Datan*: cf. *Num.*, XVI. — 24. After *kynde* may be put a dash. — 25, 26. *rechels*. *Fatt* read *rechels-fatt*: there is evidently a misunderstanding. *Fatt* probably having been taken as a proper name; after *Fatt* may be placed a dash, as *his* should refer to *Dalon* (23) [*Dathan* atque *Abiron* filij *Eliab*, v. 1]; *forþi þat* might be supplied before *hiȝ* (26). — 33 ff. The examples of *dauid* and *mardetegn* have been added by the reviser who has abridged the preceding lines.

158. 4. *N* (336.10) . . . *to wise monne imaked, of unkute sammen* etc. — 5. A dash before *nouth* and after *men*. — *ne relaiuns* — l. 7 inserted. — 6. *relaiuns* for *relaiouns*; the sense is obviously 'depraved, wicked', the first example of which is given from 1550 in NED., s.v. *Villainous* 1 b. — *he* should logically be corrected to *we*. — 8, 9. There

is apparently an omission: a verb, *sage* or *seche*, should be understood, the second *d* might appropriately be changed to *all*. — *N* (336.12) *Bigin uornest et prude*,  $\tau$  *sech alle þe boues þerof* . . . *þene falle to þe*. *þerefter al so of ounde* :  $\tau$  *go so aduwardes bi reare*  $\tau$  *bi reare*, *nor tu kenne to þe laste*,  $\tau$  *drauh togedere al þene team under þe moder*. — 14. *N* (336.20) *Bonorum meritum* . . . *agnoscere*. — 15 ff. *N* (336.21) *Kinde of gode heorte is to beon offeared of sunne*, *þer asc non nis ofte* : *oder weien swaþer his sunne summecherre* *K* | *þen he þurste*. *Weien hit to lufel is asc eucl*, *oder wurse*. *þe middel weie of mesure is euer guldene*. *Drede we us euer* : *vor ofte we wened to don* . . .  $\tau$  *ofte we wened wel to donne*  $\tau$  *doit al to cweade*. *Sigge we etc*. It seems most natural to connect *of þe loue* *Man of hert* with *Goode*, and take the phrase as rendering the corrupt *Bonorum meritum* (the order of the words might be altered) : *gylt* may be the object of *ben aknoven* (cf. p. 126.21 : *NED.*, s.v. *Acknow* 4 c) ; or else we should supply *of*, unless *hert gylt* is intended as a compound. — 18. A semi-colon to be placed after *wers*. — 20. *N* (338.1) *nostrum*. — *alio* for *aliquo*. — 21. *N* (338.2) *non placere Deo*, *ant certe displicere*. *Paulus* : *Scio quid non est etc.* : cf. l. 32. — 22. *N* (338.3) *No god in us nis of us etc.* — 26. *þei* ; *j wolde þat non it wist etc.* : *N* (338.7) *oder lete wel þerof*<sup>1</sup> *þauh na mon hit nate* : *oder walde þet ei hit wuste* ; thus *j wolde þat* apparently an anticipation. — 28. *schemcleslich* for *zemeslich* : *N* (338.8) *zemelesliche*. — 29. *þat lufel etc.* : *N* (338.10) *þet hit mei lufel liken God*, *and (oder T) mistiken ofte*. — 30. After *nough* a full stop. — *swich holy men* : *N* (338.11) *þe holi mon*, referring to St. Anselm, to whom is ascribed the original passage corresponding to *And whan etc.*, ll. 23 ff. — 31. A full stop after *sage*. — 32. Cf. *Rom.*, VII, 18: *Scio enim quia non habitat in me, hoc est in carne mea, bonum*. — 33. — p. 160.5 interpolated.

**159.** 9. *and þe more* — *ascin to hym* (10) parenthetical. — 11. The stop after *godspel* to be taken as a colon. — 12. *hs* for *his*. — *penaue* for *penaue*. — 16 ff. The connection does not seem quite clear: either the stop after *cristendom* (16) should be taken as a colon and a semi-colon put after *repentance* (17) : so also etc. ; or else *ac* might be changed to *ec* and a dash be placed before it. — 18. *of* after *mede* should be omitted. — 20. There seems to be an omission after *mychel*. — 22. A full stop after *his*. — 23. Cf. *Ps.* LXI, 13: *tu (sc. Dominus) reddes* . . . — 31. After *dede* a dash:

<sup>1</sup> No stop after *þerof* : 'or think highly (am proud) of it although no man knows it; or I wish' etc. — 13. *þe hwile þet tu etc.* : *RG* (p. 7) : *solange du irgend etwas zu sagen weisst* etc. — 19. *him lied þe wrench* : *MX's* translation ('the proverb... applieth to him') cannot be right; *wrench* in my opinion can mean nothing but 'trick' and *lied* must be a pres.-form of *leogen*, *lizen* 'lies, fails' (cf. *T*) ; *þet* is probably a consecutive conj. : 'so that he can not when he wants' etc. — 21, 22. *B* reads *were his*, as he *bere hire in his purs* . to *neomen up o grace þrin*, *G were his to neomen uppen grace wrien*; *CT* agree with *N* (*My*). — 25. In the translation the clauses are wrongly connected; the punctuation in the text should be preserved.

*pise þat hane nede* should be connected with *fele de cloþe* (28). — 33. *orasker* cf. p. 176.11: the word is apparently known only from Prompt. Parv.; cf. BJÖRKMAN, *Loan-words*, p. 245.

160. 1. After *synne* we may put a dash. — 2. 3. *her* — *þatlow* looks like a lack of consistency. — A full stop after *rede*. — 6. N (338.14) *Schrift ouh to beon willes; þet is, willeliche, iurined* (unfreinet B&T, unfreined C MY), and *nout idrauen of þe, ase þauh hit were þin undonckes. þe hwate þet tu const siggen out* (oht T, eut C, seic al unasked. *Me ne schal asken* etc. — 9. *Ac his schrift fader* — *he ne can hem nowȝth* (15) has nothing corresponding in the earlier versions. — 15. The original connection has been lost; cf. N (338.18) *On oðter half, moni mon abit to schriuen him uor þe nede tippe. Auh ofte him liet þe wrench liden hise wrenches T, lized þe wrench C, þet he ne mei liden he wate, þe wolde þe (K) harte þet he muhte.* — 18 ff. N (338.24) *Hæw God beat thedes T þe, reched forð mid boðe honden: vor wiðdraw he his hand, þu meih (K) token efter, ȝif euel oðter oðter þing net* (neodes T, ned C þe to schrifte. — 20. & *Poule seiþ* — *wel to do* (22) has been added. — 22. A full stop after *do*. — 23. *confessio* — *Schrift: N (338.26) serritia* — *Seruises*. — 24. After *neuer* a full stop. — 29 ff. *schal floriv my flesch*: possibly *my flesch* is meant as an appositional parenthesis; probably, however, the reading is to be set down as a mere blunder; cf. N (340.5)<sup>1</sup> *Mi rlesch is iflured ȝ biuunen al nence, uor ich chulle schriuen me, ȝ herien God willes.* The rest of the passage has been abridged and altered. N reads: *Wel seið he, is iflured: corle bitornen (K) wilschrift: vor þe corle al unnet (MS.; alunnet (K), ȝ þe tron K also, openet him ȝ bringet forð misliche flures, Edmodnesse, ȝ abstinence, kulure unlohtnesse, ȝ oðter swuche (K) uertuz broð feire ine Godes rien, ȝ swote sweltende flures ine Godes neose. In Cantivis, Flores . . . Of ham. þet is, of swuche flures make þu his herboruere herbeurhe B, erber C, herberhe T, herbere G MY) wiðtunen þe suluen: vor his delices etc.*

161. 5. Cf. Prov., VIII. 31: & *deliciae meae esse, cum filiis hominum*. — 10. 11 added. — 14. N (340.29) *kamen aȝean to schrifte*. The passage has been abridged in the revision. — 15. N (342.1) *Go, eved ure Louerd . . . Lo! þus ne askede he non oðter sikernesse*. — 17 ff. A full stop after *longe*; a colon after *synnes* (18). The passage confusedly renders the original; cf. N (342.4) *Of fif þinges, mid þine þouhte, gedere þine summen. Of al þin elde, of childhode, of ȝuwerelchode, gedere al togederes. þer efter gedere þe studen þet tu wundest inne: ȝ þench ȝorne hrad þu darest in eueriche stude sunder-*

<sup>1</sup> N 340.1) *B betere is o þene no*; similarly *GTC*; this *MY* foot-note takes to mean 'better is ever than never, i. e. any time than no time'; it may be questioned whether *MY*'s suggestion p. 339 foot-note b 'better is one than none' would not more closely give the literal meaning. — 9. *un lohtnesse* 'innocence'. — *feire* belongs to *uertuz*, not to *flures*. — 17, 18 *bitorned*, *mei* K 'happens, is able'. — 19. *odre* pl. — 21. A comma after *sunne*.

*liche*,  $\tau$  in *euertliche* etc. *þer* after *sech* al ut,  $\tau$  to-trodde (trude BG, trudde CT MY) *þine* *sunnen*, bi<sup>1</sup> *þine* *við* *wittes*: *þer* after *bi* alle *þe* *lines* *þet* (i *hwuch* TC) *tu* *hauest* *wide* *isunged*:  $\tau$  *iur* *hwuche* *þu* *hauest* *mest* *isunged*, *ofter* *oftest*: a last *sunderliche*, *bi* *duces* and *bi* *tiden*. — 21 ff. a contraction of the original passage; cf. N (342.12 ff.). — 22. of should apparently be supplied before *schrift*. — 23. Cf. N (342.21) *Mine* *leoue* *sustren*, *þeos* *fifte* *dole*, *þet* *is* of *schrift*, *limped* to alle men *iliche*. *Voriti* *ne* *arundri* *ʒe* *nout* *þet* *ich* *tonward* *ou* *nomeliche* *nubbe* *nout* *ispeken* i *þisse* *dole*. *Habbert*, *þauh*, *to* *ouer* *bihoue*, *þesne* *lulle* *laste* *ende*, *of* *alle* *kudde*  $\tau$  *kude* *sunnen*: *use* *of* *prude* etc. — 25. A dash should be placed after *lyf*: cf. l. 34. — 26. After *ʒemelesheide* a comma: of kept from the original: similarly l. 31. — 29. *silence* *breken*: N (344.1)<sup>2</sup> *of* *silence* *ibroken*: *breken* should possibly be regarded as the pa. pplle. of which EDD. gives the w. Yks-form *brekken*. — *siȝth* to *longe* etc.: N (344.1) *of* *sitten* to *longe* *et* *þurle*. — 33. The adv. use of *ʒemeles* may be regarded as due to an inadvertency as similar instances seem to be wanting. — 34. After *ʒemelesheide* a dash.

162. 1. N (344.9) ... *schrive* *hire* *enes* a *wike* *ette* *leste*. — 2. *nouȝth* *þe* *lest* — to *helpe* (3) an addition. — In *drepe* the third letter should probably be read as *o*. — 4. N (344.12) *Auh* *al* *þet* *schrift* *ne* *schræpet* *nout* *of* — *al* *he* *wale* a *domesdei* *reden* *ful* *reudeliche* (*rekenen*  $\tau$  *rede* *ful* *witterliche* T) *norte* *bicloprien* *þe* *wide*, *0* *word* *ne* *schul* *þer* *wonten*. *Nu* *þeonne* *ich* *reude* etc. — 5 ff. After *wymmen* a sign of exclamation; after *fondynges* (6) a colon; N (344.18) *To* *euertliche* *preoste* *mei* *anere* *schrinen* *hire* *of* *swuche* *openliche* (*vatterliche* TC) *sunnen* *þet* to alle men *biualled*: *anh* *ful* *trasti*  $\tau$  *ful* *siker* *heo* *schul* *beon* *of* *þe* *preostes* *godnesse* (*godlicre* TC) *þet* *heo* *allunge* *scheawet* to *hu* *hire* *stont* *abuten* *fleschliche* *tentaciuns*, *ʒif* *heo* *ham* *haueð*: *ofter* *ʒif* *heo* *is* *mid* *ham* (*is* *swa* T) *ironed* etc. — 8. A full stop after *ofer*. — 9. A semi-colon should be placed after *haue*. — 10. N (344.24) *flesches* *fondunge* ... *goit* to *word* *ape* *me*, *þuruh* *minc* *feblete* (K) (*þeafunge* B; similarly CG MY). *Ich* *am* *of* *dred* *leste* *I* *go* *driuinde* *ofterhwales* to *swaite* *uorðward* *upe* *fole* *þouhtes*, *and* *fulc* *umbestande*: *use* *þauh* *ich* *huntele* *ofter* *likunge*. *Ich* *mukte*, *þuruh* *Godes* *strenete*, *scheken* *ham* *ofte* *of* *me*, *ʒif* *ich* *wer* *euertliche*  $\tau$  *stalewardliche* *umbe*. — *ʒoutes* *I* *am* *unwillingly* *obliged* to *regard*

<sup>1</sup> bi 'in' (MX) just as good as 'according to' (RG p. 123). — 13. *deulen* probably 'distribute'. — 24. A full stop after *ende*; of *alle* begins a fresh sentence and is to be connected with *of* *alle* *seuche* *þinges* p. 344.9; *ende*. of *alle* BG, *ende*. Of *alle* CT (MY). — *kudde* 'known'; *kudde*  $\tau$  *kude* an alliterative phrase.

<sup>2</sup> N (344.6) *biseon* inf. — 7. *wide* *uared*: MX's suggestion in the footnote that 'a beast of burden may be meant' is a misunderstanding; cf. NED., s.v. *Fare* v.1 4 d (earliest example 1340; Mr Wörterb., s.v. 7 St. Marh.). — 8. A semi-colon should be placed after *unbiseinesse* as *of* *alle* *þinges* etc. is parallel to the preceding points; the dash in the text after *misȝemed* (9) to be kept in the translation; cf. p. 342.24 — 16. *writ* pres.

as due to inaccuracy on the part of the scribe, my attempts at a more satisfactory explanation having proved idle (? for *fourtes*; cf. v. g. *zur he* = *par*; Rule of St. Benet, pp. 319, 417; *zout* for *font*, *zourh* for *fourh*; Will. of Pal., vv. 447, 3799 (or could there possibly be some connection with mod. *guts* (*gont*, *gute* 15th cent.) 'the belly as the seat of appetite or gluttony', in this case in the more abstract sense of 'carnal desires' (NED., s.v. 3; the form, I am well aware, throws difficulties in the way of this assumption). — 12. After the first *so* a semi-colon. — N (346.1) ... *teste þe delit in þe þouhte teste to longe ofte, so þet hit kame neih skiles zettunge*. — 13. After *zettinge* a full stop — N 346.3 *Ich ne der nout þet heo deaplukeþ one witterlicher TC schriue hire to zunge preostes her aduten. Auh to hire owune schrift feder, oðer to summe oðre lif-holie monne<sup>1</sup> ... kulle al ut þet is ide krocke (eulle al þe pot al BTG (eul C (as) Mx etc. The passages which follow have been abridged and generalized by the reviser. — 17. *ben forzonen* etc.: N (346.12) *beteit þus amonriht, bi on suluen*. — 18. *it*: N (346.14) *For þe teste of alle se, guttes, so sone so (K) 3c underzitet hit*. — 22. N (346.18) *Al þet god þet tu euer dest, ⁊ al þet rucl þet tu euer þolest nor þe hwe of Jesu Crist ... al ich legge uppe þe ine remissiu (K) of ... þine sunnen*. — 24. — *leten his synne* p. 164.3 interpolated. — 29. *hij* — *her* (30) — *3c* (31) etc. a confusion of persons; similarly p. 163.1, 3 ff.*

163. 20, 21. *stike(d)* here doubtless means 'cheated', a sense of which NED., s.v. *Stick* 23, gives no instance earlier than 1699. — 23. *þenche* for *þencheþ* on account of the following initial.

164. 2. A dash after the second *synne*. — 4. *þat dude bote*: the reading is an error: N (348.1) *þet is dedbote*. — 6 ff. N (348.3) *Al is penitence ... þet 3c euer dried, mine leoue sustren, and al þet 3c euer doð of god, ⁊ al þet 3c þolied. Al is on our martirdom ... for 3c brot niht ⁊ dei uppe Godes rode. Bliðe mure 3c euer beon þerof. For ase seinte Pouel seint: Si etc.* — 10. Cf. 2 Timothy, II 12: *Si sustinebimus (compatimur N. & conregnabimus*. — 14. *And al — Jesu christi* 16 cf. N p. 354.8 — 17. *likneþ* to 'applies to': a related sense is found on p. 93.2, and also, apparently, on p. 20.5, 6, 9; exact parallels seem to be wanting. — 26. *good Pilgrimes*: N (348.22) *unkate elctedi T, þendi [outlandische men] C ⁊ pilgrimes*. — 30. *wifstondþ*: the reading corresponds to *T wiðstandes*; the meaning is obviously 'stops' (N (348.25) *etstant*: I know only one other instance of this meaning, Conf. Am., V, 3970;

<sup>1</sup> Mx mistakes the connection, *to hire ... schrift feder* and *to summe oðre ... monne* being dependent on *kulle ut*. — 5. *kulle* by Mx in the glossary wrongly associated with OE. *cyll* 'bottle, flagon'; cf. NED., s.v. *Kill* 1 b; STRATM.-BR., MR Wörterb., s.v. *Cullen*. — 15. The inverted commas to be placed after *merci* 16. — 19 *dest*, *þolest* 'doest, sufferest'. — 20. Mx's assumption that *on iunne* is a derivative of OE. *ge-unnan* cf. Gloss. is due to a misunderstanding; the form is a peculiar spelling of the ME. equivalent of 'enjoin'; cf. NED., s.v. *Enjoin* 2; *B* reads *enjoini*, *C* *an gronni*, *G* *en quone*, *T* *enouze*, *V* *enjoyne*, Fr. *enjoyn* Mv. — 348.9. *Vordi seid Seinte Pouel* 'therefore says St. P'.



*Til sche cam to the freisshe flood,  
And there a while sche withstod*

165. 3. *N* (350.3)<sup>1</sup> *Þis broð holic men, þet þauk heo beon iðe worlde heo broð etc.*; a dash may be placed after *worlde*. — 8. After *comen* a dash; *libben* co-ordinate with *gon* (4). — 9. We should doubtless supply another *by* after *libben*. — There is an omission after *here*; cf. *N* (350.8) *ne heo nabbed, ne ne holded none tale of none worldliche wraore, þauk heo beon iðe worldliche weic . . . auh habbed hore heorte euer toward heouene. And oren wel worte habben : vor oðre pilgrimes god etc.* — 12. After *werlde* a colon; *N* (350.13) *þeo pilgrimes þet god toward heouene, heo god forte beon isonted, ⁊ forte inunden God sulf etc.* — 15. *scint iulianus*: Iulianus hospitator (Jan. 29); cf. Bibl. Hagiogr. Lat., p. 674. — 16. *clepen to*; *N* (350.17) *ȝeorne seched* (sc. in). — 18. A perversion of the original argument; cf. *N* (350.18) *Vor allegate . . . pilgrimes al gon heo euer forðward, ne ne bikumen nout burahmen iðe worldes barah : ham þunched þauk summecherre (K) god of þet heo iscod bi þe weic, ⁊ etstoued (edstuted B, stulted C Mx) sum del, þauk heo ne don mid alle etc.*; to restore the meaning *hij* should be replaced by *ne* and *for* deleted. — 27. *vita vestra* as in *N*; cf. Coloss., III. 4: Cum Christus apparuerit, vita vestra. — 29. *N* (352.1)<sup>2</sup> *Hwæn he þet is ouer lif daweð ⁊ springeð ase þe dawunge efter nihtes þeosternesse, ⁊ ȝe schulen springen mid him etc.*; to make sense *he* (sc. *crist*) may be understood as the subject of *schal* and *after* changed to *as*.

166. 3. After *erþe* a semi-colon. — 4. *N* (352.7) *þet maked þus eue mon oðer wummon at of þe worlde*. — 5. *þat is* — no tale þere of (8) an insertion. — 13 ff. *N* (352.12) . . . *euerich wordlich þing inuined me dead : auh þet þet limped to Crist þet ich isco, ⁊ there, and warche ine euenesse. þus is euerich religius mon ⁊ wummon dead etc.* — 15. After *done* a dash; a mark of interrogation after *inne* (17). — 21. *N* (352.19) *þis is þet ich seide þeruppe etc.* — 24. After *here* an omission; cf. *N* (352.20) *þarah hwam þe world is me unward, ⁊ ich am unward to him, ase (K) weri þet is an honged*. — A full stop after *honged*. — *hel ȝe* an error for *heȝe*. — 25 ff. The passage is mainly an addition on the part of the reviser; *N* (352.23) *And þis is anere steire, þet heo þas sigge . . . I none þinge ne bliscie (K) ich me hute iðe Godes rode. — þet ich þolic wa.*

<sup>1</sup> *N* (350.2) *one þeo* 'only those'. — 4. Probably 'not' in the translation is due to an oversight. — 19. *al* has concessive force: 'pilgrims, although they go' etc. — 21. *sum del* 'partly'. — 24. *skerre* 'more free from sin, unmolested'.

<sup>2</sup> *N* (352.5) *þe deaðe (K) nis nout of* means 'the dead man does not care' (*nis*: *ne is*; similarly l. 30. — 21. Mx erroneously takes *weri* (*wari* T) as corresponding to OE. *wer* 'man' (Gloss.); Bosw.-T. gives this instance s.v. *Wearg* 'felon, criminal'; cf. STRATM.-BR., s.v. *Wari*; probably a derivative of the OE. adj.: *wearg*, *werig* etc. — 354.15 ff. *stalen*: STRATM.-BR., s.v. *Stale*, incorrectly gives the sense as 'rungs'.



7 *am itold unward, ase God was a rode. Loked, leoue sustren, hu þeos staire is herre þen eni heo of þe oðre. Þe pilgrim iðe worldes weie, þauh he go norðward toward þe hām of heouene, he isilad 7 ihereð oðerhwale unnut, 7 spekeð umbe hwile: wretitð him uor wooves; 7 monie þinges muwen letten him of his jurneie. Þe deaðe etc. — 31. þe heizest staire of all þe ofer: apparently a blending of þe heizest... of all: heizer þan all þe ofer. — 33. The first *hij* illogically referring to a man (31).*

167. 8 ff. Cf. N (352.32 ff.): he that is on the cross and has delight in it turns reproach into honour and sorrow into delight, and thus earns a double reward. Such are those who are never glad-hearted except when they are suffering with Jesus on his cross. True anchoresses are not merely pilgrims, nor yet merely dead, but they are of the third class. They may sing with the holy Church, *Nos oportet gloriari...* (cf. P p. 164.15) *þet is... hwat se heo of oðre: heo habbeð (ordre) þe habbeð B, oðre þe habbeð C; so also G T MY) hore blisse sum... auh (om. BCGT MY) we mote wede bliscien (K) us ine Jesu Cristes rode — þet is, ine scheome 7 ine wa þet he dreih on rode. Moni wolde sumes weis folien etc. Thus, *bot 3if hij* (13) — *be purient þere inne* (19) has been added. — *þise* (9) an inconsistency for the sing — 21. *half hangd; N* (354.15) *halfunge*. — 23. *Vililis* for *Vililus*. — 28. *botilich* for *botdelich; N* (354.22) *baldeliche*. — 32. The first *d* should be changed to *in; N* (354.26) *Noted uel þeos twa wordes þet David wriet somed — swine and edmodnesse: swine ine pine 7 ine wa, ine sor 7 ine searwe* (K); *edmodnesse aȝean wouh of scheome etc.**

168. 11. After *while* a full stop. — 14. *we* for *while*. — 17. N (356.19)<sup>1</sup> *schulen mid scheome beon ihcoured*. — 26 ff. abridged and generalized; cf. N (356.27 ff.)

169. 1. N (358.5) *Super epistolam Iac.* — 2. After *erþe* a semi-colon; cf. N (358.6) *for also ase þe eucle nabbeð na lot ine heouene, ne þe gode... in carde, in hore owene londe heo schulen welden blisse...* *Ase þauh he seide: Ne þunche ham na uorlich etc* — 6. *whan hij — done* (8) inserted. — 17. Cf. Matt., XIX. 28; *sedebitis & vos super sedes duodecim, indicantes duodecim tribus Israel.* — *Beda; N* (358.19)<sup>2</sup> *B* (MS St Bernard). — 18. *qui es; quies.* — *in perturbata; inperturbata.* — 22 ff. N (358.23) *I þe sette, is reste 7 eise bitocned, aȝean þe swinke þet is her: and iðe mense of þe dome þet heo schulen demen is heilship mensekeful ouer al underþonden, aȝean scheome etc*: the second *An* (22) should probably be deleted

<sup>1</sup> N 356.2, 4 *cweð*, as in numerous other instances, preferably to be taken as the pa. tense. — 30. MS: *Þet is ðet eadie scheome* (K). — 31. *B* reads *truked ow nuht, I þeos*; this is also the punctuation of the other MSS., thus a full stop should probably be placed after *nout* and a comma after *ane* (K p. 358.1. — 358.18. *hit writneð* 'testifies it'.

(cf., however, p. 197.20, 23): similarly *d* (24): after *Understandeþ* we might put a sign of exclamation

170. 1. *N* (358.30) to *glorie of blissful ariste*. — 3. *wel* 'well': cf. MORSBACH, Gr. § 109. — 8 *N* (360.6) *we schulen beon i-inþed to þe ðiknesse of his ariste*. — 10. *N* (360.9) *ðliche him in his blisful (K) ariste* — *we bodi briht use his is etc.*: *his* should be supplied after *is*. — 14. *asemini* cf. p. 105.17. note. — 15. *hele and*: *heleand*: the reading is apparently due to a misunderstanding, as the word in the original, *belind* *N* (360.13), does not seem to be found after the beginning of the 13th cent. — 16. Cf. 2 Timothy, II. 12: *sustinebimus*: (*N* (360.14) *compatimur*). — 24. *N* (360.21) *And nis enerich lim sor mid searwe of þe heaned? His lim, þonne, nis he nout etc.* — 27. *it is tokne þat etc.* cf. l. 31: *N* (360.23) *þet lim þet ne swet nout, nis hit ruel tokne*.

171. 1. *N* (360.29) *Cursed he nu wel God þet þus bilimed him of him self, þaruh þet þet he nule sweten? Oportebat etc.* — 2. The second *he* must be due to some inadvertency. — 5. *in gon* evidently an error for *ingong*: *N* (362.4)<sup>1</sup> *inþong*. — 7. *steþe*: the correction is probably imperfect: an *i* should presumably have been added. — *sterres*: *N* (362.5) *heouene*. — 9 ff. An alteration has spoilt the logical connection: cf. *N* (362.8) *Oter we beot kanges (arn cangede T. beot changes C). þet weoet . . . oter þe holi haloren þet etc.*: we might delete *oþer* and put a mark of exclamation after *dere* (11). — 15. *wis 3ep childer*: *N* (362.13) *þens 3eape children*. — 20. *it* to be supplied after *þat* — 21. A full stop after *sorow*; — 24. *denulso*: *dinulso*. — 26 ff. *N* (362.23) *Folk to-limed (tolaimet B. to laimet C. to limet . . . to limed T. to limed . . . to limed G My) 7 to-toren mid stronge lifode 7 mid herde he cleoped folc ferlich. For þe weond is affraht (K) and offered of swarke etc*

172. 1 *for* probably an accidental repetition: *of* would have been expected (in the following instances from *Elfric* and *Laȝamon* *for* seems to mean 'because of': *Hē ofdrædd was for his morþðædum* (Bosw.-T., s.v. *Of-dræd*): *Nu þu scult adreden for þinc ær dæden* (NED., s.v. *Adread*; Mr *Wörterb.* s.v. *Adreden*)). — 2. *of* should be supplied before *Job*. — 5 *schameþ*: *N* (362.27) *geined*: an original

<sup>1</sup> *N* 362.3 *deale* interj.; cf. e. g. p. 62.25. — 8. *liht-leapes* by *MX* rendered 'trifles': *T* reads *lihte scheapes*; *M* has *vili pretio*; no doubt the same notion is implied by the words in the English MSS. *P chep*, although their origin seems somewhat doubtful; *scheapes* in *T* (MX Gloss. 'skips') might perhaps be considered as a form parallel to *shepe*, *shepe* 'wages, reward' < OE. *scipe* 'pay; condition', cf. NED., s.v. *Shipe*; Bosw.-T., s.v. *Scipe*; as regards the parallel in *N* — certainly not to be taken as a compound — I may venture a connection with OE. *leāp* 'a basket, a basket containing a certain amount, from which latter sense the more general one of 'small quantity, value' may have developed; cf. EDI, s.v. *Leap* 4; Bosw.-T. gives *leāht leāp* translating Lat. *imbilium*, the meaning of which unfortunately appears not to be known. — 9. *hit* can hardly, as suggested by LK p. 19, be taken as logically referring to *riche* (4). — 27. *MX* in his glossary incorrectly derives *geined* from OE. *gaigner*; the word is to be connected with ON. *gegna* 'convenire'; cf. NED., s.v. *Gain* v.; Mr *Wörterb.*, s.v. *Geinen*; BJÖRKMAN, Loan-words. p. 151.

spelling *ai* (or *framed*) may have caused confusion: the alteration does not make sense unless the negation is left out. — 8. *for þe endedlich* etc.: N (364.1) *Vor þet fel is undeutlich þet ite newe aristeschal schinen* etc. — 11. *þat þe Castel is* etc.: N (364.4) *he wot þet le kastel is his, and geit buldeliche in þer he isihit iriht up sruhe banwes ase me dedt ine castle. Auh, iten itorene wolke* etc.: the simplest correction would be to change *þe* to *his* and place the stop before *þere* after the word instead. — 12. N (364.6) *Goedes banre: þet is, hardschipe of liue: and þe uerond haueit muche drede þerof* etc.: *þerfore* seems redundant. — 15. A colon should be put after *answere*, a dash after *seke*: N (364.10)<sup>1</sup> *Of two men, hweter is wisure? Heo brot beaute (K) seke* etc. — 16. N (364.11) *worgit al þet he lured of metes ⁊ of drunches*. — 19. After *two* a sign of interrogation. — 21. A colon after *sikerlich*. — *fulower* possibly an s-less plural; cf. p. 107.18. — 28. N (364.26) . . . *Jesu Crist arr Lourd, þet wearr nede sunne (K), bute one þet he ber cleschs iliche are vlessche (K), þet is ful of sunne*; cf. l. 30.

173. 1. In the margin: *dominus*. — 5. A full stop to be placed after *euer* and the stop after *fader* deleted. — 11. Cf. Isaiah. LIII. 5: *nostrae*. — 15. After *crist* a dash. — 16. *his* to be supplied before *mercy*. — 22. N (366.24) *us forto baruren from þes deoples botte ite pine of helle. 3et, seut moni mon* etc. — 27. A full stop after the second *good*; *for* is either to be omitted or regarded as a prep.: N (366.28) *Vre god is 3if* etc. — 30 ff. N (366.30) *þet heo wriduten him nefde no delit i none þinge, auh were, for þouhte of his lue, lue ⁊ rade theowed (eltheowet B, el theowet G, el theowed C, heltheowet T My)*.

174. 1. A dash after *hir* and after *leue* (2). — *is* inconsistently for the pa. t. subj. The irregularity in the verbal forms seems to indicate a corruption; otherwise *þouȝt* might be compared with mod. *thought of* (Sc. *thocht*) 'concerned': cf. NED, s.v. 2; EDD, s.v. *Thought*; the instances given there are all from modern times. — 3. *wedded to oþer*: N (368.3) *welde<sup>2</sup> mid oþer men*. — *forhored hym*: the con-

<sup>1</sup> N 264.9 *Me* cf. p. 56.10. — 11. *al þet he lured of metes* 'all (the delicacies) that he likes of food' etc. — 17. *and we mulled* etc. 'and we will not' etc. — *buten* probably due to inaccuracy on the part of the scribe; om. BCGT My. — 18. *Nis þer nowiht þerof* possibly means something like 'nothing (good) will come out of it, it avails nothing'; or else, perhaps, 'there is nothing for it' with a colon after the phrase; MS 'It is not so' certainly does not give the sense of the original. — 23. *hwar se* 'wherever'. — 27. *nede sunne* K. *nefde sunne* BCG, *naufde sunne* T My 'never had any sin'. — 366.1. After *dead* a sign of exclamation; after *stumen* a full stop, the second *þet* being a dem. pr. — 2. *nout of sunne, bute* etc.: 'nothing (more) of sin' etc. — 6. *cweð* pa. t. — 22. *nule* . . . *menen* imp. Lat. *noli*: 'he must never complain'. — 25. *Hwat is God þe betere*: NED, s.v. *Better* B 4 b, has no instance earlier than 1619.

<sup>2</sup> *welde* cf. p. 50.25. — 12. *leoure*: MS Gloss.: 'a couch, bed'; A.S. *leag*; STRATM.BK., s.v. Illawe OE. *hlaw, hlæw* 'den'. NED, s.v. *Lee* sh.<sup>1</sup> Mr Wörterb., s.v. *Leo, leow* etc., probably correctly, associate the word with OE.

struction, if correct, appears to be unique. — 5. To make sense of should be omitted and *þe soule spouse* taken as an appositional phrase; N (368.4) *ure Louerd, þæt is þe soule spus*. — 7. *þo* may be an uncorrected scribal error for *þe*. — 7me: N (368.6) *7me*. — 8. *along*: N (368.7) *allunge*; cf. p. 113 27. — 9. After *ende* a full stop. — 11. *for þing þat hiȝ mowen*: N (368.9) *nor hire line*. — 15. *reufful* probably an accidental scribal slip for *reufol*; N (368.13) *reoufulnessse*. — 17. After *ȝinen* a sign of interrogation; N (368.15) *Nis grace wilȝoue?* — 18. *by meded*; apparently an unrecorded compound; cf. NED., s.v. Meed v. 2; 'deserve, merit' (one example, 1613). — *ben* erroneously for the sing. — 20. N (368.18) *þæt nullid swink (swinken T) þerwore blideliche polien*. — 21. After *hard* a full stop. — 25. *þise*: the plural does not make sense; N (368.23) *he (sc. wombe pot) is so neih neihbur to þæt fulitowne tim þæt heo etc.* 32. *hen* a scribal error for *helen*.

175. 9. *clowes gilofre*: NED., s.v. Clove-gillyflower: *clowes of gylofre, clavis of gelofre*. — 13. *wip a styk of gold etc.*: N (370.14) *þe oðter her cune sticke of godre golde (K). Vre Lofli wome mid te sticke . . . and þe mrideus eoden furðre to þe midleste*. — 20. *good to queme god And etc. confused*: N (370.21) *nis nout God icweme. God 7 his deciples etc.*: *good* should be corrected to *god* and a full stop put after *queme*. — 21. 22 *we þat on etc.* a perversion of the original: N (370.23) *þe on (K) þæt was best ilerd of Jesu Cristes deciples seilt etc.*; referring to St. Paul as the author of the first quotation; cf. Rom., VIII. 6: *Nam prudentia carnis, mors est*. — 24. Cf. Job, XXXIX. 25: *procul odoratur bellum*. — 25 ff. N (370.25) *Procul odoramus bellum, ase Job seilt. So we dreded flesches ruet . . . þæt soule ruet kumed up, 7 we þolied (K) þe soule ruet, worte etsterten flesches ruet, ase þauh hit*

*hleōw*; the sense is given by the former authority as 'resting-place'; by the latter, apparently with greater probability, as 'Decke'. It seems doubtful whether *T lehe* is to be regarded as a mere variant of the form in *N*, or if it should be taken as a derivative of OTeut. \**lēc-*, meaning 'where one lies, bed'; (Leg. Kath. (EETS.) 1827: *i þe lēines le he* possibly so; ME Wörterb., s.v. *Leh*; cf. p. 96.25. In *C leoune*, *n* can hardly be anything but a faulty reading for *u*. — 17. *ungraciuse* 'those who have no grace' (NED., s.v. Gracious 1, 6'. — 18. *ham reft*. — 21. *nude he be overladen etc.*: it is doubtful whether MN's interpretation of the passage is the correct one. In NED., s.v. Overlade 1, the sense is also given as 'lade water out of'. STRATM.-BR. 'overload' seems more to the point; cf. P p. 174.22 ff. — 22. 23. LR's explanation on p. 7 of the inconsistency in gender seems rather forced; similar cases are pretty common.

<sup>1</sup> N (370.7) MN's derivation of *ornure* ('? more particular' NED.) from OE. *georn* (Gloss.) is certainly not correct. — 11. *gedewal* evidently for *zedewal* (*T*, *zeduale C*). — 18. *newrento*: the initial is obviously an error for *n*; cf. p. 288.26; *TC* read of *few*. — 19. *wel* 'very well, without scruple'. — 20. 21. *and wureful nomeliche (K) etc.*: *B* more clearly: *ah beon þrefter se anereful nomeliche religiȝus*; similarly *C (ungerful)* and *G (estful) (MY)*. — 22. *spoken* pa. 1. — 25. The punctuation should be altered thus: *So we dreded flesches ruet . . . þæt soule ruet kumed up; ; we þolied (K) etc.* 'we so dread . . . that disease of the soul arises' etc.; LR p. 10 apparently follows MN. — 29. *mis-itowene* 'undisciplined'.

were *betere* te (K) *holien golnesse branc þen heuved eche* . . . And *hweðer* is *betere*, *inc sekenesse* uorte beon Godes freu child, *þen i flesches heale* uorte beon *þrel under sunne*? The rendering of *P* is evidently due to a misunderstanding; to make sense *as* (27) must be changed to *and*. — 30, *ne* to be supplied before *be*. — 31, 32. *N* (372.2) *Auh we cleopiet (cullen T) ofte wisdom þet nis non*. — 33. *N* (372.3) *For soð wisdom is don euer saule hele biuoren flesches hele; and hwan etc.*

176. 1. *riðthwisedome: riðthwise dome*. — 4 *N* (372.7) *þet broðt bitter spices and bitocned etc.* — 5, 6. *d' notep þis ful; N* (372.9) *7 noted* (sc. hundred) *perfectum, þet is, ful dede; uorte scheawen þet ne schol' fuldon flesches pine etc.* — 8. *wirche* apparently an error for *weize*; *N* (372.11) *þet currieh mon wrie mid wisdom (K) hrat he muor dan*. — 10 ff. *N* (372.12) *ne bea 3e K) nout so aiter swate agest þet 3e uorþemen þet bodi; ne eft, so tondre of þe badie þet hit iuorde uiooren, 7 mukie þene gost þeure* — 18. *marath d' marath: N* (372.22) *Mararaht 7 Merurihl; cf. p. 144.2. 5* — *N* (372.23) *þe uarmeste bitternesse is biruansunge 7 dedbote uor sunne etc.* — 20, 21. After *Mandique* a colon; the lines are a redundant addition. — 22. *N* (372.2) *þe erste Marie, Marie Magdalene; similarly l. 28*. — 25, 26. Add *þat* before *spelleþ* and strike out the stop after *loures*. — *gscide: N* (372.29) *ifened; BT ipiet; similarly CG (Mv; the reading of P may be a perversion of the latter verb, which at the date of the revision appears to have been out of common use* — 29. *d' is ful bitter: N* (374.4) *þeas wrastunge is ful bitter etc.* — 30. *N* (374.5) *for þe 3et fondunges, þet heot þe deoflus swenges, wagged oðer lucles, 7 molen wresten aȝeun mid stronge wrastunge (wiglinge T, wrastunge Cy)<sup>2</sup>.*

177. 4 ff. After *fende* a colon; cf. *N* (374.11) *Vordi is euer bitter niht neod aȝeun Pharaon, þet is, aȝeun þe deouel. For, use seiðt Ezechiel, Sanguinem etc.* — 9. Cf. Ezek., XXXV. 6; *quoniam sanguini tradam te, & sanguis te persequetur; & cum sanguinem oderis, sanguis persequetur te.* — *Fleiȝe — is bytokned synne* (11) inserted. — 12. *cuere: N* (374.14) *neuer*. — 14. *endunge; cf. N* (374.16). *is inc langinge (K) . . . 7 in þe anni (anna C, ende T) of þisse worlde;*

<sup>1</sup> *N* (372.1). And *þis ne sigge ich nout so etc.* means 'by this I do not mean to imply that discretion and moderation should not everywhere be observed, which are etc.' — 6. *þrowunge* 'suffering'. — 10. *efne* sb. 'nature, natural powers'; cf. p. 6.11, 126.31. — 12. MS.: *beo 3e (K)*. — *agest*: *Mx* 'spiritual'; *NED.*, s.v. reads a *gest* 'in spirit'; this is obviously the sense which the context suggests, although the form makes difficulties. OE. *gæst*, of rare occurrence, being hardly represented in the mediæval language; in fact, the reading of *N* stands apart (*BCT igast, G agast Mx*) and may be due to confusion with the vb. *agasten, agæsten* with which it is also associated in *STRATH. BR.* and *Mx Wörterb.* 'geänstigt, ängstlich'. — 18. *smuriles* sg.

<sup>2</sup> *Mx*'s interpretation of this passage seems questionable. *fundunges* is apparently the subject, and *wagged* may mean either 'cause to waver' or 'be stirring'. — *swenges* 'tricks', OE. *sweng* 'stroke' *Bosw. T.*, s.v. not *swing* (*Mx* Gloss.) *heo* to be understood as the subj. of *molen* 7. — 16. *ikepe* apparently for *ikeped*. — 18. *undeaues ueorre* 'the tribulation of vice'. — 23. *blisse . . . urom God*: in the translation 'and' should be omitted; cf. *Rg* p. 135.

TP give an inferior reading. — 17. *N* (374.20) *bi Marie Salome, þe þridde Marie*. — 18. & *ben cleue inwiþ*: *N* (374.21) *þeis ⁊ reste of cleane inwiþ*: cf. p. 1.13. 18. — 19. 20. *loue* evidently a corruption; *N* (374.22) of *þisse liar*. — *blisse* should be added after *fram*. — For *ʒif* — *longeþ* to (21) an addition. — 22. *N* 374.24 . . . *rixet bitternesse*: *crest, ite bigynnunge, hacon me seilfued mid God: i norðʒong of gode line: and ite last ende* — 23. *N* (374.29) *bitternesse* (K) *þæt hit (biʒete T) hit: nor*, etc. — 24. *brouʒten* for *bouʒten*: *N* (376.1) *boulden*: cf. l. 26. — *aromaunt*; within commas: apparently added in explanation, as *smerels* may have been felt as obsolete (latest example in NED, from 1340). *N* *swote smellinde aromaz*. — 30 ff. The original has been altered; and the logical connection is rather confused: *N* (376.6) *þuruh bone of bitternesse þæt me her dried for God, þe heorte, þæt was wateri, smecchles, (smelles T), and ne uclede no saur of God, nanmare þen of water, þeo<sup>1</sup> schal bean iwend to wine: þæt is, þeo heorte schal inunden smech ine him swete ouer alle wines*. — 32 *was* should be supplied after *þat*. — *werisch*: the first recorded example seems to be from Palsgrave: cf. Cent. Dict., s.v. Wearish; EDD., s.v. Wairsh.

178. 4. Cf. Eccelus., I. 29: *Vsque in tempus sustinebit patiens, & postea redditio iucunditatis*. — 5. *þolemodelich þoly*: *N* (376.12) *þe þolemode þolie* etc. — 8. Cf. Tobiah. III. 22: *quia — facis — infundis* (*N* *facil — infundit*) — 11. *weeping waters*: *N* (376.16) *wopie wateres*. — 12. After *Salamon* a colon. Cf. Prov., XXVII. 7: *anima esuriens etiam amarum pro dulci sumet*. — 13. *bitterlich*: *N* (376.18) *sikerliche*. — 15. Similarly *N* (376.19): cf. Cant., IV. 6: *vadam — collem*. — 16. ff. *N* (376.20) *to recheles hulle, bi þe dune of mirre. Lo! hurch is þe wei to recheles swotnesse? bi (K) mirre of bitternesse. And eft, idel ilke lunc boc: Que est* etc. — *bi* (16) may be due to anticipation. — *often* (19) carelessly for the original *eft*. — 22. The translation an addition. *N* (376.23) . . . *mirre et thuris? Aromaz is imaked of mirre, ⁊ of reches* [l. *rechtes*]. And (ah B. ⁊ G My) *mirre he set biuoren, ⁊ recheles kumet efler: Ex aromatibus, mirre et thuris. Nu* etc. The passage has been omitted in *T* and partly in *C* (My). — 25. *N* (376.26) *þeo ne mi habben swotnesse: none (K) of God, ne swetnesse wiðinnen*. — 27. A full stop after *trauuaile*. — 28. *For summe gon* etc.: cf. *N* (376.29) *sum* (sc. *bitternisse*) *geð frommard God, use euerich worldlich sor þæt nis for þe soule heale*. — 29. *for hij — wiþ al* (33) has been inserted. — *neþeþ*: *ne þeþ*.

179. 3. *N* (378.1) . . . *smurien ure Louerd. þeo beoð kuminde uorte smurien ure Louerd þæt me þoled for his lunc. He (þe Bg, þeo C, þ T My) streched him* etc. — 7 ff. altered and generalized; *N* (378.4): To an anchoress belong two things: narrowness and bitterness; for a womb is a narrow dwelling and Mary signifies bitterness. If a recluse then in a narrow place — within the walls of her mona-

<sup>1</sup> *þeo* dem. pr. fem. referring to *heorte* (7). — 12. *þolie* subj. 'may bear'. — 26. Cf. RG p. 98. — 378.23. *reden* obviously means 'read'.



stery — suffer bitterness, she is like our Lord, nailed to the cross and confined in the tomb. Mary's womb and the tomb were his anchorite houses etc. — 15 ff. The passage has been confused; *N* (378.16) *wre Louerd wende ut of boile* (sc. *Maries wombe and stuncne bruh*). *3e wend tu also ut of bo þine ancre huses, ase he dude, wridute bruche, ⁊ bilof ham boðe ihole. þet schul been hron þe gost trent ut on ende, wridute bruche ⁊ wridute wem, of his two huses. þet on is þe licame: þet oter is þet uttre has, þet is ase þe uttre wat abute þe kastle.* To read the lines as they stand, we may place a dash after *dude* (16); also after *hoas* (18), and *Castel* (19). — 28. *Ac a rede — good* (31) inserted. — 32 ff. A contraction of the original: *wip þise two* (33); cf. *N* (380.4) *þorn is scherp ⁊ unwurd. Mid þeos two broð igrude. 3e nown nout nunen þet eni ead ward<sup>1</sup> kome of ou . . . And beut blite on heorte zif 3e þoliet daunger of Sturi. þe kokes knawe . . . þroune beo 3e dunes iheid up to þe heortene: for to! hwn speked þe lefdi etc.* — 36. Cf. Cant., II. 8: Vox dilecti mei, ecce iste venit saliens in montibus etc.

180. 9. *he for her.* — After *myg* we should perhaps supply *ho*; *N* (380.19) *ne strusted heo nout* (K) *so wel on ham, wor hore febblesce* (K); *nor ne mude heo nout idolien etc.* — 11 ff. *ðe lileþ h-m hawe etc.*; *N* (380.23) *His schedewe hure ⁊ hure (lauhure ?) overged and writ ham þro* (K) *hwile þet he leaped ouer ham: þet is, sum ilinessse he leid on ham of his lue an corde, ase þauh hit were his schedewe. Auh þe dunes underuot þe treden (trodes T) of him saluen, and schaued in hore lue hwuch his liflode was . . . i hwuche wo he leidde his lif on corde. Swich dune was þe gode Powel, þet side: Desicimar etc.* — 15. *aschadewe: a schadawe.* — 24. *self* an error for *selþ*; *N* (382.2) *istahite.* — 25. *wiek*: I have not found a form exactly corresponding to this (cf. *wie* OE. Hom. p. 239; *wre*, *hwie* p. 243). — 26. *his dep on rode*; *N* (382.3)<sup>2</sup> *his lif on corde.*

<sup>1</sup> Ms 'word'; more probably 'evil' report; cf. l. 3. — 9. *beo* subj. — 15 ff. Ms's attempt at a translation is so far as I can judge totally void of sense. The passage means: '... shows in them sc. dunes his own foot-prints so that men may trace perceive; cf. p. 232.17 him in them and find how he was trodden'. I am also inclined to change Ms's punctuation in the line following and read: 'As his foot-prints show, these are' etc.; cf. 19 ff. — 18. *þet beoð* seems to be parallel to *þis beoð* 17. — 19. The comma after *seid* should be deleted and placed after the next word and *he* understood as the subject of *overleaped*. — *heo*, as in l. 21., obviously by confusion: cf. *he for heo* l. 11 (LR p. 7); *B hire seolf, he overleaped. ne trust nout se wel. Chire loof overleaped Ne trust naut se wel, Thire self, ouer leapes. ne trustes him nout My.*

<sup>2</sup> *N* 382.7 *Ne bro . . . þet etc.*: the clauses are illogically connected so also *T*; *þet* should be omitted: 'he a thing never so hard, love makes' etc.; *B heard, soð lue lihted hit etc., Chart lue lihted hit My* — 10. Ms probably does not give the meaning correctly; I propose to change *þet to þen*. — 11. *lue summe*; similarly *T*: *C lue summe; B lue of summe My*. — 13. *þe middel þauh, and ermes*: *middel. þeh. ⁊ earmes B, middel. þeh ⁊ armes TC þech My*; this is clearly the correct reading; *N þauh* is no doubt an error; OE. *þeoh* would hardly give a ME. equivalent identical with this form. — 24. *ortrowed* 'suspects', OE. *ortrūcian, trigean*; sense and derivation as given by Ms



181. 5 ff. *fastef* & *wakef* etc.: the pres. illogically kept from the original: cf. N (382.12 ff.). — 22. *pietas* for *pictus*.

182. 12. 13. The lines are rather defective. N (384.23) *þet nou ne mei habben mid monglung of undeures. ne mid corlich lue of worldliche þinges*: aor (*þis mong wored þis lue weorrit* C) so *þe cien* etc. — *monigun* seems to be an unintelligent substitution of the unusual word in the original. — 25. N (386.11)<sup>1</sup> *Hwat is schir heorte? Ich hit hadde isrid er*: *þet is. þet 3<sup>e</sup>* etc. — 29. *he* should be supplied before *toue*: N (386.18) *þet tuuied out bute þe. bute 3if heo tuuieu hit for þe*.

183. 5. *hirs*: the fem. pron., contrasting the masc. in the preceding lines, kept from the original. — 6. N (386.29) . . . *af-gan ure lue ou alle kenne wisen. He haueð muchel idon us* etc. The stop after *mychel* should be placed before the word instead. — 7. *3utt* an error for *3ift* (cf. l. 14): N (386.30) *3roue*. — 10. Cf. Ps. VIII. 8: *Omnia subiecisti sub pedibus* etc. — 13. *deþe*: N (388.7)<sup>2</sup> *dude*. — *al þis*: N of *his*. — 14. A full stop after *wreches*. — 19. After *hym* a colon; after *worþ* a dash. — 27. The second *al* should be corrected to *u*. — 28. & logically to be replaced by *þat he*: N (388.21) *Ou mihti kinges lue was þauh biturnd upon hire. so eniude swaude þet he . . . sende hire his souden* etc. — 29. *socours* of *lyues* help: N (388.25) *sukurs* of *liueneð*, & *help* etc.: the reading may be emended by changing *of* to *and* or by deleting *s* in *lyues*; or else *lyues* might possibly be taken to mean 'means of living': cf. STRATM.-BR., s.v. Live sb.

184. 2 *he miðth*: N (390.1) *leo* (sc. *wordes*) *mukten*<sup>3</sup>. — 5. *nys þis hoker wonder*: N (390.5) *Nes þis wunderlich hoker?* Cf. p. 62.28. — 6. *Ac so debounerte* etc.: N (390.6) *Auh so. þaruh his debounerte. lue hefde* etc. — 7. *haþ* inconsistently for the pa. t. — 12. *þe* possibly for *to*. — 19. *ouer rukynde*: N (390.18) *of rucle kunes kude*. — *in*: *ouer* N. — 22. *werrour*: N (390.21) *wowarr*. — After *dude* a colon. — 23. *duden dede* for *deden dude* (cf. *dude bote* p. 164.4) N (390.21) *And he . . . efter monie messagers. & feole god deden. com*

(Gloss.) are wrong. — 25. MS. reads *de þeof* (K). — 26. *nis þer bute* etc. 'there is nothing but': we can only etc. — 384.11. *kude* pa. t.: so also *seide* in l. 15.

<sup>1</sup> N (386.1) *wored*: MN 'distorts' (Gloss.: A.S. *worian* to embroil, err'; SWEET: *worien* 'disturb'; STRATM.-BR. gives this example s.v. *Woren* 'wander, weary'. The context, it seems, makes a connection with the adj. *wori* (cf. l. 7), OE. *wārig* 'dirty' more probable; I suggest 'makes dim, blears'. — 17, 18. *leo* pl; so also *þissen* (19).

<sup>2</sup> N (388.6) MN's translation has no sense. I put a dash after *serued*: 'also the evil serve (sc. the good) — (also) earth' etc. — 17. *saluz*: MN, SWEET wrongly 'salvation'; it means 'salutation'. — 20 f. ' . . . who was beset, assailed by her foes on all sides . . . and herself quite destitute (enclosed) within' etc.

<sup>3</sup> *mukten* 'could'. — 3. *kinedome*: MN 'kingdom'; I prefer 'kingly authority, kingship'. — 15. *deade* (K) *deade*: *deade* looks like an undeleted scribal error. — 19. *luue, nued* 29) pres. — 23. The connection would doubtless be improved by placing the full stop after *luue-wurde* and the comma after *donne* (24).

*uorto prouen* etc. — 27. After *crist* a colon. — 28. *wered*: N (390.26) *wereih*. — 29. A dash before *his* and after *urnes*: N (390.28) *in his i streithe* (K) *urnes*. — 30. N (390.28) *ase þe on nol, efter þet me wened, set* (K) *upon þe oðer note*.

185. 1. *brode* may mean something like 'extended, fully' (NED., s.v. Broad C adv. 1); or else the third letter should be taken as *e* and the word regarded as a compound with *foðe*: 'foot-breadth'. — *þat is bitokned*: either *by* is to be supplied or *bitokned* has a sense analogous to that suggested for p. 66.17: N (390.29) *þet þis scheld naueð none siden is forto bitokned* (K) etc. — 5 *Hij forsoken* — *grt neðe* (7) inserted. — 9. The first part of the quotation from Lament., III. 65: *sculo* etc. cf. Ps. V. 13. — 10. N (392.6) *þis scheld ne schilt us nout one* etc. — 15. The explanation an addition. — 16. A sign of interrogation to be placed after *whi*. — 17. *lythlicher*: N (392.11)<sup>1</sup> *lythliche*. — 18. After *nolde* a full stop; after *whi* a sign of interrogation. — N (392.12) *binimen us euerich bitellunge*: the original phrase may have been misunderstood by the reviser. — 21. N (392.15) *deorre þis nes neuer*. — 23, 24. N (392.17) *iðisse schelde*: the construction is irregular. — 30. N (392.24) . . . *þurten his scheld*: *þet is, lette openen his side* etc. — 31. N (392.25) *forto schewen hire opentliche læu inuercliche he lunde hire*.

186. 4. *agood*: a good. — 10. *bihoren hym*: 'dishonour him by adultery': NED., s.v. Bewhore, gives only two examples (the first from 1604) with senses differing from this: N (394.8)<sup>2</sup> *þeo muhte uorhoren hire mid oðer men*. — 13. *hored hym*: the sense, analogous to that just noted, is apparently unique; the word is first recorded from Shakesp.: N (394.10) *þauh þe soule his spuse uorhore hire mid þe uoude* (K) *of helle* etc.; cf. l. 24 (N (394.20) *þe beo neuer his leofmon uorhored* etc.). — 23. After *swire* a full stop. — 26 ff. The context is to some extent confused: to read the passage as it stands, the stop after *Imman* (27) may be taken as a colon and *þat* stressed, referring to what follows: N (394.22) *So muchel is biþreocen Gode's neithlecheunge 7 monnes to uenimon þet monnes neithlecheunge maked of meiden wif, and God maked of wif meiden* (K). — 29. *bitwifen*: *þ* for *x* — 31. Cf. Job. XII 23: submersas in integrum restituit.

187. 4. N (396.2)<sup>3</sup> *nor so he hit wolde*: *his lunde makede us*

<sup>1</sup> N (392.9) MS.: . . . *wille þu haust i kruned us, scheld he seið of gode wille* (K). — 10. The inverted commas after 'why' in the translation should be placed after 'trouble' in the line following. — 13. *þet* object referring to *us*. — 19. *neire*: Mx 'fully'; this may be a misprint for 'beautifully'. — 23. *bihold* pr. subj. 'may behold'. — 28. *gode iueren* 'dear, intimate friends'.

<sup>2</sup> N (394.3, 4. The apparent double meaning of *Giverie* — the former instance 'the Jews' quarter': in pawn to the Jews, the latter 'the land of the Jews' — should be noted; cf. NED., s.v. Jewry 2; Mr Wörterb., s.v. Giverie 1. — 6. *fordede* 'deed done on behalf of some one, favour'; NED., s.v. Fordeed; so also Mr Wörterb. — 16. *al dei* 'continually'.

<sup>3</sup> N (396.1) MS.: *muhte* (K). — 4 *hire* not refl. — 6. *efter* simply means 'after'. — 9. *lunde* pres.

*bed þerof*: a full stop to be placed after *blode*, a dash after *loue*. — 9. *holdeþ*: N (396.7) *halweð* (*haldræ* C). — 14. Cf. Isaiah, XLIX, 15. Numquid obliuisci potest mulier infantem suum, vt non misereatur filio vteri sui? & si illa oblita fuerit etc. — 18. *ter* for *te*. — 21. N (396.16) *he dude merke of þarlunge ine ba tuo his honden*. — 22. *h* for *he*. — 23. After *loue* a dash. — 26. N (396.21) *vorto ueiun ure boðe togederes* etc.

188. 2. *he* should probably be supplied before *hap*. — 3. *ne am* — *dye* (4) added. — & *þus alle þe resouns* etc. confused: N (398.7)<sup>1</sup> *þus, alle þe reisuns . . . þu meihst i-rinden in me: nomeliche, 3if þu lūnest chaste clenness: vor non* etc. — 7. A dash after the first *it*. — 11. Another *þe* should doubtless be inserted before *meste*. — 13 The stop after *more* to be omitted. — *is* for *it*. — *fere* apparently a unique form. — 14. After *more* a full stop. — 17. *þi seluen* a corruption for *be seuen*. — 18. *scheme*: N (398.22) *swæmen*; the substitution is obviously due to a misunderstanding: cf. p. 190.30. — 20. A word may have been left out: or else *schal* stands for *schalt*: N (398.24) *Ne schal neuer heorte þenchen swuch seluhde, þet* etc. — 21. A colon after *en endelich*. — 22. *Absolon* cf. p. 96.7. — 23. *siches*: *h* should evidently be corrected to *i*: N (398.28) *sicles* (*schillinges* C): cf. NED., s.v. *Sicle*. — *as* for *al*. — 26. *prelais* 'authority': cf. NED., s.v. *Prelacy* 3; the form is apparently not found elsewhere and may be erroneous (for *prelasi*?): cf. however. Sc. *prelētis* (16th cent.: NED., s.v. *Prelate*): Fr. *prelāt* (GODEFROY, s.v. *Prelat*): N (398.30) *ureo-schipe*. — 28. *body* as BCGT (MY); N (400.1) correctly *bode* (MY p. 72).

189. 2. *awowzer*: a *weowzer*: N (400.9) *þet a seuch wouare ne mei turnen hire lūue to him*. — 2. 3. *hi*, *she* inconsistently referring to *he* in l. 1; influenced by the original f. sg. pron. — 6 ff. N (400.14) *nis non þet muwe etlution* ([*auwey seukin*] C) *þet heo ne mot him lūuen. þe soðe sunne . . . was forði istien on lich oðe heie rode . . . to outenden his lūue in his leoues heorte, and seiti ðe gospelsse, Ignem* etc.; the original *etlution* of which NED. gives only two instances, the latest from 1230, has been misinterpreted and the passage changed accordingly. — 12. *ardent* as N; *accendatur*: Luke, XII, 49. — 29. A full stop after *ouer þwert*. — *ueschul: we schul*. — 30. N (402.8) *þenched 3if 3e ne oien eate to lūdien þene king of blisse þet to-sprit so toward on his ermes, and buhit ase uorto beoden cos aduneward his heauud*. The irregularity in tenses may have been caused by a misunderstanding of the original *to-sprit*.

190. 4. N (402.13) *ase Elie dude þe poure wummeone lūuenet*<sup>2</sup>

<sup>1</sup> N (398.2) *richest* preferably 'most powerful, noblest'. — 5. *þet he ne con* etc. *þet he* may be taken as rel.; or else, perhaps, *he* is simply a scribal slip for *ne*; a comma after *etholden*. — 10. *hæui* for *hu* CGT (MY); cf. p. 206.19. — 21. *ruel* 'evil'. — 31. *heale* 'prosperity' (M *Sanctitas* possibly for *sanitas*; cf. Fr. P.: *hele*: *sanitas*). — 400.2. *þuruh nout to uorlosen* 'to lose (sacrifice) nothing'(?); Rg p. 103. — 4. *hetel* 'hostile'.

<sup>2</sup> I strike out the comma after *wummeone* and take *lūuenet* as the object of *dude*.

and gistuede mid hire þet he inond etc. — 7. *mugge*: N (402.17) *miſſe*: cf. l. 14: if the form is anything more than an instance of incorrectness on the part of the scribe, we may trace some affinity with the equivalent of mod. dial. *mug* 'muck, dung, mud': cf. EDD., s.v. *Muck*. — *seide* an error for *sond* N (402.17; cf. l. 14. — 9. *tre*: N (402.20) *rode* — A full stop should be placed after the word. — 10. Cf. N (402.21) *þis blod . . . schul makien ou Surpeiens*: þet is, ontunden ou mid tis Gricckische fure etc. — *gregeyns* an apparently unparalleled form: the abbreviation-stroke probably accidental. — 13. *hym* — it an inconsistency in gender: N (402.24) *þeos luue*. — 16 ff. N (404.3) . . . and idel acolded ⁊ acwenched þis fur. Staried ou euer ewicliche in tioder werkes, ⁊ þet schul heuten ou ⁊ ontunden þis fur aȝean þe brune of sunne. For, al so as ou neil driued ut þen oderne, al so þe brune of Godes luue driued brune of ful luue ut of þe heorte. — 18. After *word* a full stop. — 23. N (404.12) . . . ase þauh a mon . . . failede efter his sore swinke, a last, of his hure. — 26. *þerndyng*: þe endyng. — N (404.16) *iden ende of al his luue*, þet was ase iden ewentid, huon me etc. — 27. After *hym* a colon. — 30. N (404.20) *ne sweamett*, ne ne derued me nowiht aȝean þis — þet ich þus bitro (bile C) al þet ich idon hubbe. þis eisel þet ȝe beoded me — þis sure hure, þuruk fulled mine pine<sup>1</sup>.

191. l. ff. differing from the original: cf. N (404.23): the vinegar of a sour heart quenches Greek fire — the love of our Lord; she who bears it in her breast completes his sufferings. Men throw Greek fire upon their foemen to conquer them: you should do the same, as Solomon teaches: *Si esurierit etc.* — 5. *womman* to be added after *oifer*. — 8. Cf. Prov., XXV. 21. 22: *si sitierit, da ei aquam bibere: prunas enim congregabis etc.* — 11. An omission has broken the context: cf. N (404.32) . . . and ȝif he (sc. *uo*) is of þurst, ȝif him drincken: . . . ȝif he efter þine herme hauet hunger oder þurst<sup>2</sup>, ȝif him node of þine beoden . . . and ȝif him drunch of teares. — 12. *reclen*: N (406.4) *rakelen*: the form in our text seems to be unique: there is an obvious relationship with mod. north. dial. *rickle* 'to make into a 'rickle' or 'stack', of which NED. gives the first instance from 1793. In Swed. dial. *rökkel*: *rükkel* 'ramshackle' (cf. RIETZ, Sv. dial. lex., s.v. *Rikkell*) we find an analogy of the parallel readings in P and N (cf. P p. 106, 16, 22). — 23. The connection is abrupt, the passage having been altered and abridged: cf. N (406.13) *Migge . . . is stinckinde utsshes luue*, þet acwenched gostlich luue þet Gricckische fur bitorned. Hual flesch was on worde so swete ⁊ so holi (K) ase Jesu Cristes flesch. And, þauh he seide, himself . . . *Nisi ego etc.* — 24. *my faders & myne*: N (406.19)

<sup>1</sup> *þone* in line 23 means 'thought, mind' (cf. p. 222.25); *mede* C is evidently due to a confusion of the senses of the original word.

<sup>2</sup> Mx apparently misunderstands the line ('after having done thee harm'); it means: 'if he is hungry for, if he seeks' etc. — 31. *hire* I refer to *heorte* (30). — 32. *one* should be stressed: 'the one'.

*min and mines Federes lue; cf. l. 26. — 27 ff. N (406.20) Hwon Jesu Cristes owene diciples (K), þe hruile (K) þet heo uleschsliche luede hine... uor-eoden þe swetnesse of þe Hoti Goste... nis he wod, oðer heo. þet lued to swudu hire owene ulesshs etc. — 30. There is an inconsistency of number and persons. — 31. After to gedre we may put a dash.*

**192.** 2. In the lines which follow as well as in those which precede, the revised text has been materially changed: cf. N (406.27 ff.) The purport of the latter part of the original argument may be given thus: *Chese, nu. euerichon of cordlich (K) elne ⁊ of heouentlich... Lue maked hire (sc. heort) schir and gridful and cleane... alle þe þinges þet heo urned, alle heo turned to hire... þuruh þet tu luest þet god þet is in on oðer monne... þu makest... his god þin owene god... Strik<sup>1</sup> (strece BC, strech T My) þine lue to Iesu Criste, ⁊ þu hastest i-uennen him. Rin (Run T) him mid... lue... and he is þin... Nis God betere unueuentiche wuhtliche (K) þen al þet is iðe worlde? Cheritē etc. — 13. N (408.15) þet for eni worldliche lue his hwe trukie: for no þing ne con luten ariht bute he one. — 20 mizth: N (408.22) inunt. — 22. The stop after witterlich should be placed before the word. — 24. After þerof a colon. — 28. A full stop after smyten.*

**193.** 2. The connection would be improved by omitting *perfore*. — 3. *done hem bot good*: N (410.3) *ne mei ich nowiht don ham*. — 4. *ichun he* — *þe rede see* (7) inserted. — 8. *wiphele* is, to my knowledge, an unrecorded compound: N (410.5) *his spase þet he ne mei nout helien wīt*: cf. l. 11. — 10. Cf. Gen., XVIII. 17: Num etc. — The letters in the margin: *in ge, nesis*; similarly p. 192.29. —

17 ff. Cf. Isaiah, LXIV. 4: — *vidit* — *expectantibus*. — The quotation from 1 Cor., II. 9 (18) is also contained in MT. — 22. A full stop after *cordis*. — *exprobacione* for *exprobacio*. — The stop after *malorum* to be taken as a colon. — 23. Cf. Ps. LXXVII. 8: *non est creditus cum Deo spiritus eius*. — N (410.18) *þis is þe lefði rihte. Alle þeo (K) oðre serued hire... Lutel strenede ich makie of ham, for hwon þet þeos beon<sup>2</sup> deoruueuhtliche i-uwst (i-loket T). Habbed ham. þurh. schecortliche, iðe eihteode dole*. — 26. — p. 198 interpolated. — 27. There is apparently some confusion: *An Angel*. — *hym* should preferably be left out; cf. Rev., XXI. 9: *Et venit vnus de septem Angelis... & locutus est mecum, dicens: Veni etc.*; or else we may insert *þat* before *An*. — A colon after *hym*. — 32. *þe brihtnesse of golde*: *claritatem Dei* (v. 11).

<sup>1</sup> *Strik* can hardly, as suggested by MN in his glossary, go back to OE. *streccan*; it is to be connected in form and sense with OE. *strican* 'stroke, rub'. — 12. *lued* for *leud*. — 13. *Cheritē* — *chertē* possibly an instance of play upon words. — 20. *monne* gen. pl. as on p. 384.11: 'who loved him most among men'.

<sup>2</sup> For *beo*. — *Habbed* imp. pl.; cf. p. 342.23.

194. 1. Cf. v. 11: & lumen eius simile lapidi pretioso tamquam lapidi iaspidis, sicut crystallum: cf. l. 18. — 2. Et habebat murum magnum, & altum, habentem portas duodecim: & in portis Angelos duodecim, & nomina inscripta, quæ sunt nomina duodecim tribuum filiorum Israel (v. 12): cf. l. 23. — 6. Cf. v. 14: duodecim nomina duodecim Apostolorum Agni; cf. p. 195.1. — 10. Cf. v. 16: & mensus est civitatem de arundine aurea per stadia duodecim millia. — *pousan*: NED. knows an analogous form only from mod. Sc.; cf. also EDD.; however, I note an instance of loss of *d* from Aynb., p. 75: *an hondred pouzen ziþe*. — 12. V. 17: mensura hominis, quæ est angeli. — *contes* is found again on p. 195.16: these are, so far as I am aware, the only examples of the occurrence of this form in English: cf. GODEFROY, s.v. Conte. — 16. There is an irregularity in the syntactical connection: signifies those who . . . — that they etc.: cf. p. 195.27. — 18. The dittography should be corrected. — 26. One of to be left out.

195. 15. *his* apparently for *pis*. — 24. *Sardoniche*: in the examples given in NED, s.v. Sardonyx, this form only occurs in pl. *sardonyches* (17th cent.). — *Sardyne*: Rev., XXI. 20: sardius; cf. NED., s.v. Sardine<sup>1</sup>. — *Gristolite* seems to be a faulty form: cf. NED., s.v. Grisolet, obs. variant of Chrysolite (earliest example fr. 1672). — 30 ff. Cf. GARRETT, op. cit., pp. 5 ff.; 28 ff. — 32. *vertuose*: it would be tempting to assume some connection with *vert*, as an allusion to the green colour:

Jaspis colore viridi:  
Profert virorem fidei.

(GARRETT, op. cit., p. 28): there seems, however, to be no sense recorded either in English or French to support this assumption: probably, then, the meaning of 'efficacious or beneficial in healing', a property frequently ascribed to precious stones, should be assigned to the word; cf. NED., s.v. Virtuous 6.

196. 5. *a* possibly for *as*; cf. l. 9. — 10. Et duodecim portæ, duodecim margaritæ sunt etc. (v. 21). — 12. Et templum non vidi in ea. Dominus enim Deus omnipotens templum illius est, & Agnus. Et civitas non eget sole etc. (vv. 22, 23). — 15. *beren* in *hym*: cf. v. 24: reges terræ afferent gloriam suam, & honorem in illam. — 17. *on niþth*: per diem (v. 25). — 32. *hem* for *hym*: cf. l. 15. — 34. *Men* to be supplied as the subj.

197. 1. *þat* should be inserted after *And*. — 2. *schal be þun* or the like has been left out. — 8. Et ostendit mihi fluvium aquæ vitæ (XXII. 1): cf. l. 19. — 9. A full stop after *Lombe*. — 11. *fair frucht*: afferens fructus duodecim (v. 2).

198. 10. After *gospel* a colon. — If the purport of the Scriptural passage is correctly rendered (cf. Jolm. XVII. 3), *be known of* would mean 'be acquainted with': an apparently similar instance (from 1630) is given in NED., s.v. Know 9 d. — 12. 13. *abourþe*, *abourþe*: I have noted from WRIGHT'S Voc.<sup>2</sup> a sense 'maintain' which



would suit this context; cf. Matt., X. 32. — 16. *þat* erroneously for *hafþ*; cf. v. 6: Hæc verba fidelissima sunt, & vera. Et Dominus Deus spirituum prophetarum misit Angelum suum ostendere servis suis quæ oportet fieri cito. Et ecce venio velociter etc. — 21. *he* may have been omitted after *And*. — Cf. v. 9: Vide ne feceris; conseruus enim tuus sum, & fratrum tuorum prophetarum, & eorum, qui seruant verba prophetiæ libri huius: Denm adora. — 26. 32 ff. Cf. v. 14: . . . vt sit potestas eorum in ligno vitæ, & per portas intrent in ciuitatem. Foris canes, & venefici, & impudici, & homicidæ, & idolis seruientes, & omnis, qui amat, & facit mendacium.

199. The passages on this and the following page are fragments from the eighth part of the original. — 10. *fram ester to holy þursday* an addition. — *In heruest* etc.: N (412.21)<sup>1</sup> *3e schulen elen uom ester wort þet þe holi rode dei. þe latere, þet is ine heruest, eueriche deie twie, bate . . . 3oing daures, and nigiles. I þeos daures . . . ne schulen 3e eten* (K) *nout hwit* (*nout colen hwit B. eate nan harit C. ele nu hwit T MY*). — 17. N (412.30) *Sum unwe maked hire bord mid hire gistes wituden. þet is to muche urcondschipe . . . 7 mest a3eun ancre ordre, þet is al dead to þe worlde. Me haued i-herd ofte siggen þet etc.* — 20 ff. N (414.5)<sup>2</sup> . . . *gistninges: ne ne tulle 3e to þe 3ele uone unkuete harloz: þauh þer nere non oter ruel of bate hare medtlease muot* (*hare meudlese muot B. hare medlaseschipe t'. hare meudlese nowse T MY*), *hit wolde . . . hit ne timped nout to unwe of oter monne elmesse worto*

<sup>1</sup> N(412.3) MN's interpretation must be regarded as an error; I translate: 'In comparison with things that are (treated) before (above), they (sc. *riuelen*) are of slight importance'. — 7. *deint* 'estimation (: men attach less value to etc.)' — 27. *eted* is imp. pl.; thus a full stop should be placed after *feble* (so also RG p. 70). *B ouer feble . Potage eted*; similarly BC (MY).

<sup>2</sup> N(414.4) *speken, elen* pa. t. — 6. *nere*: the pa. t. subj. should be kept. — 23. *oueral* adv. — 416.2. *poure* adj. qualifying the following word. — 13. After *etene* a full stop, *nenne mon* being the object of *lade*. — 15. *ureond* pl. — 418.1. It is needless to point out that MY's strange assumption on p. 68 is a curious blunder; *uarien* does not, of course, mean 'curse'. But I fail to see the exact sense of the phrase. MN's explanation ('defend herself when her cattle is shut up in the pinfold') does not help us much and is, in fact, obviously a misapprehension; much the same holds good in regard to the interpretation given by MORRIS ('beware when one impounds her'). I should be inclined to take *punt* as the pres. t. subj., give to *uarien* the sense 'guard, take care', and exchange *me* for *he* BCT (MY): 'to take care when he (sc. *heicard*) should shut her up' (the time of the day or, perhaps, of the year so as not to trespass on the cultivated ground); cf. Fr. *mandir le quant il les euparke*. However, *T puindes* goes against this explanation. — 3. *tune*: MN 'town'; MORRIS 'enclosure'. An appropriate translation would be 'court of justice', but I find nothing to support it. — 15. *wel mei don* etc.: MORRIS's interpretation is, so far as I can see, without meaning. — 9. *ehte* 'property'. — 20. *herde* adj. — 24. After *breres* a semi-colon; *B breres . ne bi3lodgi* MY: 'let her not bleed herself'. — 420.4. *Sum wunnon* cf. p. 218.3. — In the second line from the beginning of foot-note a MN takes *hefle* as 'had'; it means 'head'. — *Te 3emes þe etc.* (third line from the end) evidently, as suggested by MORRIS: *Te 3emes . . . speked*. — In foot-note f, l. 2 the stop after *of* should be struck out, for *hwon þ* meaning 'provided that'.



*makien hire large . . Marie ⁊ Marthe . . . hore lif sundrede. 3e ancren habbeð i-numen ou to Marie dote etc.*; the rest of the argument has also been much abridged in the revision. — 24. *N* (414.25) *Heo* (sc. *ancre*) *schal libben bi elmesse ase neruhliche ase heo euer mei . . . 3if heo mei sparien eni poure schreaden* (*schine* *T*, *schraden* *C*), *sende ham al d-nehliche al of hire wounes* (*wounes* *TC*) . . . And *heo schulen þros riche ancren þet . . . habbeð rentes i-sette, don to poure neihebouris derneliche hore elmesse? Ne wilnen* (*wilni* *C*, *wilne nan* *T*, *wilni ha* *B MY*) *nout forto habben word of one large ancre etc.* — 34. *Jerenge* probably an error for *Seint Jerome* *N* (422.1). — 36. *N* (422.15)<sup>1</sup> *3e schulen beon i-doldded four* (*fiflene* *T*) *siden iðe 3ere . . . and ase ofte i-leten blod.*

200. 4. *takeþ* for *talkeþ*: *N* (422.17) *Heon 3e beoð i-leten blod, 3e ne schulen don no þing, þeo þreo daweas, þet ou greur; auh talked mid aeer* (*K*) *meidenes and mid þeaufule talen schurdeð on to-gederes . . . So wisliche witeð ou in our blod-letunge . . . and also heom 3e i-ueleð eni sternesne: for muchel sotschipe hit is aorto norleosen, nor one d-ie, tene oder twelene.* — 5. *nouþ to libben by*: *N* (424.3)<sup>2</sup> *Ancre þet naut nout neih honde* (*K*) *hire uode.* — 6 ff. *hiȝ* — *her* erroneously for the sing: in l. 8 correctly *schre*, as the reference is to the servant that 'goes out'. — 8. *noman*: *no man*; so also l. 11: *N* (424.12) *No þing natþen heo þet hore dame hit nute; ne ne underuan no þing, ne ne 3iuen wiðtulen hire leane.* — 9. *N* (424.18) *Nonder of þe wummen beon urom hore dame, ne ne bringen* (*K*) *to hire non idle talen, ne neure tidinges etc.* — 12. *greuþ* for *greueþ*. — 13. *chastise hem etc.*: *N* (426.10)<sup>3</sup> *þe ancre makie eider of ham to makien oder renie akneem to þer corde. . . and þe ancre legge on eider sum penitence etc.* — 17. *N* (428.4) *Bitwonen mete ne gruselie* (*gruchesi* *B*, *grauesi* *C*, *gruse* *T MY*) *3e* (sc. the women) *nout nander frut, ne oðerthat; ne ne driken wiðtulen leane.* — 19. *N* (428.9)<sup>4</sup> *Non ancre scrunt ne*

<sup>1</sup> *N* (422.5) *for nout* 'not by any means'? — 12. *dute* 'risk' or 'difficulty'; cf. *NED.*, s.v. *Doubt* 2, 3 b.

<sup>2</sup> *N* (424.3) *beoð* for *beo*. — 19. *MS.*: *bringen* *K*. — 24. *hesmel*: a combination with *OE.* *healsmyne*, *ON.* *hálsmál* *MS.*, *MORRIS* does not seem very probable. — *al* is adv. and the phrase has reference to *hesmel*.

<sup>3</sup> *N* (426.6) *hire* sg.; an inconsistency in number. — 8. *eft sone* 'a second time, again'. — 23. *ham* refl.; *MS.*'s erroneous interpretation of the passage is repeated by *MORRIS*; it means: 'let them keep firmly together . . . and not care' etc. — and (24) — *somed* (25) may be regarded as a parenthesis.

<sup>4</sup> *N* (428.7) *þeo* pron. pl. referring to *word*. — 10. *MS.*'s interpretation looks like a misunderstanding: *rluffen bi* means 'live upon' and *Godes milce* 11 is parallel to *mete*; *clod*. — 11. *MS.*, *MORRIS* mistake the meaning; by *MY* given correctly thus: 'Let no one mistrust God, whatever may happen to the anchoress, or think that he will fail her': *B* *godd, hwet se tide of þe ancre*, similarly *CT*. — 14. *eie* hope cf. *luue eie* l. 30; *che of hope* *BTC* (25) (*MY*) — 17. *stucchen* for *stucche*. — 23. *riuten* pl. — 25. *godere* should be kept as preferable to *Godes* *TC* 'sound precept'. — 430.13 *heuede* pa. t. subj. — 18. *hol holden* evidently an instance of dittography (*MR.*)

ouhte, mid rihte, norto asken i-sette huire, bute mete ⁊ cloð þet heo mei  
 clutten bi (butc mete ⁊ hure þ ha mei flutte bi B Mx) ⁊ Godes milce. —  
 20. eueriche weke ones redeþ; N (428.17) 3e ancren owen þis lulle laste  
 stucchen reden to our wummen eueriche wike enes, nort þet heo hit kunnen;  
 cf. N (430.11) O þisse boc redet eueriche deie hron 3e beoð eise —  
 eueriche deie lesse oder more. For ich hopie þet hit schal beon ou . . .  
 sweate biheue þuruh Godes grace.

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## GENERAL REMARKS.

A part of the present thesis, comprising the text and the prefatory notes, appeared in 1911 among the Annual Publications of the University of Lund for that year (Lunds Universitets Årsskrift. N. F. Afd. 1. Bd 6. Nr 1). Prospects were held out at the time of publication that a critical treatment of the text, including textual notes and an investigation of the language with a glossarial index, was to follow at no very long interval. Adverse circumstances, however, have kept me from executing my purpose and I very much regret that the continuation of my work, which for several reasons I deemed it advisable not to defer any longer, now presents itself in a very imperfect condition. Hopes are fallacious but perhaps it may not be amiss in this place to point out that a full glossary containing all the forms found in the text has actually been compiled and is intended to be brought out shortly, together with a list of names, an index of the Scriptural quotations, and bibliographical notes. Preparatory work for an examination of the dialect is also in progress.

The scope of the investigation, has, as will be seen, been restricted to an attempt at removing the difficulties of the MS.-readings. As already stated in the opening pages, the reviser of the original text, or the scribe, or rather both in common, cannot in justice be credited with having produced a very careful piece of work. It has been my endeavour to make the most of the material with which I had to deal, a task which has proved to be of some intricacy as, apart from a considerable amount of obviously false readings, the text presents a great number of forms and words not hitherto recorded, and specialized senses not found, if at all, until considerably later times.

As the punctuation of the MS. has been kept in my diplomatic reprint — a way of editing which in my opinion should

be adopted for all linguistic material published for purely scientific ends — the connection of clauses, as I take them, has been indicated in the critical apparatus; I do not, however, by any means lay claim to consistency. The original versions have freely — perhaps too freely — been quoted, not only in places where I considered this as the simplest manner of setting right a faulty reading in the revision but also wherever I thought it of interest to illustrate the variations of the versions.

When studying the Nero version as given by Morton in his well-known edition for the Camden Society, it could not escape my attention that the editor, as is the fortune of everyone dealing with matters of this character, has in the case of several words and passages given interpretations which may admit of some doubt. I thought it of interest, although it could not strictly be regarded as forming part of my duties, to criticize his opinions where they differed from my own. My remarks are the outcome of a systematic perusal of the text and practically all the obscure passages have been touched upon. The notes may in many places seem rather trivial in nature; others should be regarded as tentative suggestions; in some few I may have hit the mark. It should be noted that the numerous corrections of the editor's readings which are the result of Kölbing's collation<sup>1</sup> have been adduced only in places where this has been necessary for my purpose. This collation should always be consulted by students of the Ancren Riwe; the same applies to the readings from *N* and the parallel early versions given by Macaulay in his most interesting and valuable series of articles in vol. IX of *The Modern Language Review*.

As it is my intention to make various problems relating to the Ancren Riwe — and particularly the version published by me — the subject of special studies, it may not seem expedient in these pages to anticipate the results. However, some few cursory notes may be given on questions which have especially attracted the interest of scholars. I wish, however, initially to stress the point that arguments can only hang in the air as long as we have to depend for critical material — apart from the

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<sup>1</sup> *Jahrb. f. rom. u. engl. Sprache u. Lit.*, XV, pp. 179 ff.

collations referred to — upon the edition of Morton which, whatever its merits, falls far short of modern requirements. It is to be regretted that the fulfilment of the promises made for half a century by the promoters of the Early English Text Society to produce a satisfactory edition should be postponed in favour of undertakings which seem inferior in importance as well as interest.

The literary monument commonly called the *Ancien Riwe*, containing so much valuable information on medieval life and ways of thinking, has come down to us in the following versions<sup>1</sup>:

### I. *English*.

1. *B.* Corpus Christi College, Cambridge, 402 (1½ 13th cent.).
2. *T.* Cotton, Titus, D. XVIII (1½ 13th cent.).
3. *N.* Cotton, Nero, A. XIV (½ 13th cent.).
4. *C.* Cotton, Cleopatra, C. VI (13th cent., later).
5. *G.* Caius College, Cambridge, 234 (13th cent.).
6. *V.* Vernon MS., Bodl. Lib., Oxford (¾ 14th cent.).
7. *P.* Pepys MS. 2498, Magd. Coll. Cambridge (¾ 14th cent.).
8. A fragment published by Professor Napier in the *Journal of Germanic Philology*, II. p. 199 (14th cent.)<sup>2</sup>.

<sup>1</sup> MACAULAY, *op. cit.*, pp. 64, 71, 145 ff.

<sup>2</sup> Some other fragments, not mentioned by Macaulay, also deserve attention. In an article in *Anglia*, vol. XXX, p. 103 ff., Heuser published some prayers contained in MS. Laud Misc. 201 of the Bodleian, a 17th cent. MS. in the handwriting of W. Lisle who tells us that these were taken 'out of the Nunnes Rule of Snt James order in Bennet Coll. Library' (C.C.C. Cambridge). Heuser, judging from the apparently archaic forms of language shown in these fragments, puts forward the theory that these are copied from a lost *Ancien Riwe* MS. dating from the transition-period from Old to Middle English and that this lost MS. points back to an OE. original. The peculiar and in part obviously false language forms were *a priori* likely to arouse suspicion as to the genuineness of the extracts published and the arguments adduced by Napier in a paper contributed to *The Modern Language Review*, IV. p. 433 ff. place it beyond doubt that these prayers have actually been copied by Lisle from the above-mentioned MS. in C.C.C., and that the archaisms were intentionally introduced by him (cf. WÜLCKER, *Beitr. z. Ges. d. deutschen Spr. u. Lit.*, I. 72).

II. *French.*

9. Cotton, Vitellius, F. VII.

III. *Latin.*

- 10.
- M.*
- Magdalen College, Oxford, 67 (ab. 1400).

11. Cotton, Vitellius, E. VII (1½ 14th cent.: greatly damaged).

Discussing the mutual relation of the MSS. Macaulay (p. 151) on the evidence of passages contained or omitted, recognizes the existence of two distinct groups of versions — 'those that have been interpolated to a greater or less degree, viz. *BVP*, and the remainder, which better preserve the general form of the original text, though less correct and less near to the original in other respects than *B*'. The interpolations occurring in the English MSS. are also partly characteristic of the French and Latin versions. As regards correspondences in verbal readings 'in a very large number of instances *N* stands alone against a consensus of the other copies: but it has some affinities both with *C* and (more especially) with *T*' (p. 150). Additional elucidation of the question of the relationship between the different versions might, it seems, have been afforded by a systematic grouping of the points of agreement or difference in the matter of readings on the basis of Macaulay's collation, and I propose in another place to give a survey of some of the most distinctive features. There are reasons for thinking that this might render a modification of Macaulay's arrangement necessary.

As is well known, the question of the original language of the Nuns' Rule has called forth a great deal of argument. On the authority of Smith and Wanley, the latter of whom rests his statement on a collation of the Latin and English MSS. of the Cottonian collection<sup>1</sup>, it was generally held that the Latin was to be regarded as the original version. In the Preface to his edition (p. VIII ff.) Morton undertook to prove the English origin of the work and in fact succeeded in changing the general opinion<sup>2</sup>. Morton's arguments were, however, subjected to a detailed criticism by

<sup>1</sup> WÜLCKER, *op. cit.*, p. 72.

<sup>2</sup> MÄTZNER, *Altenglische Sprachproben* I. 2, p. 5; WÜLCKER, *op. cit.*, p. 73; GASQUET, *The Nun's Rule*, Pref., p. XI.

Bramlette in an article on the matter in *Anglia*, vol. XV (p. 478 ff.), and the result at which he arrived seemed to favour Wanley's statements. The view of the American scholar has been implicitly adopted by certain German writers<sup>1</sup>. The problem has been dealt with afresh by Macaulay, on pp. 71 ff. His conclusions, generally contrary those of Bramlette, must on the whole, I am inclined to think, be accepted as sound. It cannot be doubted that Bramlette's arguments are partly based upon misapprehensions and he appears to have possessed an imperfect knowledge of the various English MSS. However, as has also been pointed out elsewhere<sup>2</sup>, the whole question cannot be definitely solved until we have the critical edition of the various texts, the Latin included; and it seems rather an idle undertaking to make an inference as to the general character of so extensive a work from separate alleged misunderstandings occurring in MSS. from a comparatively late date and by no means of the best. Internal evidence also makes the assumption of a translation from the Latin highly improbable. The easy flow of idiomatic language, the frequent allusions to English social conditions and ways of life, the great number of proverbial expressions, the instances of playing upon words — these facts do not support the translation-theory. One more reason, not without some weight, may be added. As is well known, the work teems with Latin quotations from the Scriptures, the Fathers, and various other sources, in some places followed by a literal translation, in others rendered by a paraphrase, in others again left altogether untranslated, this last being the case not only with familiar Biblical passages but also in passages the understanding of which must imply a not inconsiderable knowledge of Latin. If it had been deemed necessary to turn the bulk of the work into another language, it seems somewhat hard to discover any object in keeping a considerable percentage of the original either with or without an explanation attached.

<sup>1</sup> MÜHE, Über den in Colton Titus D. XVIII enthaltenen Text der Ancr. R.; again *Anglia*, XXXI. p. 399 ff.; REDEFENNING, Syntaktische Kapitel aus der Ancr. R.

<sup>2</sup> HEUSER, p. 119; GASQUET, p. X.



In the first of his articles (p. 65 ff.) Macaulay devotes some care and attention to an endeavour to prove the originality of the French version. His array of proofs does not seem convincing. In the first place we may call in question the grounds for his assertion that the *a priori* probabilities in a case of this kind should be in favour of the supposition that the English version was translated from the French. The occurrence of a large number of words of Romance origin in this early text is, as was pointed out by Wülcker (p. 74), hardly to be considered remarkable in a work of a spiritual character. Moreover, the manner in which these words are dealt with by the writer does not seem to favour Macaulay's presumption. From a treatment of this matter I may quote the following passages<sup>1</sup>: 'Ist es nicht eine ganz auffallende Tatsache, dass von den 25 rom. Lehnwörtern, die Genuswechsel aufweisen, 20 vollständig ihr Genus verloren, resp. das Genus neutrum akzeptiert haben und von den übrigen 5 ausserdem 3 ausser in dem Genus des Entymons auch als Nentra belegt sind . . . Hätte der Verfasser eine franz. Vorlage benutzt, so glaube ich es mindestens als auffallende Tatsache hinstellen zu müssen, dass von den 44 rom. Lehnwörtern, deren Genus belegbar ist, 20 ganz und gar dasselbe verloren haben'. Further, the fact does not seem altogether without importance that the French MSS., even if it cannot be regarded as an original copy, is a century later in date than the older English ones.

If we examine the selection of separate passages which Macaulay adduces in support of his assumption, we shall hardly find that any one of them goes to prove the thesis he maintains. Attention may incidentally be called to the fact that of the versions compared, the English (*N*) is generally inferior to the rest of the English MSS. in point of correctness, while the French is defective even in some of the passages given. In several instances the assumed inferiority of the English version must be due to an obvious misunderstanding; these cases I have pointed out in my notes. In the majority of cases however no inference as to the originality can be drawn from the differences, and the passage in English, although sometimes inferior — in one instance,

<sup>1</sup> LANDWEHR, Das gram. Geschlecht in der Ancr. R., pp. 2, 3.

p. 66.11, decidedly to be preferred — gives fairly good sense without the aid of the French. The way in which the occurrence of a prose-paraphrase of the original lines of verse in *N* on p. 240 is accounted for can only be described as utterly improbable; the same remark applies to the theory about the relationship of the French version to *B* (p. 152). The appearance of English words in the French MS. also seems to demand another explanation.

One more reason, and that of considerable importance, tells against Macaulay's assumption. This is the question of authorship. Wanley's ascription of the English versions to Simon of Ghent, bishop of Salisbury († 1315), Morton has already shown to be impossible<sup>1</sup>. Morton's own suggestion that we should see in Bishop Richard Poor the author of the work, although founded merely on conjecture, has been accepted with more or less hesitation by others<sup>2</sup>. The connection of the original Rule with Tarente in Dorsetshire, doubted by Wülcker (p. 74), has been repudiated by Heuser (p. 116) and Macaulay (p. 473). In the noteworthy article in *The Modern Language Review*, XI. 1, to which I have already referred in the notes, Mc Nabb from general correspondences between the *Ancren Riwe* and the Dominican Rule concludes that the author was an English Dominican Friar, and on the ground of particular identifications considers it a probability bordering upon certainty that this Dominican Friar was Robert Bacon (c. 1170—1248). If further evidence can be found to bear out this theory, it might constitute a conclusive proof against the hypothesis of translation generally.

If we turn to the version which forms the subject of this thesis, we shall find that the particular problems calling for solution are no less intricate. A few points may be singled out for special mention.

Although by Macaulay they are allotted to different groups, there is an obvious affinity between the versions handed down in MSS. *P* and *T*. This is evident not only from numerous cases of correspondence in the matter of verbal readings but also from the common occurrence of a number of passages containing

<sup>1</sup> Preface, p. XV; cf. also WÜLCKER, p. 73; HEUSER, p. 116; MACAULAY, p. 77.

<sup>2</sup> MÄTZNER, p. 7; WÜLCKER, p. 75; GASQUET, Pref. p. XI.

quotations from various sources. To these attention has been called in the notes. So far as can be judged from the imperfect critical apparatus, these passages seem to be absent from the rest of the English MSS. They are, however, to be found also in the Latin Magd. Coll. Oxf. codex<sup>1</sup>, and this constitutes a general relationship between *TMP*. Other distinctive features are possessed by the last two of these versions in common. One is the considerable contraction of the eighth part, which is altogether absent from *M*. Further, while the English Ancren Riwe is addressed exclusively to women, the Latin, as stated by Macaulay (p. 76), endeavours, rather awkwardly, to adapt itself to men also; this attempt at a wider application, which has not, however, been consistently carried through, is evidently the reason for the suppression of most of the passages which contain personal references to the sisters for whom the work was originally composed, and the omissions may be regarded as chiefly due to 'a systematic attempt to get rid of the personal character of the address'. This is also exactly characteristic of the version in the Pepys MS. But whereas the latter must be called a paraphrase applied to *onelech men and wymmen* generally, rather than a copy of the original work, the partial adaptation of the former to wider circles appears to be restricted, so far as can be gathered from the few instances given by Macaulay in illustration, to merely verbal additions, and traces of a similar procedure are not altogether wanting in the English versions either. A collation would have been necessary to establish the identity of the alterations in *M* and *P* in this respect.

One more point has to be dealt with in a discussion of the mutual relationship of the versions treated in the preceding paragraph. In *P*, alone among all the English versions, we find what would appear to be an explicit indication of translation. The concluding words, slightly varying but substantially identical in the earlier MSS.<sup>2</sup>, form a request for the reader to 'greet the Lady with an Ave Maria for him who wrote the Rule' etc. Now, the present version shows this puzzling alteration:

*seieþ . . . an Ave Maria . . . for hym þat it drouȝe out in to þis langage* (p. 200)

<sup>1</sup> Cf. BRANLETTE, p. 482; MÜHE, pp. 7, 9.

<sup>2</sup> Cf. WÜLCKER, p. 71.

The explanation which most naturally presents itself would apparently be to take the words to prove conclusively the theory of a translation. The general agreement pointed out above between the extant Latin version and the one contained in MS. *P* would seem to render this explanation all the more probable. But then we should have to face the difficulty in regard to the Latin parts of the work, to which attention has already been called. There are also facts which admit of a different solution and which indeed make another explanation necessary. It is quite obvious from the constantly recurring misapprehensions of words which seem to have gone out of use in the middle and latter part of the 13th century that the basis of the version which the reviser, living in the closing years of the 14th, found suitable to adapt to his purposes, must have been in English and not very far removed in age from those represented by the MSS. from the earlier part of the preceding century. It goes without saying that the terms for 'translation' and 'language' had not in those days the limited sense which we assign to them, and the use of the phrase given above does not seem very striking in view of the fact that the forms and words which the reviser found in his original were perhaps a century and a half older than those familiar to him, and were in part unintelligible to his generation. The case is in some way paralleled by the following passage in Cursor M. (Cotton vv. 20061 ff.):

*In sotherin englis was it (sc. writt) draun,  
And turnd it haue i till our aun  
Langage o northrin lede,  
þat can nan oþer englis rede.*

This is a question of dialects; the line in the colophon of *P* applies to language differing, apparently, in age and dialect alike.

I hesitate to add to the amount of unfounded and unlikely theories current about the *Ancren Riwe*. But it does not seem altogether improbable that a work, apparently so wide-spread and popular, already at an early date should be subjected to modifications in various ways, with a view to making it more generally useful<sup>1</sup>. An adaptation of such a nature undertaken soon after

<sup>1</sup> MACAULAY, p. 78.

the middle of the 13th cent. may have formed the ground-work for a new revision carried out a century and a half later on, the result of which has been preserved in the codex from which the present edition has been copied; another, related in character, being represented by the Latin version as we have it, abridged and modified, in the Magdalen MS., Oxf.

The text of the present version is, as stated by Macaulay on p. 147, in many places so much altered, or so corrupt, as to be almost unrecognizable. Apart from numerous blunders caused by carelessness or misunderstandings, the sense, as I have had only too many occasions to point out in the notes, has suffered severely by constant omissions or insertions undertaken without the slightest regard to logic or to the context. Many of the additional passages, however, have an interest of their own and would be worthy of a more exhaustive treatment than can be given to them here. As soon as I began to work at the MS., these passages struck me as clashing in part with the general tenor of the *Ancren Riwe* as I knew it from Morton's text, and I saw in them the outcome of ideas prevalent in the turbulent times from which the MS. apparently dates. As far as I am a judge, the inference can hardly be doubted that the man by whose hand these alterations were made must have embraced ideas typical of the spiritual life of England at the close of the 14th cent. and I do not consider the labelling of the volume — *Wickleef's Sermons* — as altogether misleading. It would have been a matter of interest to deal with this subject in detail, and I regret having to confine myself to passing indications.

One of the most striking of these passages is found on p. 54 — the metaphorical application of the apocalyptic beast to the depraved Church. This is a text that has been varied by critics of ecclesiastical abuses in all times, and the correspondence between this passage and the reply of Walter Brute, the Lollard, to the Bishop's summons<sup>1</sup> may be merely accidental. But the peculiar agreement with Wyclif in the use of *mar-chante* as a rendering of *mercenarius* in John X. 12 (l. 24)<sup>2</sup> (for which see the note) can hardly be regarded as a mere chance.

<sup>1</sup> TREVELYAN, *England in the Age of Wycliffe*, p. 325.

Another of the more extensive insertions occurs on pp. 72. 10—76. 14 and contains an allusion to the donation of Constantine to which I have referred in my note on the passage (p. 74. 32 ff.)<sup>1</sup>. Further interpolations related in character will be found on pp. 30—31, 47 (ll. 13 ff. especially to be noted), 53. 11 ff., 76. 6 ff. (unmistakably akin to passages on the coming of Antichrist in P. Pl. C. XXIII. 53 ff., 126 ff.), 152. 17 etc. The active life of the Poor Preachers is obviously alluded to in insertions on pp. 5. 4, 70. 15, 74, 79. 3 etc. (we seem to see John Ashton travelling on foot, staff in hand, through all the towns of England preaching with the zeal of an apostle<sup>2</sup>). Some views on election of grace, predestination (pp. 62. 4 ff., 92. 26 ff. etc.), the salvation of the heathen (pp. 66. 27, 78. 2) may be compared with similar ideas in P. Pl. B XI. 109 ff., XII. 275. It may also be worthy of note that the passage *Goo ich where I go* etc. (pp. 62. 6, 155. 19) occurs almost verbally in P. Pl., C. XII. 200. Again the reviser's conception of the true church as *a gaderynge of goode folk in goddes name* (p. 48. 14) seems to be identical with that of Wyclif and the author of P. Pl.<sup>3</sup> One of the tenets mentioned by Peacock as characteristic of the 'Bible-men' was to the effect that every humble-minded Christian man or woman is able without fail to find out the true sense of Scripture and have the right understanding of it; this is exactly the purport of additional passages on p. 98. 1 ff. Finally in the longest of these interpolations, those on the visions of the Apocalypse (pp. 193. 26—198) we may trace influence from religious ideas in vogue at this date and not unknown to Wyclif and P. Pl.<sup>4</sup>

If we piece together the various hints of this character found throughout the book, it will be abundantly clear that the man who found it expedient to dress the old-time work in a new garb would be found among the adherents of the movements for reform which agitated the minds of men during this period of fermentation<sup>5</sup>. To which particular body of opposers the reviser

<sup>1</sup> JUSSEKAND, *L'épopée mystique*, p. 134; MENSENDIECK, *Charakter-entw. des Verfs von Piers the Plowman*, p. 77.

<sup>2</sup> TREVELYAN, *op. cit.* p. 307, 315.

<sup>3</sup> MENSENDIECK, *op. cit.*, p. 79 f.

<sup>4</sup> MENSENDIECK, *op. cit.*, pp. 66 ff.

<sup>5</sup> There seems also to be an allusion to the political troubles of this date on p. 98. 23 ff.



should be assigned may be a subject for discussion; some of his views do not seem to tally with the Wyclivite ideas proper (cf. e. g. p. 18. 16 ff). The question cannot be decided without further investigation.

A word or two may also be devoted to the hardly less involved question of the language. There are certainly good grounds for the varying opinions which have been advanced on the matter. Heuser in his above-mentioned article in *Anglia*, p. 103, foot-note, speaks of 'eine südliche hs.' Macaulay, p. 147 takes the dialect to be Midland, with some South-western characteristics. Jordan in the *Englische Studien*, LI. 255 regards the version simply as 'mittelländisch'. The language, however, cannot by any means be called a homogeneous dialect but presents, as Miss Paues correctly observes<sup>1</sup>, 'a strange medley of Southern and Midland, even Northern forms' and this is another point of correspondence between the present version and *T*. There are also, as Jordan points out, some traits of affinity in language with the so-called West-Midland Prose-Psalter and it is worthy of notice that the section in the MS. immediately preceding the 'Recluse' is exactly a parallel version of the said work. This question of relationship will have to be duly considered in a forthcoming treatment of the language of *P*; it may turn out to be one of wider range. Neither does it appear altogether unlikely that the reformatory influence which I have tried to establish above will prove of some importance for the location of the text.

\*            \*            \*

I take this opportunity again to express my sincere gratitude to Professor Ekwall for many proofs of the kind interest which he has constantly shown in my work. My acknowledgements are also once more due to Professor Koek for his readiness to discuss with me obscure points on sundry occasions when I have applied to him. Many of the suggestions in my notes are the outcome of these discussions. Mr. Fielden, Lector in English at

<sup>1</sup> PAUES, A fourteenth Cent. Engl. Biblical Version, p. LXVIII.



this University, has taken the trouble to go through my manuscript with a view to normalizing the language. Dr. Liljegren and Mr. Cedergren have rendered valuable assistance in reading the proofs of the last few sheets. These and several other friends who have assisted me in different ways I beg to accept this expression of my manifold obligations.

Lund, Sept. 1918.

J. P.











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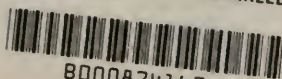
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